













# ANNOTATIONS

UPON

## THE HOLY SCRIPTURE

WHICH

THE SACRED TEXT IS INSERTED AND VARIOUS READINGS ANNEXED,

TOGETHER WITH THE PARALLEL SCRIPTURE

THE MORE DIFFICULT TERMS IN EACH VERSE ARE EXPLAINED, SEVERAL  
CONTRADICTIONS RECONCILED, QUESTIONS AND DOUBTS  
RESOLVED, AND THE WHOLE TEXT EXPLAINED

BY MATTHEW POOL,

Heavened in the love of the Law of God all the things which are contained in the Holy Scriptures, and  
Understand that the Holy Scriptures are the Word of God, and that they are the Word of God, and that they are the Word of God.

IN THREE VOLUMES,

VOL. I.

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# THE PREFACE

WHEREIN

THE AUTHORS OF THE ENSUING ANNOTATIONS (SUPPLEMENTAL TO MR POOL)

## PRESENT TO THE READER

AN HISTORICAL

ACCOUNT OF THE TRANSLATION OF THE SCRIPTURES INTO OUR ENGLISH TONGUE,

THE MIGHTY WORKINGS OF DIVINE PROVIDENCE CONDUCTIVE TO IT

AND THE SEVERAL NOTES OR ANNOTATIONS WHICH HAVE BEEN PUBLISHED AND A PARTICULAR ACCOUNT OF THE  
REVEREND MR POOL'S AND THEIR PRESENT UNDERTAKING, WITH THE REASONS OF IT

[PREFIXED TO VOL. I OF THE ORIGINAL EDITION IN 1683]

THE same reason which teacheth us to conclude that there is a First Being, and must be a First Cause and Mover, (whom we call God,) "that it is he who hath made us, and not we ourselves," and that "we are his people, and the sheep of his pasture," will also oblige us to "enter into his gates with thanksgiving, and into his courts with praise," and to "be thankful unto him" by fulfilling his will, which we cannot do without some revelation of it to us. God therefore having condescended to speak to men face to face, as to Abraham and Moses &c., (which he never ordinarily did but to some particular favourites) we are by reason enforced to conclude that there are some books in the world in which this revelation is to be found. The church of God (the mother of us all) hath constantly held forth the books of the Old and New Testament (which we have in our Bibles) for this sacred revelation, which hath justly obliged all her children to look upon them as hung out to them for that use upon that noble pillar the church. Looking into them upon the church's notice, (as the child does upon the mother's telling it, That is the sun,) every reasonable man finds them of so venerable antiquity, and discerneth in them such stamps of divinity, in the majesty of their style, the purity of the matter, the sublimeness and spirituality of the propositions contained in them, the self-denial of the penmen, the heaviness of the scope and end of those sacred writings, the harmony of the parts, the seal of miracles, and principally in the mighty power and efficacy of them upon the souls and consciences of multitudes, both for conviction, and for support and consolation, that he easily concludes, This is the voice of God, and not of man, and looks back upon his mother the church, (as a child upon his nurse,) thanking her for showing him such a treasure, and saving as the Samaritans to their countrywomen, John iv 42, Now we believe these books are the word of God, not because of thy saying so, but because we have looked into them ourselves, and find them of a different style, nature, and matter, and to have a different scope, end, power, and efficacy upon the souls of men, from what any other writings in the world have. Though the truth is, that until a man comes to be fully persuaded of the truth of them from the same Spirit that dictated them, every soul will be apt to waver in his faith, concerning their being the word of God, as he in Turkey, who only believed the immortality of the soul from the reading of Plato's book, which (if I remember right) the Roman orator expresseth in words, to this sense. I have read over Plato's book again and again; but I know not how it comes to pass, so long as I am reading I agree with it, but no sooner is the book out of my hands but *in immortalitate animi dubitare coepi*, I begin to doubt whether the soul be immortal, yea or no. But, however, in one degree or other every Christian maketh that the principle of his religion, that the Holy Scriptures of the Old and New Testament are the word of God. Some believe it more faintly and uncertainly, some more fixedly and firmly, and accordingly the faith of persons, as to them, is more or less operative.

This revelation of the Divine will was made perfect gradually, (as it pleased God in succeeding times to reveal what was his secret will before, but hid from ages,) so as (if chronologists compute right) there were more than fifteen hundred years passed betwixt the writing of the first book of Genesis by Moses, and the Revelation (which was the last) by John, and divines generally judge that he sealed up the book by those words Rev xxii 18, 19. So that, as to things to be believed or done, we are to expect no further revelation.

When "the mighty God, even the Lord," had thus spoken, and God had thus shined out of Zion, the profusion of beauty," it was but reasonable that his people should come to the knowledge of what he had said, that they might answer the end of the revelation both by believing and obeying.

The Old Testament being written in the Hebrew tongue, when great multitudes of the Hebrews or Jews, by their captivity in Babylon, had much forgotten or corrupted their own language, it was thought reasonable there should be a Chaldaic paraphrase, and the wisdom of Divine Providence provided a Septuagint version, as for the benefit of others,

so possibly of the Jews themselves the most of whom before Christ's time, were more Grecians than Hebrews, and it is generally thought that all the books of the New Testament were written in the Grecian language.

When it pleased God that the gospel should be preached to all nations, and the sound of it go to the ends of the earth, he so ordered it also that soon after true religion came into any place, some were stirred up to translate those holy books into the language of that country, and he so far assisted them, that though in many lesser things, they failed through want of knowledge of the just propriety of some words in Hebrew or Greek or the use of particles in those languages, yet they failed not in any thing whereby the reader might be led into any pernicious error touching his salvation. And we shall observe the penmen of the New Testament giving such a deference to the commonly received version in their times that although the Septuagint version which we have appears to us more dissonant from the Hebrew than any other, yet most of the quotations of the Old Testament which we have in the New are apparently from that version, which teacheth us, that it is not every private minister's work to make a new version of the Scripture, but he ought to acquiesce in the version which God hath provided for the church wherein he lives, and not ordinarily, or upon light ground, to enter into a dissent to it, and if in any thing he sees it necessary to do it, yet not to do it (as to a particular text) without great modesty, and a profuse of reverence.

This translation of the Scriptures into a language understood by all people in that country into which the church came was looked upon so reasonable and necessary, as it was opposed by none till the papists had patched up a religion, for the upholding of which it was necessary for them to maintain, that ignorance was the mother of devotion, after which it was very difficult in any places where these spiritual tyrants had a dominion to get the Scriptures translated into the language of that country. Not to instance in other places, we shall give some short account of England. Our records tell us of a translation of some part of them into the Saxon language (which was then a great part of ours) within seven hundred years after Christ, and of the translation of the whole into the same language by Beda within forty years after Beda was himself a papist, but the mystery of iniquity grew up gradually to its height. Soon after Beda which the people could understand were very scarce commodities in England, and thus it continued for six hundred years. Wickliff, who lived in the time of Richard II, and died 1384, being the first we know of afterward who translated the Scriptures into a language understood by any who were not skilled in some or other of the three learned languages. That great man easily understood, that without the Scriptures in their own language the people must take all for the will of God that their priests told them was so, and that the popish priests were generally persons of ignorance, and impudence enough to entitle God to any of their own blasphemous and superstitions. But within thirty years after the death of Wickliff, viz. anno 1414, the council (or conventicle rather) of Constance decreed all Wickliff's books to the fire, and though some were spared, yet the battle was so hard that there were very few that escaped. This was our state till the year 1527, (in all which year the poor people of the land of our nativity were without a teaching Bible, (as to the common people,) and indeed without a teaching priest,) yea, and for some time after this, as we shall hear.

In the year 1527 God put it into the heart of Mr Tindall to translate the New Testament into English, as also the five books of Moses (he being then in exile in Germany for his religion). But he lost all his papers by a ship wreck in his passage to Hamburg and had his work to begin again, which yet that faithful and most unwearied servant of God did accomplish adding some prefaces to the several books, and some notes to the particular chapters and verses, the publishing of which much nettled the popish bishops in England and all means were then used to suppress it. Amongst others the then bishop of London advised with one Packington a merchant of that city concerning the most commodious mean to that design. The merchant could think of none so probable, as with a sum of money to buy up the whole impression. The bishop approving it, furnished him with a round sum to that purpose, which the merchant (being more a friend to Mr Tindall than the bishop knew) sent to Mr Tindall, and had the impression sent him (some few copies being (as we must imagine) first sold off). With this money Mr

Scutler, Ayrshire,  
in anno 1522

George Constable

Tindall supported himself in his exile, and was also enabled to go on with his translation of the other part of the Bible, and to prepare a perfect English Bible. In the mean time, a passage happened so pleasant, that I shall think it worth the while here to relate it. Sir Thomas More being lord chancellor, and having several persons accused for heresy, and ready for execution, offered to compound with one of them for his life, upon the easy terms of his discovery to him who they were in London that maintained Tindall beyond sea. After that the poor man had got as good a security for his life as the honour and truth of the chancellor could give him, he told him it was the bishop of London maintained him, by sending him a sum of money to buy up the impression of his Testaments. The chancellor smiled, saying that he believed he said true. Thus was the poor confessor's life saved. But to return to our story. In the year 1530 Mr Tindall was martyred at Vilerfort in Flanders, for translating into English the New Testament and part of the Old (with Sir Richard Baker). But his great adversary, Sir Thomas More, was the year before gone to his own place being executed for treason. Mr Tindall and Mr Coverdale, (as Mr Fox telleth us) before Mr Tindall's death, had translated the whole Bible. But it came not out till

Baker's Chronology  
p. 228

after his death under the name of Thomas Mathews (with the addition of the Apocrypha, translated by John Rogers). The Lord Cromwell with Archbishop Craumer, presented it to the king, and obtained an order from his majesty for leave for any of his subjects to read it. But this was not without the great regret of the bishops.

1540.

About thirteen years after this (or not so much) the Lord Cromwell obtained letters from King Henry VIII for a subject of his to reprint at Paris the Bible in English, the king also wrote a letter to Bonner (at that time his ambassador in France) to further it. Grafton and Whitechurch undertook the work, upon what seeming encouragement from Bonner may be read in Mr Fox's 2nd vol of his Martyrology, pref 1641, p 515, 516. But how it came to pass I cannot tell, (though Bonner's treachery was suspected in the case,) when it was upon the point finished the copies were seized, and ordered to be burnt, and the work had wholly ceased but for the covetousness of the officer, who sold four great dry fats filled with them to a haberdasher to lay caps in. By this means having recovered some copies they came to London, and there made a new impression.



But after this, my Lord Cromwell being put to death, the bishops and popish party made so great complaint to the king, (whose warmth for the Reformation much abated in the latter part of his life,) that the sale of the English Bible was again prohibited, and the printer imprisoned, and although the bishops promised the king they would make a more correct translation, yet it was never done during that king's reign.

But in the year of our Lord 1577, which was the nineteenth or twentieth of the reign of Queen Elizabeth, some bishops published a new translation, but till that time the Bibles used in churches were Tindall's and Coverdale's, being allowed by the public authority of King Edward VI, 1549—1552. And to this day the Psalms in our Service Book are according to Tindall's and Coverdale's Bibles, which should make us wary in our censures of that translation, though we see reason in many things to dissent from it. Only we having a more correct translation established by authority, why (for the avoiding the offence of the less knowing people) we have not made use of that, but retained a translation not undertaken by any public authority, and confessed to be more imperfect, is what I cannot, nor count myself obliged to account for. Possibly God for the honour of his martyr hath so ordered it.

After this, King James coming to the crown, being a prince of great learning and judgment, and observing the different usage of some words in his age from the usage of them in King Henry VIII or in Queen Elizabeth's time, and also the several mistakes (though of a minute nature) in those more ancient versions, was pleased to employ divers learned men in making a new translation, which is that which at this day is generally used. With what reverence to former translators, what labour, and care, and pains they accomplished their work, the reader may see at large in their preface prefixed to those copies that are printed in folio, and in their epistle to King James in our Bibles of a lesser form, of which translation (though it may not be without its more minute errors) yet I think it may be said that it is hardly exceeded by that of any other church.

By this history (reader) thou mayst understand the mighty workings of Divine Providence, and wonderful goodness of God to this nation in the plenty we have of Bibles, and that of a very correct translation (though possibly not in every little thing perfect). Mr Fox (if we remember right) tells us a story of two maids in Lincolnshire, that in Queen Mary's time parted with a considerable part of their estate for a few leaves of the Bible. How good is God to us, that we for a few shillings can have the whole revelation of the Divine will! upon which account we offer it to the consideration of any thinking English man or woman, what he or she will answer for his or her ignorance in the Holy Scriptures, or for the ignorance of his or her children, if (having so much means as we have to learn to read) any shall neglect the teaching of their children to read it, or learning themselves, in case their parents have neglected them, or, being able to read, shall neglect the practice of it, in exercising himself in the law of the Lord day and night, and living up to the rule of it. The English Bible is come to us at the price of the blood of one martyr, and the unwearied labour of a multitude of holy and learned men, succeeding one another for more than sixty years, before we had the translation so perfect as now it is in all hands.

Poor Christians in popish countries either have not this pot of spiritual food, or must cry out, "Death is in the pot." Our English translators in their preface observe, that of late the church of Rome would seem to bear something of a motherly affection to her children, and allow them the Scriptures in the mother tongue, "it is indeed a gift not worthy of its name." They must first get a licence in writing before they use them, and, to get that, they must approve themselves to their confessors to be such as are, if not frozen in the dregs, yet soured with the leaven, of their superstition. Yet this seemed too much to Clement the Eighth, who therefore frustrated the grant of Pius the fourth. They will allow none to be read but the Doway Bibles, and the Rhemish Testaments, (the corruptions of which have been sufficiently manifested by many learned men,) nor will they trust their people with these without the licence of their own bishops and inquisitors. This is the liberty they boast of giving to any of their religion to read the Scriptures in English, what it is worth let any man judge.

In the mean time, those who are not affected with the mercy of God to us in this particular, must declare themselves neither to have any just value for God in the mighty workings of his providence to bring this about, nor yet for the blood of holy Mr Tindall, who died in his testimony to this truth, that no people ought to be deprived of so great a good, nor for the labours and pains of those many servants of God who travailed in this great work, and thought no labour in it too much, nor indeed for their own souls, to the salvation of which, if the Holy Scripture in our own language doth not highly contribute, we must lay the blame upon ourselves.

But although we have the Bible in a language we understand, yet we may see reason to cry out as Bernard does with reference to the Song of Solomon, Here is an excellent nut, but who shall crack it? Heavenly bread, but who shall break it? For though the papists and such as have all will to the good of souls make too great an improvement of the difficulties in holy writ, in making them an argument against the people's having them in a language which they can understand, (for Augustine said true when he said, There are fords in them wherein lambs may wade, as well as depths in which elephants may swim,) and what others observe is as true, that things necessary to be believed or done in order to salvation, be plain and obvious in holy writ yet it is as true, that there is much of holy writ of which the generality of people must say as the eunuch, "How can I understand, except some man should guide me?" Acts viii 31, (not to mention the seeming contradictions that are betwixt the holy penmen of those sacred books,) and indeed it is hard to say what book of Scripture is so plain that every one who runneth can read it with understanding (such a difference there is betwixt the capacities of those who yet have the same honest hearts). This hath made wise and learned men not only see a need of larger commentaries, but also of shorter notes, annotations, and paraphrases, &c. Nor is this a late discovery. It is upward of three hundred years since Lyra wrote his short notes upon the whole Bible. What Vatablus and Erasmus (though all of them papists) have done since is sufficiently known, to say nothing of many others of that religion. Amongst the Reformed churches, there hath been a learned Piscator in Germany, Junius and Tremellius elsewhere who did the same things, but all these wrote their notes in Latin, not in the peculiar language of any country. The ancientest notes we have in English were those ordinarily known by the name of the Geneva Notes.

after two years labour finished 1560 by those good men who, flying from Queen Mary's persecution, took sanctuary there. A work so acceptable to protestants in the beginning of our Reformation, that their Bible with those Notes annexed was (as is observed by the authors of our late English Annotations) printed above thirty times over by Queen Elizabeth's printers and their heirs and successors. There wanted not one indeed who fifty years after boldly reflected on that excellent work in the most public pulpit of our University of Oxford, but how grateful his reflections were to the University at that time may be read in the preface to the English Annotations. He was in the same pulpit checked and confuted by the doctor of the chair and suspended by the governors of the University. The labours of Erasmus in his Paraphrase on the New Testament were so acceptable, that by public order they were to be in every church exposed to public view and use, and (if we mistake not) ought to be so still. After these, were published Diodate's Notes written in Italian, since translated into English. About the year 1640 some deliberations were taken for the composing and printing other English notes (the old Geneva Notes not so well fitting our new and more correct translation of the Bible). These were at first intended to be so short, that they might be printed together with our Bibles in folio or quarto. But those divines who were engaged in it found this would not answer their end, it being not possible by so short notes to give people any tolerable light into the whole text, yet they so contracted their work, that it was all despatched in one volume, which though it were at first greedily bought up, yet we cannot say it gave so general a satisfaction (by reason of the shortness of it) as was desired and expected. So as upon the second edition it came forth quite a new thing, making two just volumes. This was so acceptable to the world, that within sixteen years it was ready for a third edition, with some further enlargements, before which also were published the Dutch Annotations translated into our language.

So that at this day (besides the shorter Geneva Notes) we have three sorts of annotations in our own language, those of famous Diodate the Dutch Annotations, and those of our own divines (originally so wrote). After which, new annotations may seem superfluous. It seems therefore reasonable that we should give our readers some short account of our undertaking. We dare say nothing could be further from the thoughts of our reverend brother (now at rest with God) who at first began this work, than to reflect any dishonour upon those eminent persons who laboured before in works of this nature, nor is any thing further from our thoughts. (They all of them did famously in their generations.) And if it should appear to any of our readers that any of us have seen further into any particular texts than those did who went before us, yet we hope all our readers will understand there is little honour due to us upon that account, because we had all their shoulders to stand upon.

The pains which our reverend brother (*ο μακαριτης*) took in his *Synopsis Criticorum* is such, as not only will make his name live in the churches of Christ, but also eminently fitted him for giving the sense of the whole Scripture in Annotations of this nature, which he undertook and carried on by his own hand to the 58th of Isaiah, designing that two volumes should comprehend the whole, and that the first should determine with his notes upon the Song of Solomon. What occasioned his first thoughts and undertaking himself tells us in his paper of proposals published with reference to that work, in these words: "But although there are many excellent comments upon divers parts of the Scripture, and some entire comments, or large annotations, upon the whole, in the English tongue, yet because of the too much brevity of some, and the unequal composure of others, as being done by divers hands and the prolixity of those that have been written upon particular books, it hath been often and earnestly wished that there were some short and full comment, wherein all those passages which need the help of an interpreter might be sufficiently cleared," &c. As the first edition of our English Annotations, after which followed the translation of those of the learned Diodate into our language, and then those of the Low Country divines of Holland, (though all of them deservedly valuable,) seemed much too short to satisfy the thirst of many pious souls after the fuller knowledge of the Scripture, so the larger edition of our English Annotations seems capable of some amendments, by which they might be made more serviceable to those that use them especially in these particulars.

1. The whole text is not printed in them, so as those who will use them must make use of a Bible also for the understanding of them. Our reverend brother (with whom also we concur) rightly judged that it would be of more advantage to have the entire text in the reader's eye while he is seeking the sense of any particular place, and while he reads a chapter to have a commentary under his eye in which he might find the sense of any part of it, and satisfy himself as to any difficulty occurring in it.

2. As some (very eminently learned men) had been too large in those Annotations, (saying almost all that hath been said by any upon the texts they handled) so others had been as much too short, and that especially in the New Testament (which seems to Christians to need the fullest explication), and others, from their variety of learning, had mixed several quotations out of the fathers and critical and philological notions, possibly not so proper for the end for which such annotations are designed, which is to give the unlearned Christians the true sense of the Holy Scriptures, that those who can, might read and understand the will of God.

That our reader may not mistake our design or undertaking we desire that he should know, that we do not pretend (as some have vainly fancied) to translate Mr Pool's *Synopsis Criticorum*, that would have asked six volumes instead of two. And when it had been done would have signified very little, unless for those who (being learned men) needed no such translation. Possibly in a whole leaf of that book six lines would not serve our purpose. Nor have we had any ambition either to say something that none had said before us, (we have observed that those who have had such an itch have for the most part happened to say what those who came after them would not subscribe,) nor yet to say all that we knew was said before us, (that had been to have confounded our readers only with a variety of senses,) we have only hunted the senses which in our judgment have seemed fairest, and least constrained, and shortly showed the consonancy of them to other scriptures. We have avoided all polemical discourses, as no way proper to our design, and very rarely hunted those practical conclusions which have arose from the text when opened (the most we have done of that nature is in our discourses upon the parables).

Our reverend brother (designing but two volumes, and the first to end with the Song of Solomon, though since it hath been determined to conclude it with the prophet Isaiah) that all which he lived to finish might be comprehended in one volume) had a hard task to contract his discourses so as to bring them within that compass, and thereby was necessitated not to give the entire sense of each verse in his notes, but only of those words or terms in the verse which he conceived to stand in need of explication, referring by letters in the text to the parts of the commentary. This was not necessary in such parts of the Scripture where the entire sense of the whole text is given; nor indeed as to some parts is it possible (such we mean as are opened harmonically), of which nature are the three first evangelists. It is confessed by all, that the evangelists make up but one entire history, though some of them have some things which the others have not, and they seldom agree in the phrases and circumstances of any one piece of history. This made it reasonable that, with the interpretation of one evangelist, should be joined what the others had with reference to the same piece of history, which method hath been accordingly pursued (being the same in which the most judicious Mr. Calvin and others have gone before us), nor indeed could any other course have been taken without a needless writing the same things over again, so as that in our notes upon Mark we have only enlarged in the explication of what he hath which we did not meet with before in Matthew, and in the explication of Luke, we have only opened what he hath which was not in Matthew or Mark. Where they all three concurred, or but two of them concurred, in any story, we have opened what they all or both say in our notes upon the first of them, and when we have come to it again in one or both the other, we have only referred to our former notes. John (having little which the other evangelists have) we have considered by himself mostly, yet sometimes taking in something from him, where we found it compleatory of any thing related by the other evangelists.

*In regnum voluissse eat est* We cannot say that we have left no room for others to come after us, and add to or correct what we have said. But thus we can say in truth, that we have not willingly balked any obvious difficulty, and have designed a just satisfaction to all our readers, and if any knot remain yet untied, we have told our readers what hath been most probably said for their satisfaction in the untying of it.

If it had pleased God to have lent a little longer life to our reverend brother, the work had very probably been done to greater advantage, and more general satisfaction. We are but entered upon his harvest, and have wanted his sickle, we cannot pretend to any double portion of his spirit. His mantle dropped from him before he was translated (we mean his Synopsis). We have taken that up, out of that great work of his we have taken so much as we judged proper for his design in this work, and made use of a great number of other authors, some of which he left out, or very little considered, in his Synopsis, upon design to make a further use of them in this English work, as thinking their labours more proper for this than his other work.

Our design, good reader, was not to tell thee how the fathers interpreted texts, (Aquinas, Justinianus, and others have done that work,) nor yet to tell thee any grammatical niceties, or what learned men have critically noted upon terms or phrases, (that is done in the Synopsis Criticorum,) nor yet to tell thee what conclusions of truth may be raised from the verses, (that hath been done profitably upon many books of Scripture by Mr. Dickson, Hutchinson, Fergusson, Goud, Durham, and some others,) much less to handle the controversies that have risen from any portion of Scripture. Our work hath been only to give thee the plain sense of the Scripture, and to reconcile seeming contradictions where they occurred, and as far as we were able to open scripture by scripture, which is its own best interpreter, comparing things spiritual with spiritual, "that thy faith might not stand in the wisdom of men, but in the wisdom and power of God." If we have reached this end, it is all we aimed at; if thou gettest any good by what we have done, remember thy sacrifice is due at another altar, even His who "mustereth seed to the sower," who both watereth the furrows of the field, and bleaseth the springing of the corn, let Him have the praise, and we only thy prayers, that we may live a useful life, and die a happy death, and "attain to the resurrection of the dead," in which we shall all see and understand more perfectly than we yet do.

# PREFACE TO THE READER.

[PREFIXED TO VOL. II OF THE ORIGINAL EDITION.]

WE have at length, through the Divine assistance, finished the Annotations upon the Bible, begun and carried on by Mr. Pool in the first volume, whose discerning judgment, great industry, and pious spirit are conspicuous in that very useful work. Our sincere design and endeavours have been to search and unfold the meaning of the sacred oracles, abhorring the impious arts of those who pervert the Scriptures from their pure and native sense, to give colour and countenance to their private fancies. Wherein we have mistaken their genuine sense, (for who in the present state of infirmity and imperfection fully knows the mind of the Lord in them?) it has not been for want of love to the truth, nor of using the best helps within our compass for the clearing the difficulties found in them. There remains no more for us to do, but to recommend the work to the blessing of Heaven, and to the study of Christians, that they would diligently read the Scriptures to understand them, and understand to practise them, and be happy for ever. It may seem needless to urge this duty upon those who profess to believe this Divine book to be the sole and infallible guide to blessedness. But, alas! many, who in title are Christians, are careless of it. Some are captivated by charming lusts, and would go on in a voluptuous course of sinning without disturbance: all such have an antipathy to the true glass that reflects upon conscience their soul deformity. And by their wretched neglect they not only deserve, but inflict upon themselves, that severe doom, "Then sins shall not be purged away till they die," for the clear streams of the Spirit flowing in the Scriptures, both discover the spots of the soul, and are efficacious to wash them off. Others are so deeply engaged in the business of the world, that they have no leisure to attend to the counsels and call of God in the Bible. If rules were laid down therein how to obtain secular riches and honours, they would intensely apply themselves to consider them, and treasure them up in their minds and memories, and diligently practise them, but since it propounds a spiritual and future blessedness to be obtained by persevering diligence, they count it mispent time to be studious of it. Thus the worldly wise are guilty of folly above admiration: for to gain the trifles of time they lose the pearl of price that enriches the possessors for ever. Besides these carnalists that live without God in the world, how many that pretend a veneration for the Scriptures do but seldom or superficially regard them! It is not the bare reading of them that is profitable, but with a disposition and frame of heart suitable to them. A humble reverence of the majesty of God appearing in his word makes the heart tender and teachable, and receptive of holy impressions: sincere aims to be instructed in the will of God, with a resolution to obey it, prepares for the receiving spiritual benefit. The study of the Scriptures from vain curiosity, and a desire of knowledge to please ourselves, and to be valued by others, is to foment pride (the universal disease of the human mind) by the remedy that should cure it. And none are in such danger of being ignorant of the mysteries of godliness as the presumptuous. But he that seeks for salvation in the word shall find it, and the most sublime and satisfactory knowledge with it. And to this must be joined fervent prayer, that the Divine Spirit who indited the Scriptures would interpret them to us: that his concomitant virtue and effectual grace may make them to be light to the blind, a remedy to the diseased, life to the dead, and strength to the living, the conversion and the consolation of lost souls. Now since the word of God hath such a blessed influence upon all that cordially apply it, shall we, be negligent in conversing with it? How does the example of David upbraid Christians! His superlative esteem and affections were set upon the word of God. It was his invaluable treasure, the most precious gold lost its lustre and was faint in the comparison with it; it was his dearest delight, the sweetest things were disrelishing and ungrateful to his palate set against it. Thus he expresses himself, "The judgments of the Lord are true and righteous altogether, more to be desired are they than gold, yea, than much fine gold: sweeter also than honey or the honey-comb." Into what an ecstasy of affection does he break forth in another Psalm: "O how I love thy law! it is my meditation all the day." He was encumbered with the affairs of a kingdom, yet the Divine law was the continual attractive of his thoughts, as the needle touched by the loadstone always points to its beloved star. And what a small portion of the Divine word did he enjoy to what is richly communicated to us! We have the blessed gospel brought down from Heaven by the Son of God, wherein his eternal counsels are clearly revealed, to satisfy his injured justice by the sacrifice of the Mediator, that his mercy might be glorified in our redemption. We have represented to us in the gospel the life of Christ so glorious in holiness, so exemplary and persuasive to make us holy and heavenly, for all the temptations of the world are either from the desire of those things that he despised, or from the fear of the evils that he voluntarily suffered. In short, Christians that profess themselves the children and disciples of Christ cannot, without renouncing the dignity of those relations, neglect that book that contains the Divine instructions of their Master, and the Testament of their Father, disposing and assuring the heavenly inheritance to them. Let us then every day redeem time from the vanities and business of the world to spend with solemnity of spirit this blessed book in our families and closets, that we and all ours may partake of its sanctifying and saving virtue. Let us come to the word, as those in the gospel to our Saviour, to hear him, and to be healed of their infirmities. And in these times of dangerous seduction from the truth let us with the ardency of the apostle address ourselves to Christ, "Lord, to whom shall we go? thou hast the words of eternal life."

# WARRIOL'S

## ENGLISH SINGLESDOR ANNOTATIONS

### THE HOLY BIBLE

COLLECTED OUT OF THE LATIN SYNOPSIS CRITICORUM AND SEVERAL OTHER LEARNED INTERPRETATIONS AND ACCOMMODATED TO THE USE OF YETTER CAPACITIES

## GENESIS.

### THE ARGUMENT.

THIS BOOK is called Genesis; i. e. generation, because it contains an account of posterity during 2300 years and upwards, viz from the creation of all things, to the death of Joseph: in which history, under the Divine inspiration, treats of the creation of the world, with all the parts and ages in it, and of the first sinners, Adam and Eve, who alone were made after God's image, where he lays down God's concessions and prohibitions to Adam, and what transgression, together with the woeful effects, and the remedy of them, in the promise of a Saviour; the original, progress, and preservation of the true church, springing from Abel, and carried on by Seth, Noah, &c.; and the ground and use of apostasy, begun in Cain and carried on by his posterity, separating themselves from the holy seed, till by their obstinate provocations they had brought a universal deluge to destroy all mankind from off the earth, excepting only Noah and his family; out of which, as the church did again spring forth, so rather cursed race, falling on the former sinners, they greater height, not only fell into idolatry, after it had continued a considerable time in Sem's race, but breaking out into all outrages, and tyrannical oppressions, it was almost without number those numerous nations that Noah's posterity sprung out into. But God calling Abraham into the Land of Canaan, he was an idolater in Chaldea, and giving him temporal and spiritual promises, and especially that of the Messiah coming out of his loins, and assuring it by a special covenant sealed by circumcision, the church began now to take root, and to be embodied in Jacob's family under the name of Israel, and here God undertook the protection of his people and worship, by the visible presence of Christ Jesus Head, that Angel of the covenant, going continually with them, comforting and defending them, till they came into Egypt, where the church continued until Joseph's death, where this Book ends.

### CHAPTER I.

The whole visible creation asserted in general, as followed in particular the production of the visible matter of it. The formation of the several creatures, and the several ages of them. (1) Light produced by the powerful word of God, 3; approved and separated from the darkness, 4; named, and the first day declared, 5. (2) The firmament, or vault of the sky, made out of no matter, either 1. The heaven and earth as now they are, or 2. The substance and common matter of heaven and earth, which seems more probably by comparing this verse with the next, where the earth here mentioned is declared to be without form, and the heavens without light, as also with Gen 1, where the heavens and the earth, here only said to be created, are said to be finished or perfected. Yet I conceive the third heaven to be included under the title of the heaven, and to have been created and perfected the first day, together with its blessed inhabitants, the holy angels, as may be collected from Job xxxiii. 6, 7. But the Scripture being written for men, and not for angels, the Holy Ghost thought it sufficient to comprehend them and their dwelling-place under that general term of the heavens, and proceedeth to give a more particular account of the visible heavens and earth, which were created for the use of man. In the Hebrew it is, the

In the beginning of all things, in the first place, before things were distinguished and perfected in manner hereafter expressed. Or the sense is this, The beginning of the world was this. And this phrase further signifies, that the world had all things in it, had a beginning, and was not from eternity, as some philosophers have imagined. (3) The firmament, or vault of the sky, made out of no matter, either 1. The heaven and earth as now they are, or 2. The substance and common matter of heaven and earth, which seems more probably by comparing this verse with the next, where the earth here mentioned is declared to be without form, and the heavens without light, as also with Gen 1, where the heavens and the earth, here only said to be created, are said to be finished or perfected. Yet I conceive the third heaven to be included under the title of the heaven, and to have been created and perfected the first day, together with its blessed inhabitants, the holy angels, as may be collected from Job xxxiii. 6, 7. But the Scripture being written for men, and not for angels, the Holy Ghost thought it sufficient to comprehend them and their dwelling-place under that general term of the heavens, and proceedeth to give a more particular account of the visible heavens and earth, which were created for the use of man. In the Hebrew it is, the

heavens and the earth. I or there are three heavens mentioned in Scripture: the aerial, the place of birds, clouds, and meteors, Matt. xxiv. 64, Rev. xix. 17, xx. 9. The starry, the region of the sun, the moon, and stars, Gen. xxii. 17. The highest or third heavens, 2 Cor. xii. 2, the dwelling of the blessed angels.

2 And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

The same confused mass or heap is here called both earth, from its most solid and substantial part, and the deep, from its vast bulk and depth; and waters, from its outward face and covering. See Psal. cii. 6, 2 Pet. iii. 5.

Without form and void, without order and beauty, and without furniture and use.

Upon the face, the surface or uppermost part of it, upon which the light afterward shone. It has not the earth only, but also the heaven above it, was without light, as is manifest from the following verses.

The Spirit of God, not the wind, which was not yet created as is manifest, because the air, the matter or subject of it, was not yet produced, but the Third Person of the glorious Trinity, called the Holy Ghost, to whom the work of creation is attributed, Job xvi. 13, as it is ascribed to the Second Person, the Son, John i. 3, Col. i. 16, 17, Heb. i. 3, and to the First Person, the Father, every where.

Upon the face of the waters, i. e. upon the waters, to cherish, quicken, and dispose them to the production of the things after-mentioned. It is a metaphor from birds hovering and sitting upon their eggs and young ones, to cherish, warm and quicken them.

3 And God said, Let there be light, and there was light.

He commanded, not by such a word or speech as we use, which agreeth not with the spiritual nature of God, but either by an act of his powerful will, called the word of his power, Heb. i. 3, or, by his substantial Word, his Son, by whom he made the worlds, Heb. i. 2, Psal. xxxiii. 6 who is called The Word, partly, if not principally, for this reason, John i. 1-3, 10.

There was light, which was some bright and lucid body, peradventure like the fiery cloud in the wilderness, giving a small and imperfect light, successively moving over the several parts of the earth, and afterwards condensed, increased, perfected and gathered together in the sun.

1 And God saw the light, that it was good, and God divided the light from the darkness.

He observed with approbation that it was pleasant and suitable to God's purpose and man's use, and made a distinction or separation between them in place, measure and use, that the one should succeed and shut out the other, and so by their vicissitudes make the day and the night.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

It is acknowledged by all, that the evening and the morning have not to be understood according to our common usage, but are put by a synecdoche each of them for one whole part of the natural day. But because it may be doubted which part each of them signifies, some understand by evening the foregoing day, and by the morning, the foregoing night, and so the natural day begins with the morning or the light as it did with the ancient Chaldeans. Others by evening understand the first night or darkness which was upon the face of the earth, ver. 2, which probably continued for the space of about twelve hours, the beginning whereof might have been called evening, and by morning the succeeding light of a day, which may reasonably be supposed to continue the other twelve hours, or thereabouts. And this seems the true opinion, 1 Because the darkness was before the light, the evening is put before the morning, ver. 5 and 8, and afterwards, 2 Because

this best agrees with the vulgar and with the Scripture use of the terms evening and morning. 3 Because the Jews, who had the best opportunity of knowing the mind of God in this matter by hopes and other succeeding prophecies, began both their common and sacred days, with the evening, as is witnessed, and may be gathered from Lev. xxiii. 32.

Were the first day did constitute or make up the first day, day being taken largely for the natural day, consisting of twenty-four hours, these were the parts of the first day; and the like is to be understood of the succeeding days. Moreover, God, who could have made all things at once, was pleased to divide his work into six days, partly to give us occasion more distinctly and attentively to consider God's works, and principally to lay the foundation for the weekly sabbath, as is clearly intimated, Gen. ii. 3, Exod. xx. 9-11.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

A firmament, or, an extension, or a space or place extended or stretched out, and spread abroad like a curtain, between the waters, though not exactly in the middle place, as Tyrrhus is said to sit, or be situated in the midst of the seas, Ezek. xxviii. 2, though it was, but a little space within the sea. But of these things see more in the next verse.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

The firmament here is either, 1 The starry heaven, so called, not from its solidity, but from its fixed, durable, and, in a sort, unrupturable and unchangeable nature. Or, 2 The air, called here, the expansion, or extension, because it is extended far and wide, even from the earth to the third heaven, called also the firmament, because it is fixed in its proper place, from whence it cannot be moved, unless by force. The waters under the firmament are seas, rivers, lakes, mountains, and other waters in the bowels of the earth. The waters above the firmament, or above the heavens, as they are called, Psal. cxxviii. 4, are either, 1 A collection or sea of waters placed by God above all the visible heavens, and there reserved for ends known to himself. Or rather 2 The waters in the clouds, for the clouds are called waters, Psal. cxxviii. 11; civ. 3, and are said to be in heaven, 2 Sam. xxi. 10, Matt. xxiv. 30, and the production thereof is mentioned as an eminent work of God's creation, Job xxxv. 5, xxxvi. 29, Psal. cxxviii. 8, Prov. viii. 28, which therefore it is not credible that Moses in his history of the creation would admit, which he doth, if they be not here meant, and these are rightly said to be above the firmament i. e. the air, because they are above a considerable part of it. As God commanded and ordered it, so it was done and settled.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

The waters under the heaven, both the great abyss, or deep of water which is shut up in the bowels of the earth, Gen. vii. 11, Psal. cxxxv. 2, cxxxviii. 7, cxxxvi. 6, as also the sea and rivers, all which are here said to be gathered together into one place, because of their communication and mixture one with another.

Let the dry land appear, for hitherto it was covered with water, ver. 2, 2 Pet. iii. 5.

10 And God called the dry land Earth, and the gathering together of the waters called he Seas: and God saw that it was good.

He called them not sea, but seas, because of the differing quantity and nature both of several seas, and of the

river, and other secret collections of waters, in which his brews call, &c. The separation of the waters was begun on the second day, ver 6, &c. but was perfected all this third day; therefore God's approbation of that work is not mentioned there, but here only.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth, and it was so.

Let the earth bring forth; the sense is, For the present let it afford matter, out of which I will make grass (as man's rib afforded matter, out of which God made woman), and for the future let it receive virtue or power of producing it out of that matter which I have made, and suited to that end.

Grass, that which groweth of itself without seed or manuring, and is the food of beasts.

The herb yielding seed, for the propagation of their several kinds, to wit, mature and perfect herbs, which alone yield seed. So afterwards God made man, not in the state of children, but of grown and perfect age.

After his kind, i. e. according to the several kinds of fruits.

Whose seed is in itself, now is by my constitution, and shall be for the future. In some part of itself, either in the root, or branch, or leaf, or bud, or fruit. The sense is, which is sufficient of itself for the propagation of its kind, without any conjunction of male and female.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind, and God saw that it was good.

This clause is so often added, to show that all the disorders, evil and hurtful qualities, that now are in the creatures, are not to be imputed to God, who made all of them good, but to man's sin, which hath corrupted their nature, and perverted their use.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days, and years.

Let there be lights, to wit, more glorious lights than that created the first day, which probably was now condensed and reduced into those lights, which are higher for place, more illustrious for light, and more powerful for influence, than that was. Note here, that herbs and trees were created before the sun, whose influence now is necessary for their production, to show that God doth not depend upon the means or upon the help of the creatures in his operations.

The day, i. e. the artificial day, reaching from sun-rising to sun-setting.

I let them be for signs, for the designation and distinction of times, as months, weeks, &c., as also for the signification of the quality of the weather or season, by the manner of their rising and setting, Matt. xvi. 2, by their eclipses, conjunctions, &c. And for the discovery of supernatural and miraculous effects; of which see Josh. x. 13, Isa. xxxviii. 8, Luke xxi. 25, 26, Acts ii. 19, 20.

And for seasons, and for days, and years. 1. By their motions and influences to produce and distinguish the four seasons of the year, mentioned Gen. viii. 22. And to show it well the fit times and seasons for sowing, planting, reaping, navigation, &c., as for the observation of set and solemn feasts, or other times for the ordering of ecclesiastical or civil affairs. 2. By their diurnal and swift motion to make the days, and by their nearer approaches to us, or further distances from us, to make the days or nights either longer, or shorter, or equal. He speaks here of natural days, consisting of twenty-four hours. 3. By their annual and slower motion to make years.

15 And let them be for lights in the firmament

of the heaven, to give light upon the earth: and it was so.

16 And God made two great lights, the greater light to rule the day, and the lesser light to rule the night. And it was so.

The word light, or, enlighten, as the word properly signifies. The sun, which is far more and considerably greater than the moon, and of the same or the whole earth. And the moon, called the lesser light, as greater than any of the stars, not really, but in appearance, and in clearness and light, in respect of which it is called great in this place, and both are much greater in efficacy and use than any of the stars.

To rule the day, and the night, to influence the earth and its fruits with heat or moisture, and to govern men's actions and affairs, which commonly are transacted by day, for the word day is sometimes put metonymically for the events of the day, as Prov. xxvi. 1, 1 Cor. iii. 13. Or, 2. To regulate and manage the day, by its rise to begin it, by its gradual progress to carry it on, even to the mid-day, and by its declination and setting to unpair and end it. Which seems most probable, because the moon is in like manner said to rule the night, which is meant of the time, and not of the actions or events of the night.

17 And God set them in the firmament of the heaven to give light upon the earth.

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

This clause was omitted in the first day's work, but is added here, because the light was then but ghazy ring and imperfect, which now was made more clear and complete.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

The moving creature, or, creeping thing. A word which belongs to all those living creatures who move with their limbs close to the element they move in. Hence it is used both of birds which fly in the open air, xi. 20, and of things creeping upon the earth, as ver. 24 of this chapter, and of fishes that swim in the sea, as here.

And fowl that may fly above the earth. The particle that or which is oft wanting, and to be understood in the Hebrew language, as Gen. xxix. 4; Job xli. 1, Isa. vi. 6. According to this translation the fowl have their matter from the water as well as the fishes, which seem most probable, as from this, so also from the following verses, in which they are both mentioned together, as made of the same material, and as works of the same day, and both are blessed together and both are distinguished and separated from the production of the earth, which were the works of the sixth day, ver. 24, &c. And when it is said, Gen. i. 19, Out of the ground the Lord God formed every beast of the field, and every fowl of the air, it may be answered, That the word ground or earth may be there understood more largely, as it is confessedly in some other places of Scripture for the lower part of the world, consisting of earth and water. For it is most reasonable to expound that short and general passage from the foregoing chapter, wherein the origin both of beasts and fowls are largely and distinctly described. Moreover, the fowl seem to have been made of both these elements, viz. of soft and moist earth, possibly taken from the bottom of the water, in which case they were brought forth by the water, as is said here, and formed out of the ground, as there. As Eve is said to be made of Adam's bone and rib, Gen. ii. 21, and of his flesh ver. 23. Which shows that with the rib flesh was taken from Adam, though it be not said so, ver. 21. So here, the fowl were made both of water and earth, as their temper and constitution shows,



# GENESIS I.

which but one of them be here expressed. But these words are by some translated thus, *and let the fowl fly*. But according to that translation, the mention of the fowl, both here and in the following verse, seems to be very improper and forced. For it is preposterous, and contrary to the method constantly used in the whole chapter; to speak of the motion of any living creature, and the place thereof, before its original and production be mentioned. Besides, either the original of the fowls is described here, or it is wholly omitted in this chapter, which is not credible.

21 And "God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good."

*God created*, i. e. produced out of most unfit matter, as if a man should out of a stone make bread, which requires as great a power as that which is properly called creation.

*Great whales*, those vast sea-monsters known by that name, though elsewhere this word be applied to great dragons of the earth. *After his kind*, in such manner as is declared in the first note upon ver. 20.

22 And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

He gave them power of procreation and fruitfulness, which is justly mentioned as a great blessing, Psal. cxxviii. 3, 4.

*I fill the waters in the seas*, and consequently in the rivers, which come from the sea, and return into it.

*Let fowl multiply in the earth*, where they shall commonly have their habitation, though they had their original from the waters, of which ver. 20.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

1 Those living creatures hereafter mentioned, whose origin is from the earth, and whose habitation is in it. 2 Those tame beasts which are most familiar with and useful to men for food, clothing or other service. 3 *Creeping thing*, to wit, of the earth, of a differing kind from those creeping things of the water, ver. 20. 4 This would be best, as the Hebrew word commonly signifies, and is appears further, because they are distinguished from the tame beasts here called *cattle*.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

26 ¶ And God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

God had now prepared all things necessary for man's use and comfort. The plurals *us* and *our* afford an evident proof of a plurality of persons in the Godhead. It is plain from many other texts, as well as from the nature and reason of the thing, that God there is more than one: the angels joined at the work of creation; but only God wrought it, Gen. i. 2-7. And it is no less plain from this text, and from divers other places, that man had more creators than one person: see Job xxxv. 10, Job xl. 2, 3 &c., Heb. i. 3. And as other texts assure us that there is but one God, so this shows that there are two persons in the Godhead: we can that seems a contradiction of one and more

being in the Godhead be otherwise reconciled, than by acknowledging a plurality of persons in the unity of essence. It is pretended that God here speaks after the manner of princes, in the plural number, who are to say, *We will and require, or, It is our pleasure*. But this is only the invention and practice of latter times, and no way agreeable to the simplicity, either of the first ages of the world, or of the Hebrew style. The kings of Israel used to speak of themselves in the singular number, 2 Sam. iii. 28; 1 Chron. xxi. 17; xxix. 14; 2 Chron. ii. 6. And, so did the eastern monarchs long, yea, even in their decrees and orders, which now run in the plural number, as Ezra vi. 8, 7 (Darius) *make a decree*, Ezra vii. 21, 1, even 1 *Artaxerxes the king, do make a decree*. Nor do I remember one example in Scripture to the contrary. It is therefore a rash and presumptuous attempt, without any warrant, to thrust the usages of modern style into the sacred Scripture. Besides, the Lord doth generally speak of himself in the singular number, some few places excepted, wherein the plural number is used for the signification of this mystery. Moreover, this device is utterly overthrown by comparing this text with Gen. iii. 24, *The Lord God said, Behold, the man is become as one of us*. Therefore there are more persons than one in the Godhead. How many they are other texts plainly inform us, as we shall see in their proper places. And whereas he saith not now as he did before, *Let the earth or waters bring forth*, but, *Let us make*, this change of the phrase and manner of expression shows that man was, as the last, so the most perfect and the chief of the ways and works of God in this lower world.

*After our likeness*, Image and likeness are two words noting the same thing, even exact likeness. For both of them are used of Adam, Gen. i. 3, *He begat a son in his own likeness, after his image*, and they are separately and indifferently used in the same sense, man being said to be made *in the likeness of God*, Gen. i. 26, and *in the image of God*, Gen. i. 26. *Quest* Wherein doth the image of God in man consist? *Ans* 1 It is in the whole man, both in the blessedness of his estate, and in his dominion over the rest of the creatures. 2 It shines forth even in the body, in the majesty of man's countenance, and height of his stature, which is set towards heaven, when other creatures by their down looks show the lowliness and mean-ness of their nature, as even heathens have observed. 3 It principally consists and most eminently appears in man's soul. 1 In its nature and substance, as it is, like God, spiritual, invisible, immortal, &c. 2 In its powers and faculties, reason or understanding, and freedom in its choice and actions. 3 In the singular endowments wherewith God hath adorned it, as *knowledge, righteousness and true holiness*, in which St. Paul chiefly placeth this image, Eph. iv. 21, Col. iii. 10.

The male and female are both comprehended in the word *man*, as is expressed, ver. 27, together with their posterity. *Over the cattle*, by which he understands either, 1 Both tame and wild beasts, the same word being used here in a differing sense from what it hath ver. 25, as is frequent in Scripture. Or, 2 *Tame beasts*, which are particularly mentioned, because they are more under man's dominion than the wild beasts, and more fitted for man's use and benefit, though the other be not excluded, but comprehended under the former, as the more famous kind, as is usual in Scriptures and other authors. *Over all the earth*, over all other creatures and productions of the earth, and over the earth itself, to manage it as they see fit for their own comfort and advantage.

27 So God created man in his own image, "in the image of God created he him," male and female created he them.

Not both together, as some of the Jews have fabled, but successively, the woman after and out of the man, as is more particularly related, Gen. ii. 21; &c., which is here mentioned by anticipation. Albeit the woman also seems to have been made upon the sixth day, as is here related, and as the following blessing sheweth, which is common to both of them, though the particular history of it is brought in afterwards, chap. ii., by way of recapitulation or repetition.



## GENESIS II

28. And God blessed them, and God said unto them, *Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

Having blessed them with excellent natures, and heavenly gifts and graces, he further *blesseth them with a special and temporal blessing expressed in the following words.*

*Replenish the earth,* with inhabitants to be begotten by you. *Quest.* Whether this be a command obliging all men to marriage and procreation? So the Hebrew doctors think. It may be thus resolved. 1. It is a command obliging all men so far as not to suffer the extinction of mankind, thus it did absolutely bind Adam and Eve, as also Noah, and his sons and their wives, after the Flood. 2. It doth not oblige every particular person to marry, as appears both from the example of the Lord Jesus, who lived and died in an unmarried state, and from his commendation of those who made themselves eunuchs for the kingdom of God, *Math. xix. 12.* and from St. Paul's approbation of singularity, *1 Cor. vii. 1, 8, 26, 27, 32, &c.* 3. It is here rather a promise or benediction than a command, as appears both from ver. 22, where the same words are applied to the brute beasts, who are not subject to a command, and because if this were a command, it would equally oblige every man to exercise dominion over fishes and fowls, &c. which is absurd. It is therefore a permission rather than a command, though it be expressed in the form of a command, as other permissions frequently are, as *Gen. ii. 16.* *Deut. xiv. 4.*

29. ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

It is neither affirmed nor denied that flesh also was granted to the first men for food, and therefore we may safely be ignorant of it. It is sufficient for our purpose that it was expressly allowed, *Gen. ii. 13.*

30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat, and it was so.

31. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

### CHAP. II

*The sabbath instituted and blessed, 2, 3. A rehearsal of the creation, and, (1) Of vegetables, 4, 5. The earth watered, 6. (2) Of man, 7. His habitation, 8, 9. Trees for his delight and food, as also the trees of life and knowledge, 9. His pleasant situation and rivers, 10-14. Man's employment, 15. Every tree given him but that of knowledge, 16. This denied on pain of death, 17. A purpose to create the woman, and the reason thereof, 18. Beasts and fowls named by Adam, 19, 20. The woman made of Adam's rib, presented to him, 21, 22, and owned by him, 23. Marriage ordained, 24. Their state whilst innocent, 25.*

THUS the heavens and the earth were finished, and all the host of them.

All the creatures in heaven and earth are called *their hosts*, for their multitude, variety, order, power, and subjection to the Lord of hosts. Particularly the *host of heaven* in Scripture (which is its own best interpreter) signifies both the stars, as *Deut. iv. 19.* *xxvii. 3.* *Isa. xxxiv. 4.* and the angels, as *1 Kings xiii. 19.* *2 Chron. xviii. 18.* *Luke ii. 13;* who from these words appear to

have been created within the compass of the first six days, which also is probable from *Col. i. 16, 17.* But it is to be noted that the Scripture saith so little concerning angels, because it is written for the use of men, not of angels, and God would hereby take us off from curious and impertinent speculations, and teach us to employ our thoughts about necessary and useful things.

2. And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made.

God ended his work, or rather had ended or finished, for so the Hebrew word may be rendered, as all the learned know, and so it must be rendered, else it doth not agree with the former chapter, which expressly saith that all these works were done within six days.

He rested, not for his own need and refreshment, for he is never weary, *Isa. xl. 28.* but for our example and instruction, that we might keep that day as a day of religious rest.

3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

God blessed the seventh day, by conferring special honours and privileges upon it above all other days, that it should be a day of solemn rest and rejoicing and celebration of God and his works, and a day of God's bestowing singular and the best blessings upon his servants and worshippers. He separated it from common use and worldly employments, and consecrated it to the worship of God, that it should be a coupled a holy day, and spent in holy works and solemn exercises of religion. Some conceive that the sabbath was not actually blessed and sanctified at and from this time, but only in the days of Moses, which they pretend to be here related by way of anticipation. But this opinion hath no foundation in the text or context, but rather is confuted from them, for as soon as the sacred penman had said that God had ended his work, *Gen. i. 5.* &c., he adds immediately in words of the same effect, *God blessed the seventh day, and sanctified it.* And if we compare this place with *Exod. xxi.* we shall find that Moses there speaks of God's blessing and sanctifying of the sabbath, not as an action then first done but as that which God had done formerly upon the creation of the world, to the end that men might celebrate the praises of God for that glorious work, which as it was agreeable to the state of innocence, so was it no less proper and necessary a duty for the first ages of the world after the fall than it was for the days of Moses, and for the succeeding generations. Because he would have the memory of the glorious work of creation, from which he then rested preserved through all generations.

Which God created and made, either 1. Created or making, i. e. made by way of creation, or rather 2. Created out of nothing, and afterwards out of that created matter made or formed divers things, as the beast, out of the earth the fishes out of the water. He useth these two words possibly to show that God's wisdom, power, and goodness was manifest, not only in that which he brought out of mere nothing, but also in those things which he wrought out of matter altogether unfit for so great works.

4. ¶ These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.

These things mentioned in the 1st chapter are a true and full relation of their generations, i. e. of their original or beginnings. In the day, not strictly so called, but largely taken for the time, as it is ver. 17, *Ruth iv. 11.* *1 Luke xix. 42.* *2 Cor. vi. 2.*

5. And every plant of the field before it was in the earth, and every herb of the field before it grew, for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

*Before it was in the earth, i.e. when as yet there were no plants, nor so much as seeds of the plants there. Before it arose, to wit, out of the earth, as afterwards they did by God's appointment.*

The two great means of the growth of plants and herbs, viz. rain from heaven, and the labour of man, were both lacking, to show that they were now brought forth by God's almighty power and word.

6 But there went up a mist from the earth, and watered the whole face of the ground

*These went up, from time to time, by God's appointment, a vapour, or cloud, which going up into the air, was turned into rain, and fell down again to the earth from whence it arose, whereby the earth was softened, and disposed both to the nourishment of those plants or trees that were created, and to the production of new plants in a natural and ordinary way. But these words may be otherwise understood, the copulative and, here inserted but, being put for the disjunctive or as it is Exod. xxi 15, 17, Job vi 22, viii 3, and in other places. Or the negative particle not may be understood out of the foregoing clause, as it is used in the Hebrew language, as Psal. c. ix 17, xlv 19, l. 8, lxi xxviii 27, 28. And so these words may be joined with the foregoing, and both translated in this manner. There is no rain, nor a man to till the ground, or (or not), for both come to one thing, so much as a mist which went up from the earth, and watered (as afterwards was usual and natural) the whole face of the ground.*

7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul

*Into his nostrils, and by that door into the head and whole man. This is an emphatical phrase, sufficiently implying that the soul of man was of a quite differing nature and higher extraction and original than the souls of beasts, which together with their bodies are said to be brought forth by the earth, Gen. i 24. The breath of life, Heb. of *layes*, either to show the continuance of this breath or soul both in this life and in the life to come, or to note the various degrees or kinds of life which this one breath worketh in us: the life of plants in growth and nourishing, the life of beasts in sense and motion, and the life of a man in reason and understanding. Man, who before this was but a dull lump of clay or a comely statue, became a living soul, i.e. a living man, the soul being put for the whole man, as Gen. xii 5 13, xlv 13, 18, 1 Pet. iii 20 &c.*

8 And the Lord God planted a garden in Eden, eastward in Eden, and there he put the man whom he had formed

*He had planted viz. on the third day when he made the plants and trees to grow out of the ground a place of the choicest plants and fruits, most beautiful and pleasant, farthest from the place where Moles writ and the Israelites afterwards dwelt. Eden here is the name of a place, not that Eden was Damascus in Syria, of which see Amos i 9, but another Eden in Mesopotamia or Chaldaea of which see Gen. ii 10, 2 Kings xi 12, Isa. xxxviii 12, Ezek. xxxv 23. Where are many and tedious disputes about the place of this Eden, and which he that hath may see my Latin Synopsis. It may suffice to know that which is evident, that it was a river near to Mesopotamia, in the confluence of Euphrates and Tigris. There he put the man whom he had formed to wit, in another place.*

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of knowledge of good and evil

*The tree of life, so called either symbolically, and sacramentally, because it was a sign and seal of that life which*

*man had received from God, and of his continual enjoyment of it upon condition of his obedience, or, effectively, because God had planted in it a singular virtue for the support of nature, prolongation of life, and the prevention of all diseases, infirmities, and decays through age. In the midst of the garden, or, within the garden, as Tyrrhus is said to be in the midst of the seas, Ezek. xxviii 2, though it was but just within it. The tree of knowledge of good and evil, so called with respect, either, 1 To God, who thereby would prove and make known man's good or evil his obedience and happiness, or his rebellion and misery, or rather, 2 To man, who by the use of it would know, to his cost, how great and good things he did enjoy, and might have kept by his obedience, and how evil and bitter the fruits of his disobedience were to himself and all his posterity. So it seems to be an honest denomination of it. You thirsted after more knowledge, which also the devil promised you, and you have got what you desired, more knowledge, even dear bought experience.*

10 And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads

*A river, or, rivers, by a common challenge Eden, the country in which Paradise was, where those rivers either arose from one spring, or met together in one channel.*

From the garden, it was divided into four principal rivers, concerning which there are now many disputes. But it is no wonder if the rise and situation of these rivers be not now certainly known, because of the great changes, which in so long time might happen in this as well as in other rivers, partly by earthquakes, and principally by the general deluge. And yet Euphrates and Tigris, the chief of these rivers, whereas the other two are branches discovered by some learned men to have one and the same original spring, and that in a most pleasant part of Armenia, where they conceive Paradise was. See my Latin Synopsis.

11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold

*Pison, an eminent branch of the river Tigris, probably that called by others Pigi-tigris or Piso-tigris.*

*That is it which compasseth, i.e. with many windings and turnings passed through, as this word is used, Josh. xv 3, Matt. xxiii 15.*

*The whole land of Havilah, either that which is in those parts of Arabia which is towards Mesopotamia, so called from Havilah the issue of Cham, Gen. x 7, or that which is high Persia and in the borders of India, so called from another Havilah of the posterity of Sem, Gen. x 29. To either of these following the description agrees well.*

12 And the gold of that land is good

*there is bdellum and the onyx stone* Num. 11

*Good, i.e. better than ordinary.*

*Bdellum, which signifies either a precious gum, of which see Numb. vi 70, or gums and pearls. Once for all observe, that many of the Hebrew words or names of stones, trees, birds, and beasts, are even to the Hebrew doctors and others, both ancient and modern interpreters, of uncertain signification and that without any considerable inconvenience to us, as they are free from the obligations which the Jews were formerly under of procuring such stones, and abstaining in their diet from such beasts and birds as then were sufficiently known to them, and if any were doubtful, they had one safe course, to abstain from them.*

*The onyx stone, a kind of precious stone, of which see Exod. xxv 7, xxviii 9, 20.*

13 And the name of the second river is

Gihon the same is it that compasseth the whole land of Ethiopia

*Gihon, not that river in the land of Israel, so called, 1 Kings i 43, 2 Chron. xxxii 30, but another of the same name, which in Hebrew signifies, the branch of a greater river. It is a branch either of Euphrates, as most think, or of Tigris as some late writers conceive.*

*Thugna, not that country in Africa above Egypt, commonly so called, but either Arabia, which in Scripture is*

frequently called *Cush* or *Ethiopia*, of which see the notes upon 2 Kings xix. 9; Job xxviii. 19, Ezech. xlix. 10; Isa. lvi. 3, Hab. iii. 7. Or rather a country adjoining to India and Persia, with which *Cush* is joined, Ezech. xxxviii. 5; see also Isa. xl. 11, Ezek. xxviii. 10, and about which place the Ethiopians are seated by Herod. l. 7, Homer, Hesiod, and others. Of which see my Latin Synopsis.

14 And the name of the third river is *Hiddekel* that is it which goeth toward the east of *Assyria*. And the fourth river is *Euphrates*.

*Hiddekel*, i. e. *Tigris*, or an eminent branch of it. See Dan. x. 4.

15 And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

Put him, i. e. commanded and inclined him to go. To prune, dress, and order the trees and herbs of the garden, and to keep it from the annoyance of beasts, which being unreasonable creatures, and allowed the use of herbs, might easily spoil the beauty of it.

16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat.

God commanded the woman too, (as appears both from the permission for eating herbs and fruits given to her, together with her husband, Gen. i. 28, 29, and from Gen. iii. 1-3 and from Eve's punishment) and that either immediately, or by Adam, whom God enjoined to inform her thereof.

Thou mayest freely eat, without offence to me, or hurt to thyself. The words in Hebrew have the form of a command, but are only a permission or indulgence, as 1 Cor. x. 25, 27.

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

With a threefold death. 1. Spiritual, by the guilt and power of sin, at that instant thou shalt be dead in trespasses and sin. Eph. ii. 1. 2. Temporal, or the death of the body, which shall then begin in thee, by decays, infirmities, terrors, dangers, and other hindrances of death. 3. Eternal, which shall immediately succeed the other.

18 And the Lord God said, It is not good that the man should be alone, I will make him a help fit to meet for him.

The Lord God said, or, had said, to wit, upon the sixth day, on which the woman was made, Gen. i. 27, 28.

Not good, not convenient (either for my purpose of the increase of mankind, or for man's personal comfort, or for the propagation of his kind).

Meet for him, a most emphatical phrase, signifying thus much, one correspondent to him, suitable both to his nature and necessity, one altogether like to him in shape and constitution, disposition and affection, a second self, or one to be at hand and near to him, to stand continually before him, familiarly to converse with him, to be always ready to succour, serve, and comfort him, or one whose eye, respect, and care, as well as desire (Gen. ii. 16, should be to him, whose happiness it shall be to please and help him.

19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

Brought them unto Adam, either by winds, or angels, or by their own secret instinct, by which storks, and cranes, and swallows change their places with the season, partly to own their subjection to him, partly that man, being recreated with their prospect, might adore and praise the Maker of them, and withal be sensible of his want of a meet

companion, and so the better prepared to receive God's mercy therein; and partly for the reason here following. To see, or, while a shadowy, not to God, who knew it already, but to all future generations, who would hereby understand the deep wisdom and knowledge of their first parent.

That was the name thereof, to wit, in the primitive or Hebrew language. And this was done, for the manifesting both of man's dominion over the creatures, and of the largeness of his understanding, it being an act of authority to give names, and an effect of vast knowledge to give convenient names to all the creatures, which supposeth an exact acquaintance with their natures.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

But though, in giving them names, he considered their several natures and perfections, it was evident to him self, as well as to the Lord, that none of them was an help meet for him.

21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof.

1. God caused a deep sleep to fall upon Adam, that he who was without sin, might feel no pain in the taking away of his rib. And in this sleep some think Adam was in an ecstasy, wherein he saw what was done, together with the reason and mystery of it.

2. He took one of his ribs together with the flesh upon it, ver. 23, or, one of his sides, for the Hebrew word signifieth a side as well as a rib which may be taken synochically, for a part of one of his sides, viz. a rib and the flesh upon it. Or, for one part out of each of his sides, if the two ribs clothed with flesh were taken out of the man because he saith, ver. 23, This is bone of my bones, not, of my bone. The woman was taken out of this part, i. e. out of the higher or lower parts to show that she is to be her husband's minister, to usurp authority over him, 1 Tim. ii. 12, nor yet to be his slave, to be abused, despised, or trampled upon: his feet, but to be kindly treated, and used like a companion, with moderation, respect, and affection. *Quest.* How could a rib be taken from Adam, but it must be either superfluous in Adam while it was in him, or defective afterwards, both which reflect upon the Creator? *Answer.* 1. It was no superfluity, but a convenience, if Adam had at first one rib extraordinary put into him for this purpose. 2. If Adam lost a rib upon so glorious an occasion, it was but a wear or badge of honour, and no disparagement either to him or to his Creator. 3. Either God created him a new rib or hardened the flesh to the nature and use of a rib, and so there was no defect in him.

3. He closed up the flesh, together with another bone or rib, instead of that rib and flesh which he took away from him, which was easy for God to do.

22 And the rib, which the Lord God had taken from man, he made her a woman, and brought her unto the man.

From some place at a little distance, whither he first carried her, that for the decency of the action he might bring her thence, a bride to a bridegroom to be married to him, the great God being pleased to act the part of a father to give his daughter and workmanship to him, thereby both teaching parents their duty of providing marriages for their children, and children their duty of expecting their parents' consent in marriage.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

And Adam said *Quest.* How knew he that? *Answer.* Either, 1. By his own observation, for though it be said that he was asleep till the rib was taken out, and restored, yet he might awake as soon as ever that was done, the reason of his sleep ceasing, and so might see the making of the

woman. Or, 2 By the revelation of God, who put these words into Adam's mouth, to whom therefore these words of Adam are ascribed, Matt. xix. 5.

*Thus is man, or for the time the woman is made of my bone, &c.*; but for the time to come the woman as well as the man shall be produced another way, to wit, by generation. Made of my rib and flesh, i. e. God hath provided me a meet help and wife, not out of the brute creature, but nearer hand, a part of my own body, and of the same nature with myself.

1 Ch. 31. 15 24 'Therefore shall a man leave his  
1 Ch. 25. 9 father and his mother, and shall cleave  
Mark 10. 7 unto his wife: and they shall be one flesh.  
1 Cor. 6. 16

These are the words of Moses by Divine instinct, or his inference from Adam's words.

*Shall a man leave his father and his mother*, in regard of habitation and society, but not as to natural duty and affection, and in conjugal relation and high affection, even above what they owe to their parents, *they two* (as it is in the Samaritan, Syriac, and Arabic translations, and Matt. xix. 5) shall be esteemed by themselves and others to be a century and inseparably united and shall have as intimate and universal communion, as if they were one person, one soul one body. And this first institution shows the sinfulness of divorce, and polygamy, however God might upon a particular reason for a time dispense with his own institution, or remit the punishment due to the violation of it.

1 Ch. 3. 7 25 <sup>m</sup> And they were both naked, the  
1 Ch. 11. 1 man and his wife, and were not ashamed.

To wit, of their nakedness: as having no guilt, nor cause of shame, no filthy or evil inclinations in their bodies, no sinful concupiscence or impure motions in their souls, but spotless innocency and perfection, which must needs exclude shame.

### CHAP. III

*The serpent's subtlety, and insinuating question, 1 The woman's answer, 2 The serpent denies the certainty of the threatening 1, suggests a benefit by eating, 5 The woman looks on the fruit, takes, eats, gives to the man, who also eats of it, 6 The consequence of their sin, 7, 8 Adam's summons, 9, appearance, 10 Examination, 11, excuse, 12 The woman examined, excuses yet confesses the fact 13 Sentence upon the serpent the instrument, 14 upon the devil the chief agent with the first gospel promise, 15, upon the woman 16, upon the man, 17-19 Adam names his wife, 20 God clothes them, 21 They are thrown out of Paradise, 22, to till the ground 23 Their return impossible, 24*

NOW "the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, [Yea, hath God said, Ye shall not eat of every tree of the garden?]

*The serpent*, in rather, *or that serpent*, for here is an emphatical article of which more by and by.

The serpent's eminent subtlety is noted both in sacred Scripture Gen. xiv. 17 Psal. lvi. 3, Matt. x. 16, 2 Cor. xi. 3 and by the fathers, whereof these instances are given, that when it is assailed, it secures its head, that it stops its ear at the charmer's voice, and the like. If it be said that *serpent* is used in a more subtle, and therefore this is not true? It may be replied, 1 It is no wonder if the serpent for its inborn enmity in man's sin hath lost the greatest part of its original subtlety, even as man's sin was punished with a great decay both of the natural endowments of his mind, wisdom and knowledge, and of the beauty and glory of his body the instrument of his sin. But this text may, and seems to be understood, not of the whole kind of serpents, but of this individual or particular serpent, for it is in the Hebrew *Hannachash*, *that serpent* or *this serpent*, to signify that this was not only an ordinary serpent, but was a led and assisted by the devil, who is therefore called *that old serpent* Rev. xii. 9. And this seems most probable, partly from the following discourse, which is added as a proof of that which is here said

concerning the serpent's subtlety, and that surely was not the discourse of a beast, but of a devil, and partly from 2 Cor. xi. 3, which hath a manifest reference to this place, where the apostle affirmeth that *the serpent beguiled Eve through his subtlety*, not surely through that subtlety which is common to all serpents, but through that subtlety which was peculiar to this, as it was possessed and acted by the devil. There seems indeed to be an allusion here to the natural subtlety of all serpents, and the sense of the sacred penman may seem to be this, as if he said, The serpent indeed in itself is a subtle creature, and thought to be more subtle than any beast of the field, but howsoever this be in other serpents, it is certain that this serpent was more subtle than any beast of the field, as will appear by the following words. If it be said, the particle *this*, or *that*, is relative to something going before, whereas there is not a word about it in the foregoing words, it may be replied, that relative particles are often put without any antecedents, and the antecedents are left to be gathered not only out of the foregoing, but sometimes also out of the following passages, as is apparent from Exod. xiv. 29, Numb. vii. 19, xiv. 17, Psal. lxxxvii. 1, cv. 19, cxvi. 2, Prov. vi. 8, &c. So here, *that serpent*, that of which I am now to speak, whose discourse with the woman here followeth.

*Quest* How the serpent could speak, and what the woman conceived of his speech, and why she was not affrighted, but continued the discourse with it? There be two satisfactory answers may be given to these questions. 1 The woman knew that there were spirits, and did freely and frequently converse with spirits or angels, who also did appear in some visible shape to her, which seems very credible, because in the following ages not only the angels, but even the blessed God himself, did in that manner converse with men. And as they afterwards used to appear in the shape of men, why might not one of them now appear to her, and converse with her, in the shape of a beautiful serpent? And why might she not freely and securely discourse with this which she thought to be one of those good angels, to whose care and tuition both she and her husband were committed? For I suppose the fall of the angels was yet unknown to her, and she thought this to be a good spirit, otherwise she would have declined all conversation with an apostate spirit. 2 A late ingenious and learned writer represents the matter thus, in which there is nothing absurd or incredible. The serpent makes his address to the woman with a short speech, and salutes her as the mistress of the world &c. She is not affrighted, because there was as yet no cause of fear, no sin, and therefore no danger, but wonders and inquires what this meant, and whether he was not a brute creature, and how he came to have speech and understanding? The serpent replies, that he was no better than a brute, and did indeed want both these gifts, but by eating of a certain fruit in this garden he got both. She asked what fruit and tree that was? Which when he showed her she replied, This, no doubt, is an excellent fruit, and likely to make the eater of it wise, but God hath forbidden us this fruit. To which the serpent replies, as it here follows in the text. It is true, this discourse is not in the text but it is confessed by Jewish and other expositors, that these words, *Yea, hath God said* &c. are a short and abrupt sentence, and that they were but the close of a foregoing discourse, which might well enough be either thus now mentioned, or some other of a like nature. And this expression which follows, ver. 6, *when the woman saw, &c.* understood that it was a tree to be desired to make one wise may seem to imply, both that the serpent told her, and that she believed, that the speech and understanding of the serpent was the effect of the eating of the fruit, and therefore that if it raised him from a brute beast to the degree of a reasonable creature, it would elevate her from the human to a kind of Divine nature or condition. He said unto the woman, who had upon some occasion parted from her husband for a season (an advantage which the crafty serpent quickly espied, and greedily embraced, and assaulted her when she wanted the help of her husband). Yea, or, why, or, is it so, or, indeed, or, of a truth &c. are scarce credible that God, who is so bountiful, and the sovereign good, and so abhorring from all parsimony and envy should forbid you the enjoyment of any part of those provisions which he hath made for your use and comfort. Of every tree, or, of any, for the word is ambiguous,

which therefore the cunning adversary useth to hide, the snare which he is laying for her

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden

ch 2. 17 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die

To wit, in order to the eating of it Or the touch might be simply forbidden, or she might reasonably understand it to be forbidden in and by the prohibition of eating, because it was an occasion of sin, and then fore to be avoided For it is not probable that the woman being not yet corrupted, should knowingly add to God's word, or maliciously inordinate the harshness of the precept Others read, *lest per adventure ye die*, as if she doubted of the truth of the threatening, which seems not probable, the woman yet continuing in the state of innocency, and such doubting being evidently sinful, and the Hebrew participle *Pes* doth not always imply a doubt, as appears from Psal m. 12, Isa xxvii. 3, xxxvi. 18, compared with 2 Kings xviii. 3

1 ver 12 4 And the serpent said unto the woman, Ye shall not surely die:

It is not so certain as you imagine, that you shall die God did say so indeed for your terror, and to keep you in awe, or, he had some mystical meaning in those words, but do not entertain such hard and unworthy thoughts of that God who is infinitely kind and gracious, that he will, for such a trifle as the eating of a little fruit, undo you and all your posterity, and so suddenly destroy the most excellent work of his own hands

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil

If you would have the whole truth of the matter, and God's design in that prohibition it is only this, He knoweth that you shall be so far from dying, that ye shall certainly be entered into a new and more noble kind of life, and the eyes of your minds, which are now shut as to the knowledge of a world of things, shall then be opened, and see things more fully and distinctly

Ye shall be as gods, knowing good and evil, or, as God, like unto God himself in the largeness of your knowledge, as the very name that God hath put upon the tree may teach you But this is a privilege, of which, for divers causes best known to himself some of which your own reason will easily guess at, he would not have you partake of

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat

The woman saw, by curious and accurate observation, and gazing upon it or perceiving it by the serpent's discourse, as was observed on ver 3

Pleasant to the eyes, to wit in an eminent degree, for otherwise so were all the rest

To make one wise, which she might know by the serpent's information, See the notes on ver 1. Gave also unto her husband with her, who by this time was returned to her, and who now was with her, or, that he might eat with her, and take his part of that fruit

And he did eat, by her persuasion and instigation See 1 Tim ii. 14

7 And the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves together, and made themselves aprons

The eyes of them both, The eyes of their minds and consciences, which hitherto had been closed and blinded by

the art of the devil, were opened, as the devil had promised them, though in a far differing and sinister sense

They knew that they were naked, They knew it before, when it was their glory, but now they know it with grief and shame, from a sense both of their guilt for the sin they had just committed, and of that shameful consciousness which they now found working in them

They also, sewed, or fastened, the lesser branches or twigs, upon which were also the leaves of a fig tree, which their adventure was then near them, and which because of its broad leaves was most fit for that use

And they heard the voice of the Lord God, to cover their nakedness.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden

The voice of the Lord God, mentioned ver 1, or rather the sound, as the word *voies* is often taken in Scripture, as Psal xciii. 3, Rev. x. 3; xix. 6 Luther God the Father, or rather God the Son, appeared in the shape of a man, as afterwards he frequently did, to give a foretaste of his incarnation About evening, the time when men use to walk abroad to recreate themselves, when there was a cool and refreshing wind, whereby also the voice of the Lord was more speedily and effectually conveyed to Adam and his wife Adam and his wife hid themselves, being sensible of God's approach, and filled with shame and conscience of their own guilt, and dread of judgment, instead of flying to God for mercy, they foolishly attempted to run away from him, whom it was impossible to avoid

9 And the Lord God called unto Adam, and said unto him, Where art thou?

The Lord God called with a loud voice, Thou whom I have so highly obliged, whither and wherefore dost thou run away from me, thy Friend and Father, whose presence was lately so sweet and acceptable to thee? In what place, or rather in what condition, art thou? What is the cause of this sudden and wonderful change? Thus he asketh that he was ignorant of, but to make way for the following sentence, and to set a pattern for all judges, that they should examine the offender, and inquire into the offence, before they proceed to punishment

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself

He confesseth his nakedness, which was evident, but with nothing of his sin, which, if possible, he would have hid see Job xxxi. 33 And he is grieved for the shameful effects of his sin, but not yet sincerely penitent for his sin

I hid myself, out of reverence to thy glorious majesty

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

That thou wast naked, or, that thy nakedness, which lately was thy glory, was now become matter of shame

Whereof I commanded thee, concerning which I gave thee so severe a charge upon pain of death,

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat

I have eaten not by my own choice and inclination, but by the persuasion of this woman, whom thou gavest to be with me, as a meet help, a faithful friend, and constant companion, supposing that it was not good for me to be alone, when the event shows would have been much better for me Thus Adam excuseth himself, and charges the God foolishly with his sin. I did eat, out of complacency to her, not from any evil design against thee

13 And the Lord God said unto the woman, What is this that thou hast done?

And the woman said, The serpent beguiled me, and I did eat

How heinous a crime hast thou committed! What a world of mischief hast thou by this one act brought upon

thyself and all thy posterity? Or, why hast thou done this? What cause or motive couldst thou have for so wicked an action? What need hadst thou of meddling with this forbidden fruit, when I had given thee so large and liberal an allowance? And the woman said, The serpent, a creature which thou hast made, and that assisted by a higher power, by an evil angel, for such I now perceive by sad experience there are, beguiled me; a weak and foolish woman, whose seduction calls for thy pity, not thine anger, and I did not being surprised and over-persuaded against my own judgment and resolution.

11 And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field, upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

Unto the serpent, or rather *this* or *that* serpent, which, as was said before on ver. 1, was no ordinary serpent, but a serpent *actual* and assisted by the devil, and therefore this sentence or curse is pronounced against both of them. 1 Against the serpent itself, which though an unreasonable creature and therefore not subject to a law, and consequently not capable of guilt or sin Rom. iv. 15, yet, being the instrument of the devil's malice, is rightly punished, as other beasts being thrust by man's sin did suffer to gather with him I Job xxxv. 20, Lev. xx. 15, 16 not for their crime, but partly for the punishment and partly for the benefit of man who is their lord and owner, Psal. viii. 6, for whose sake seeing they were made it is not strange if they be punished for his use, that in their punishment man might have a demonstration of God's anger against sin and a motive to repentance. See on chap. vi. 2 Against the devil, who is here principally intended, though as he lay hid in the body of the serpent which he possessed and used, so his curse is here mentioned under the cover of the serpent's curse, and under the disguise of such terms as properly and literally agree to the serpent, but are also mystically to be understood concerning the devil, with whom the Lord entered into no conference, as he did with Adam and Eve, whose sin was less than his, and whom God meant to bring to repentance, but immediately denounceth the curse against him as one that sinned against much greater knowledge, and from far worse principles, not from mistake or misinformation but from choice and rebellion, from hatred of God, and from mere envy and unplaceable malice against man.

Because thou hast done this, thou hast deceived the woman, and tempted her to this, *and thou art cursed*, or shalt be from hence forth both really and in the opinion of all mankind or, *be thou*.

*Creeping* of the field, as in other respects so particularly in that which here follows, *upon thy belly shalt thou go*. If the serpent did so before the fall, what then was natural, is now become painful and shameful to it, as nakedness and some other things were to man. But it seems more probable that this serpent before the fall either hid itself, or rather did go with its breast erect, as the basilisk at this day doth, God put it to the test, so ordering it as a testimony that some other serpents did once possess. And so the sense of the curse being applied to this particular serpent, and to its kind, may be this. Whereas thou hadst a privilege above other kinds of serpents, whereby thou didst go with erect breast and dost feed upon the fruits of trees and other plants, now thou shalt be brought down to the same mean and vile estate, with them, *upon thy belly* (or rather, *breast*, as the word signifies) *shalt thou go*, &c. as they do, and *dust shalt thou eat*. Dust is the food, as of earth-worms, scorpions, and some other creatures, so also of some serpents as appears both from Isa. lxxv. 25, Mic. vii. 17, and from the testimony of Nauder. Thier. ver. 372, and Philo an Arab. writer. On the dust is the serpent's sauce rather than his meat, whilst creeping and grovelling upon the earth, and taking his food from thence, he must necessarily take it first and last together with it. These two clauses being applied to the devil, signify his fall from his noble state and place to earth and hell, the baseness of his nature and of his food, his delight being in the vilest of men and things, & being now his meat and drink

to dishonour God and destroy mankind, and promote the esteem and love of earthly things.

15 And I will put enmity between thee and the woman, and between thy seed and her seed, 'it shall bruise thy head, and thou shalt bruise his heel.

Though now he be sworn friends, leagued together against me, I will put enmity between thee and the woman, and the man too, but the woman alone is mentioned, for the devil's greater confusion. 1 The woman, whom, the weaker vessel, thou didst seduce, shalt be the great occasion of thy overthrow. 2 Because the Son of God, who conquered this great dragon and old serpent, Rev. xii. 9, who came to destroy the works of the devil, 1 John iii. 8 was made of a woman, Gal. iv. 4, without the help of man, Isa. vii. 14, Luke i. 31, 35.

*Thy seed*, literally, this serpent, and, for his sake, the whole seed or race of serpents, which of all creatures are most loathsome and terrible to mankind, and especially to women. Mystically, that evil spirit which seduced her, and with him the whole society of devils, (who are generally hated and dreaded by all men, even by those that serve and obey them, but much more by good men) and all wicked men, who, with regard to this text, are called devils and the children or seed of the devil, John vi. 70, viii. 41, Acts xiii. 10, 1 John iii. 8.

And her seed, her offspring, first and principally, the Lord Christ, who with respect to this text and promise is called, by way of eminency, *the seed* (Gal. iii. 16, 19, whose alone work it is to break the serpent's head, i. e. to destroy the devil, Heb. ii. 14. Compare John vii. 31, Rom. xvi. 20. Secondly, and by way of participation, all the members of Christ, all believers and holy men, who are called the children of Christ Heb. ii. 13 and of the heavenly Jerusalem, Gal. iv. 26. All the members whereof are the seed of this woman, and all these are the unplaceable enemies of the devil, whom also by Christ's merit and strength they do overcome.

*The head* is the principal instrument both of the serpent's fury and mischief and of his defence, and the principal seat of the serpent's life, which therefore men chiefly strike at, and which being upon the ground, a man may conveniently tread upon, and crush it to pieces. In the devil this notes his power and authority over men, the strength whereof consists in death, which Christ, the blessed Seed of the woman, overthroweth by taking away the sting of death which is sin, 1 Cor. xv. 55, 56, and destroying him that had the power of death, that is, the devil Heb. ii. 14. *The heel* is the part which is most within the serpent's reach, and where with it was bruised and thereby provoked to fix his venomous teeth there, but a part remote from the head and heart and therefore its wounds, though painful are not deadly, nor dangerous if they be observed in time. If it be applied to the Seed of the woman, Christ, his heel may note either his humanity, whereby he trod upon the earth, which indeed the devil, by God's permission, and the hands of wicked men did bruise and kill, or his saints and members upon the earth, whom the devil doth in diverse manners bruise, and vex and afflict, while he cannot reach their Head Christ, in heaven nor those of his members who are or shall be advanced thither.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception, 'in sorrow thou shalt bring forth children, 'and thy desire shall be to thy husband, and he shall rule over thee.

I will greatly multiply, or certainly, is the repetition of the same word implies.

And thy conception, in diverse pains and infirmities peculiar to thy sex, 1. Thou shalt have many, and those oftentimes, false and fruitless conceptions, and abortive births, and whereas thou mightest commonly have had many children at one conception, as some few women yet have now thou shalt ordinarily undergo all the troubles and pains of conception, breeding, and birth, for every child



which thou hast. *Or, thy sorrows and thy conception, by a figure called **begetting**, are put for thy sorrows in conception, or rather in child-bearing, which the Hebrew word here used signifies, Gen. xvi 4, Judg. viii 3. Aristotle, in his Histor. Animal. 7, 9, observes, that women bring forth young with more pain than any other creatures.*

*Bring forth children or bear, for the word notes all the pains and troubles which women have, both in the time of child bearing, and in the act of bringing forth Sons, and daughters too, both being comprehended in the Hebrew word Sons, as Exod. xxii, 24, Psal. cxviii 6*

*Thy desire shall be to thy husband, thy desires shall be referred or submitted, to thy husband's will and pleasure to **bring** or **deny** them, as he **solicit**. Which sense is confirmed from Gen. i 7, where the same phrase is used in the same sense. And this punishment was both very proper for her that committed so great an error, as the eating of the forbidden fruit was, in compliance with her own desire, without asking her husband's advice or consent, as in all reason she should have done in so weighty and doubtful a matter, and very grievous to her, because women's affections use to be vehement, and it is irksome to them to have them restrained or denied. Seeing, for want of thy husband's rule and conduct, thou wast seduced by the serpent and didst abuse that power I gave thee together with thy husband to draw him to sin, thou shalt now be brought down to a lower degree, for he shall rule thee, not with that sweet and gentle hand which he formerly used, as a guide and counsellor only, but by a higher and harder hand as a lord and governor, to whom I have now given a greater power and authority over thee than he had before, (which through thy pride and corruption will be far more uneasy unto thee than his former empire was,) and who will usurp a further power than I have given him, and will, by my permission, for thy punishment rule thee many times with rigorous tyranny and cruelty, which thou wilt groan under but shalt not be able to deliver thyself from it. See 1 Cor. xiv 31, 1 Tim. ii 12, 1 Pet. iii 6*

17 And unto Adam he said, <sup>1</sup> Because thou hast hearkened unto the voice of thy wife, <sup>2</sup> and hast eaten of the tree, <sup>3</sup> of which I commanded thee, saying, Thou shalt not eat of it: <sup>4</sup> cursed is the ground for thy sake, <sup>5</sup> in sorrow shalt thou eat of it all the days of thy life;

*Hearkened unto the voice of thy wife* i e observed the word and counsel, contrary to my express command. *Cursed is the ground*, which shall now yield both fewer and worse fruits, and those too with more trouble of men's minds, and labour of their bodies, *for thy sake*, i e because of thy sin, or, to thy use, or, as far as concerns thee. *In sorrow, or, with toil or, grief*

18 <sup>1</sup> Thorns also and thistles shall it <sup>2</sup> bring forth to thee, and <sup>3</sup> thou shalt eat <sup>4</sup> the herb of the field;

*Thorns also and thistles*, and other unuseful and hurtful plants synecdochically contained under these, *shall it bring forth to thee*, of its own accord, not to thy benefit, but to thy grief and punishment, *and thou shalt eat the herb of the field*, instead of those generous and delicious fruits of Paradise, which because thou didst despise, thou shalt no more taste of. See Gen. i 29

19 <sup>1</sup> In the sweat of thy face shalt thou eat bread, till thou return unto the ground, <sup>2</sup> for out of it wast thou taken: <sup>3</sup> for dust thou art, and <sup>4</sup> unto dust shalt thou return

*In the sweat of thy face*, i e of thy body he mentions the face, because there the sweat appears first and most. Or, with labour of body or brain, Eccl. i 13, and vexation of mind, *shalt thou get thy food and livelihood bread* being put for all nourishment, as Gen. xviii 5, xxviii 20. *Unto thou art*, as to the constitution and original of thy body. See Gen. xviii 27, Job. i 21, Psal. cii 14. Though upon thy obedience I would have preserved thy body no less than thy soul from all mortality, yet now,

having sinned, thou shalt return unto dust in thy body, whilst the immortal spirit shall return unto God who gave it, Eccl. xii 7. Thus thy end shall be as base as thy beginning.

20 And Adam called his wife's name

† Eve, <sup>1</sup> because she was the mother of all living.

*The word signifies either **being**, or, the **giver** or **preserver of life**. Though for her sin justly sentenced to a present death, yet by God's infinite mercy, and by virtue of the promised Seed, she was both continued in life herself, and was made the mother of all bring men and women that should be after her upon the earth, who though in and with their mother they were condemned to speedy death, yet shall be brought forth into the state and land of the living, and into the hopes of a blessed and eternal life by the Redeemer, whose mother or progenitor she was.*

21 Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them,

*The Lord God*, either by his own word or by the ministry of angels, *made coats of skins*, of beasts slain either for sacrifice to God, or for the use of man, the lord and owner, *and clothed them*, partly to defend them from excessive heats and colds, or other injuries of the air, to which they were now exposed, partly to mind them of their sin, which made their nakedness which before was innocent and honourable, now to be an occasion of sin and shame, and therefore to need covering, and partly to show his care even of fallen man, and to encourage his hopes of God's mercy through this blessed Seed, and thereby to invite him to repentance.

22 ¶ And the Lord God said, <sup>1</sup> Behold, <sup>2</sup> the man is become as one of us, to know good and evil: <sup>3</sup> and now, lest he put forth <sup>4</sup> his hand, <sup>5</sup> and take also of the tree of life, and eat, and live for ever:

*The Lord God said*, either within himself, or to the other persons of the Godhead Adam and Eve both are become such according to the devil's promise, and their own expectation. This is a holy irony, or sarcasm, like these, 1 Kings xviii 27, Eccl. xi 9 q d Behold! O all ye angels, and all the future generations of men, how the first man hath overreached and conquered us, and got the Divinity which he affected, and how happy he hath made himself by his rebellion! But this bitter scorn God uttereth not to insult over man's misery, but to convince him of his sin fully, danger, and calamity, and to oblige him both to a diligent seeking after, and a greedy embracing the remedy of the promised Seed which God offered him and to a greater watchfulness over himself, and respect to all God's commands for the time to come.

*As one of us*, i e as one of the Divine persons, of infinite wisdom and capacity. Here is an evident proof of a plurality of persons in the Godhead, compare Gen. i 26, n xi 7. If it be said, God speaks thus of himself and the angels, besides that as yet not one word hath been spoken concerning the angels, it is an absurd and unreasonable conceit that the great God should level himself with the angels, and give them a kind of equality with himself, in this expression intimates *To know all things*, both good and evil.

*Lest he put forth his hand* the speech is defective, and to be supplied thus, or some such way. *But no man must be taken, or man must be banished hence, lest he take also of the tree of life*, as he did take of the tree of knowledge, and thereby profane that sacrament of eternal life, and fondly persuade himself that he shall live for ever. This is another scoff or irony, whereby God upbraids the man's presumption, and shows him hopes wherewith he did flatter himself.

23 Therefore the Lord God sent him forth from the garden of Eden, <sup>1</sup> to till the <sup>2</sup> ground from whence he was taken

*For prevention thereof, the Lord God sent him forth, or expelled him with shame and violence and so never to restore him thither, for it is the same word which is used concerning divorced wives. To till, to wit, with toil and*

swear, as was threatened, ver 17, the ground without Paradise, for he was made without Paradise, and then put into it, as was noted before

24 So he drove out the man, and he placed <sup>m</sup> at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life

*The east of the garden*, where the entrance into it was, the other sides of it being enclosed or secured by God to preserve it from the entrance and annoyance of wild beasts. Or, *before the garden* i.e. near to the garden, before any man could come at the garden any way. *Cherubims* i.e. angels, so called from their exquisite knowledge and therefore fully here used for the punishment of man who sinned by abusing Divine knowledge. And a flaming sword in the cherubims' hands i.e. it was upon other occasions Numb xxii 23 Josh v 13 1 Chron xxi 16, 27 And this was either a material sword bright, and being brandished, shining and glittering like a flame of fire, or flaming fire, in the shape of a sword. Or *flaming sword*, because there were divers cherubims, and each of them had a sword, the singular number for the plural. Or, *a two edged sword, which turned every way* was brandished and nimbly whirled about by the cherubims which posture was fittest for the present service, to keep the way that leads to Paradise, and so to the tree of life that man might be detained and kept from coming thither.

#### CHAP. IV.

*The birth of Cain and Abel and their employment*, 1, 2 *Cain's offering*, 3 *Abel's sacrifice and God's acceptance*, 4 *Cain's respect has discontent*, 5 *God expostulates with him*, 6, 7 *He murders Abel*, 8 *God makes inquiry after Abel*, 9 *The cry of his blood*, 10 *God's curse upon Cain*, 11, 12 *His complaint*, 13, 14 *God multiplies it*, 15 *Its execution*, 16 *Cain's posterity*, 17, 18 *Lamech's two wives*, 19 *They bear unto him sons who dwell in tents*, 20, *invent musical instruments*, 21, *have skill in brass and iron*, 22 *His boasting*, 23, 24 *The birth of Seth*, 25 *His son, the revival of religion*, 26

AND Adam knew Eve his wife, and she conceived and bare <sup>¶</sup> Cain and said, I have gotten a man from the Lord

The modest expression is used both in Scripture and other authors to signify the conjugal act or carnal knowledge. So Gen xix 8, xxiv 16, Numb xxi 17 Matt i 25 Luke i 34

Cain who a name signifies a possession. I man i.e. called is Gen xii 2 which was in st welcome. From the Lord, or by or with the Lord i.e. by virtue of his just blessing Gen i 28 and special favour. On a man the Lord, a Hebrew properly signifying God in us, or the Messiah, hoping that this was the promised Seed

2 And she again bare his brother <sup>¶</sup> Abel. And Abel was <sup>¶</sup> a keeper of sheep, but Cain was <sup>¶</sup> a tiller of the ground

*Abel signifies equity* i.e. a virtuous, much better man, whereas she thought Cain to be a worse than ordinary man, or this might be prophetically designating his miserable life, and untimely and unrighteous death. To till the ground was esteemed a more honourable thing than that of a shepherd and therefore either because the elder brother is allotted to him by his father

3 And in process of time it came to pass, that Cain brought <sup>¶</sup> of the fruit of the ground in offering unto the Lord

Either 1 In general at the time of the set time then appointed and used for the solemn service of God. Or 2 At the end of the year when there might be now, as there was afterwards among the Jews, more solemn worship and sacrifice, the world being upon put for a year, as Lev xxv 29, 1 Sam i xxvii 7. Or, 3 More probably at the end of the day, or the week, or upon the seventh

and last day of the week, Saturday, which then was the sabbath day, which before this time was blessed and sanctified, Gen ii 3. Cain brought an offering, either to the place appointed for the solemn worship of God, or to his father, who at that time was both king, and prophet, and priest. Or brought, i.e. offered

4 And Abel, he also brought of the firstlings of his <sup>¶</sup> flock and of the fat thereof. And the Lord had <sup>¶</sup> respect unto Abel and to his offering

*The firstlings* either, 1 The first-born, which God reserved to himself, both at this time, and afterwards, by an express law, Exod xxi 2, Numb iii 13. Or, 2 The choicest and most eminent of the flock, for the best of any kind are oft called first-born, as Job xviii. 13, Jer xxvi 19, Heb xii 23. *The fat thereof* was either, 1 Properly, the fat being properly now required by God, as afterwards was expressed, Exod xxix 13, 22, Lev iii 3. Or, 2 The best of them, as the word fat is often used, as Gen xiv 16, xlix 20; Numb xvii 12, Neh viii 10, Psal cxlviii 1.

*The Lord had respect*, or, looked to him with a gracious eye, kindly accepted and owned him and his sacrifice, and testified this (Heb xi 4) to Cain and all their posterity either by express word, or by some visible sign, probably by consuming his sacrifice by fire from heaven, as the fathers generally think, whereby also God did afterwards frequently signify his acceptance of sacrifices, as Lev ix 24, Judg vi 21, 1 Kings xviii 38, 1 Chron xxi 26, 2 Chron vii 1. Unto Abel's person, who was a truly good man, and then to his sacrifice, which was offered with faith in God's mercy and in the promised Mediator, Heb xi 4

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell

Cain was very wroth partly with God, who had cast so public a disgrace upon him and given the preference to his younger brother, and partly with Abel, because he had received more honour from God, and therefore was likely to have more respect and privilege from his parents than himself. His countenance fell, which is before it was lifted up and cheerful, now it fell down through sense of guilt, disappointment of his hope, shame and grief, and envy at his brother

6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

*The Lord spoke unto Cain*, that he might bring him to repentance, and the knowledge of his sin. Why is thy countenance fallen? the cause of this dejectedness is not from me, but from thyself

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And <sup>¶</sup> unto thee shall be his desire, and thou shalt rule over him

*If thou doest well*, i.e. for the future shalt do well, i.e. repent of thy sin, amend thy life, offer thy offerings with a willing and cheerful mind and honest heart, in faith and love as Abel did, shalt thou not be accepted? Or, pardoned, received into favour? Or, exalted, and either preserved in or restored unto those rights of the first-born which thou art conscious to thyself that thou hast forfeited. Or exalted in thy looks, i.e. would not, or should not, thy countenance have been upright and pleasant, which now is sad and dejected? Sin is here taken, either, 1 Properly, so the sense is, sin will be growing upon thee one sin will bring in another, and that malice and purport of revenge against thy brother, which now lies hid in the secret chamber of thy mind and heart, lies at the door ready to break forth into the view of the world in open murder. Or, 2 For the punishment of sin, as it is taken Gen ix 15, Lev v 1, xx 20, Numb xviii 1, 2 Kings ix 9, Zech xiv 19 so the sense is, If thou wilt go on in sin, and execute thy wicked purpose, which I perceive lies working in thy heart, be sure thy sin will find thee out as it is said Numb xxxii 23. Thou shalt not long enjoy the fruits of thy wickedness, but a dreadful judgment shall tread upon the heels of thy sin, and lie like a furious



in a stiff dog, at the very door of thy house, to seize upon thee at thy first coming in or going out. For that person or thing which is very near to us, or at hand, is said to be at the door, Matt. xxi. 33, 1 John v. 9

Into thee shall he desire, and thou shalt rule over him. These two clauses may relate either, 1 To sin, which may be here spoken of as a person, as it is Rom vii. 8, 9, 11, &c. So the phrase may be rendered and expounded thus, *The desire of sin is to thee, i e to assault, seduce, conquer, and destroy thee; as it is said, Luke xxi. 31, Satan hath desired to have you, that he may sift you, &c.* Or thus, *its desire*, objectively, not subjectively taken, i e thy desire, intention, or resolution of sinning, that evil motion of thy heart against thy brother, shall be against (as the Hebrew particle of object) thee, i e howsoever at present it pleaseth thee, yet it is really not only against him, but against thyself, and will certainly turn to thy own ruin; but (for so the particle *and* is commonly taken) if thou be wise, give no place to it, but resist it, do thou rule (for the future tense is oft put imperatively, as in the ten commandments, and it frequently signifies not what a man can or shall do, but his duty or what he ought to do, as is evident from Gen. xx. 9, Mal. i. 6, Luke iii. 14) over it, i e conquer and subdue it, which is thy duty, or, *thou shalt rule over it*, i e by my grace assisting thy endeavours, thou shalt be enabled to subdue thy evil concupiscences and passions, and so overrule, prevent, or remove those punishments which otherwise sin will infallibly bring upon thee. Or, 2 To Abel, and so the sense is, and (as for thy brother Abel, to whose faith and piety I have given this public and honourable testimony, which thy naughty heart makes an occasion of envy and malice, and intention of murder, that thou mayst not by a mistake be led to the perpetration of so heinous a crime, know that this favour of mine concerns only his spiritual privilege, and the happiness of the life to come, which thou despisest, but it makes no change in civil rights, nor doth it transfer the dominion from thee, whose it is by birth, unto him, nor doth he so understand it for notwithstanding this) *unto thee shall be his desire*, subject, i e he shall and will nevertheless yield to thee as his superior, and thou, according to thy own heart's desire, shalt rule over him. If it be said the name of Abel is not here mentioned, it may be answered, that this is sufficiently included in the pronouns *his* and *him*, and it is not unusual to put those relative pronouns alone, the antecedent being not expressed, but to be gathered either from the foregoing or following words, of which see my notes on Gen. iii. 1

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8 And Cain talked with Abel his brother and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him

Cain talked with Abel, either, 1 Familiarly and friendly, as he used to do, thereby to make him so sure and careless, or by way of expostulation and contention, in the field, into which Abel was led, either by his own employment, or by Cain's persuasion, this being a fit place for the execution of his wicked purpose. Slew him possibly with stone or club, or with some iron tool belonging to husbandry

9 ¶ And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper?

Where is Abel? not that God was ignorant where he was, but partly to convince him of his sin, and to lead him to repentance, and partly to instruct judges to inquire into causes, and hear the accused speak for themselves, before they pass sentence. Thy brother, whom nature and near relation obliged thee to love and preserve

Am I my brother's keeper? Why dost thou inquire of me concerning him who is of age to look to himself? Is he such a stripling that he needs a guardian? or didst thou ever make me his guardian?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground

I hear thy words, but what say thy actions? What a heinous crime hast thou committed! In vain dost thou

endeavour to hide it or deny it. In the Hebrew it is *bloods*, either to aggravate the crime, or to show the plenty of the blood spilt, or to charge him with the murder of all those that might naturally have come out of Abel's loins, which was a far greater crime in the monage of the world, when the world greatly wanted people.

From the ground, upon which it was spilt by thy bloody hands

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand,

As the earth was cursed for thy father's sake, so now art thou cursed in thy own person, from the earth, or, in regard of the earth, which shall grudge thee both its fruits and a certain dwelling-place, and which had more humanity to thy brother than thou hadst; for it kindly received and covered that blood which thou didst cruelly and unnaturally shed upon it

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength, a fugitive and a vagabond shalt thou be in the earth

Or, *that ground*, which doth or shall fall to thy share, besides the first and general curse inflicted upon the whole earth, shall have this peculiar curse added to it, it shall not henceforth yield unto thee her strength, i e its virtue and fruit, in such proportion as it hath hitherto done

A vagabond shalt thou be, banished from thy own land and kindred, and father's house, and from the whole society of the faithful, and wandering hither and thither. Others render the words *mourning and trembling*, or, *trembling and wondering*. These two words note both the unquietness and horror of his mind and conscience, and the unsettledness of his habitation and condition, and, as some add, the trembling of his body

13 And Cain said unto the Lord, My punishment is greater than I can bear

¶ My punishment is greater than I can bear

Heb. My sin, but sin seems here to be put for punishment, as before, ver. 7, Gen. xiv. 15, Lev. v. 1, Psal. lxxv. 27, Prov. vi. 21, for Cain was not so sensible of his sin as of the ill effects of it, as he shows, ver. 14

14 Behold, thou hast driven me out this day from the face of the earth, and

1 John 15  
20 21

from thy face shall I be hid, and I shall

11: 31 11

be a fugitive and a vagabond in the earth,

and it shall come to pass, that every one

Mich. 4: 8  
Num. 35  
10: 31, 3

that findeth me shall slay me

Consider how severely thou wast smitten, thou hast driven me out with public infamy, as the word signifies, *from the face of the earth*, or, *this earth*, my native land, and *from thy face*, i e favour and protection, as the public enemies of mankind, and as one devoted by thee to destruction. Quest. Whom did Cain fear, when it appears not that there were any but his father and mother? Answer. So ignorant people conceive, but it is a fond conceit to think that there were no more men than are expressed in this book, where God never intended to give a catalogue of all men, but only of the church, or those who had some relation to or concern with it. Nay, that there were very many thousands of men now in being, is very credible upon these rational grounds and suppositions. 1 That Adam and Eve did, according to God's precept and blessing, Gen. i. 26, procreate children presently after the fall, and God's gracious remembrance to them, and consequently their children did so, when they came to competent age. 2 That those first men and women were endowed by God with extraordinary fruitfulness, and might have two, three, four, or more at a time, (as divers persons long after had,) which was then expedient for the replenishing of the world, and the like may be judged of their children during the world's infancy. 3 That this murder was committed but a little before the hundred and thirtieth year of Adam's age, which appears by comparing Gen. ix. 25 and v. 3. Before which time, how vast and numerous an off-spring might have come from Adam, none can be ignorant that can and shall make a rational computation

15 And the Lord said unto him, Therefore

f. Wm. 10 3  
Matt. 10 3  
1 John 15 12  
John 11

r. Ps. 9 12  
1 John 5 44

Heb. blood  
1 John 12 24  
Rev. 6 10

whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him

*Therefore, or, assuredly, as the word signifies, Jer 11 32, y 2, Is 44 17, that thou mayst see how I have murdered, and how impartially I shall punish all murderers, and that thou mayst be happily free from that fear, that thou mayst live for an example to mankind, for a terror to thyself and others*

*Sevenfold, i.e. abundantly, he shall be plagued with many and grievous punishments, as the phrase is used, Lev xxv 25, Psal xiv 7, lxxxix 12 and in many other places*

*A mark upon Cain* What this was, whether a trampling of his body, or a ghastliness of his countenance, or what other visible token of the Divine displeasure, God hath not revealed, nor doth it concern us to know

16 ¶ And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden

*Nod* He was banished from the place of God's special presence and habitation, from the society of his father, and of the only church which God had upon earth; and dwelt in the land of Nod in the land which was afterwards called Nod, from Cain's unsettled condition, because he continued wandering hither and thither in it

17 And Cain knew his wife, and she conceived, and bare a son, Enoch, and he builded a city, and called the name of the city, after the name of his son, Enoch

*Cain knew his wife*, of which phrase see on chap iv 1 *He builded a city*, partly to divert his troubled mind with business and pleasure, and partly for his own security against the enemies and evils which his guilty conscience made him to fear, notwithstanding the assurance which God had given him. And this he did as soon as he was capable for it, either by the increase of his own posterity, or by the accession of other degenerate sons of Adam to him, who either bore him out, or having departed from the church, willingly associated themselves with their brethren in iniquity

*the name of his son, Enoch*, not after his own name, which he knew to be infamous and hateful

18 And unto Enoch was born Irad, and Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lamech

19 ¶ And Lamech took unto him two wives, the name of the one was Adah, and the name of the other Zillah

*Lamech* the wicked branch of the cursed root of Cain, took unto him two wives, against God's first institution, Gen ii 21. Mal ii 15, and without God's leave

20 And Adah bare Abel, he was the father of such as dwell in tents, and of such as have cattle

*He taught shepherds to dwell in tents and to remove them from place to place, for convenience of pasture* The first authors of inventions of any thing, are commonly called *its fathers*. And he was the inventor of the art of keeping and managing cattle

21 And his brother's name was Jubal, he was the father of all such as handle the harp and organ

*Or, the loud instrument*, but what kind of instrument it was, even this it is to not understand. The meaning is, he was the inventor of many and mixed instruments

22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron, and the sister of Tubal-cain was Naamah

*Tubal-cain*, whom (as the learned conceive, and the agreement of the name and function makes probable) the Hebrews worshipped by the name of *Tukan*, the god of

smiths, and his sister *Naamah*, by the name of *Venus*. He first taught men how to make arms, and other instruments of iron

*Naamah*, so called from her beauty, which her name signifies

23 And Lamech said unto his wives,

Adah and Zillah, hear my voice, ye wives of Lamech, hearken unto my speech: for

I have slain a man to my wounding, and a young man to my hurt

*Adah and Zillah*, observing his fierceness and cruelty, feared that the vengeance of God or men would fall upon him, and upon them for his sake

*Be it so that I have slain a man, and that a young man, why do you concern yourselves in it? It is to my own wounding and hurt, not to yours, I must suffer for it, not you* Some take this to be a sorrowful confession of his bloody crime, q d I have murdered a man, to my wounding, &c i.e. to my utter ruin, or to the wounding and grief of my heart and conscience. But this seems not to agree either with the quality of Cain's family, or with the temper of Lamech's person, or with the scope of the Holy Ghost in this place, which is to describe, not the virtues, but the crimes of that wicked race. According to the marginal translation, the sense may be this, *It is not for me, for if any man though in his youth and strength, should assault me, and give me the first wound, he should pay dearly for it, and though I were wounded and weakened the remainders of my strength would be sufficient to give him his death wound* The words also may be otherwise related, the particle *ch* being taken interrogatively, as it is Isa xxxix 6, xxxvi 19, and elsewhere, *Have I slain a man to any wounding, and [or] a young man to my hurt?* i.e. that thereby I should deserve such a mortal wound or hurt to be inflicted upon me by way of retaliation? You have the refore no cause of fear, either for my sake or for your own

24 ¶ If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold

If the slaughter of Cain shall be punished in him that shall kill him, whosoever he be, my death shall be much more certainly and severely revenged by God upon any man that shall murder me. These words may be either 1. A prophetic scoff q d Since Cain my father and pattern in murder was so far from being punished by the hand of God, that he had a special protection from him, that no man should dare to touch him, I (whose murderer is not so heinous as his was) shall not fare worse than he, and the reprobate have no reason to fear either God or men. Or, 2. An argument or ground of his security q d I am not only secured by my own piety, but by God's providence, which certainly will be more watchful over me, who have not committed any such heinous crime, than over him that killed his own innocent brother

25 ¶ And Adam knew his wife again, and she bare a son, and called his name Seth. For God said she, hath appointed me another seed instead of Abel, whom Cain slew

*She gave the name, but not without Adam's consent, Gen ii 3. She spoke by Divine inspiration*

*Note that the word seed is used of one single person here, and Gen xxi 13, xxxviii 9, which confirms the apostle's argument Gal iii 16*

*Instad of Abel*, to succeed his father Adam, as Abel should have done in the priesthood, and administration and care of holy things in the church of God

26 And to Seth, to him also there was born a son, and he called his name Enos, then began men to call upon the name of the Lord

*Enos* properly signifies a miserable man, to note the great wickedness and wretchedness of that generation, which the Hebrew writers generally observe

*To call upon the name of the Lord*, to pray unto God, to worship God in a more public and solemn manner,

praying being here put for the whole worship of God, as Gen xi 8, xxvi 25, and in many other places. According to the marginal version, the sense is this. Then when the world was universally corrupt, and had forsaken God and his service, good men grew more valiant and zealous for God, and did more publicly and avowedly own God, and began to distinguish and separate themselves from the ungodly world, and to call themselves and one another by the name of God, i. e. the sons, servants, or worshippers of God, as they are expressly called, and that, as it seems, upon this occasion, Gen vi 2. And in this sense this phrase is elsewhere taken as Isa xlii 7 xlii 5, lxi 1. Some will say the worship of the Lord by idolatry or superstition. But this seems neither to agree with the Hebrew phrase, nor to suit with this place, where he speaks of the posterity of Seth, who were the holy seed, and the only remnant of God then in the world.

# CHAP V

The manner of man's creation repeated, 1, 2. The genealogy, age, and death of the fathers from Adam to Noah, in the line of Seth. Seth begotten of Adam after his image, 3. The purity and translation of Enoch. 23. I amech's prophecy of his son Noah, 29. Sons born to Noah, 32.

THIS is the "book of the generations of Adam. In the day that God created man, in the likeness of God made he him,

This is the book, i. e. the list or catalogue, as this word is taken, Neh vi 5, Matt i 1, as it is also put for any short writing as for a bill of divorce as Deut xxiv 1, 2. The generations of Adam i. e. his posterity begotten by him, the word being passively used. But he doth not here give a complete list of all Adam's children, but only of his godly seed, which preserved true religion and the worship of God from Adam to the Flood, and from whose loins Christ came, Luke iii.

God created man. This is here repeated to note the different way of the production of Adam, and of his posterity, his way by creation from God, theirs by generation from their parents. See Gen i 26.

2. Male and female created he them, and blessed them, and called their name Adam, in the day when they were created.

See Gen i 26, Matt xix 1, Mark x 6. He blessed them with power to propagate their kind, and with other blessings. See Gen i 28.

Called their name Adam, which name is given both to every man, as Gen ii 6, Psal xlix 20 and to the first man as Gen ii 23, and to the whole kind, both the man and the woman, who are called by one name, to show their intimate union and communion in all things.

3. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth.

Adam lived an hundred and thirty years after he was created, in which time he begat other sons and daughters, as appears from what was said before.

After his image, either, 1. In regard of the natural frame of his body and soul, but this was so evident of itself, that the mention of it had been frivolous. Nor is there any reason why it should be said of Seth, rather than of Cain or Abel. Or, 2. In regard of his corruption, q. d. a weak, sinful, mortal man, like himself, for Adam's image is here plainly opposed to the likeness of God wherein Adam is said to be created, ver 1. And thus is truly said of Seth to signify, that although he was a worthy and good man, and, Adam excepted, the most eminent person of the whole church of God, yet he, no less than wicked Cain, was begotten and born in sin, and that all the difference which was between him, and consequently between other good men and the wicked progeny of Cain, was not from the nature which they received from Adam, but from the grace infused into them by God.

4. And the days of Adam after he had begotten Seth were eight hundred years, and he begat sons and daughters.

Whose names and numbers are here passed over in silence, as not belonging to the genealogy of Christ, nor to the following history.

5. And all the days that Adam lived were nine hundred and thirty years, and he died.

The long lives of men in ancient times, here noted, are also mentioned by heathen authors, and it was wisely so ordered by God, both for the more plentiful increase of mankind in the first age of the world, and for the more effectual propagation of true religion and other useful knowledge to the world. And many natural reasons might be given why their lives were then longer than afterwards.

6. And Seth lived an hundred and five years, and begat Enos.

7. And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters.

8. And all the days of Seth were nine hundred and twelve years, and he died.

9. ¶ And Enos lived ninety years, and begat Cainan.

10. And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters.

11. And all the days of Enos were nine hundred and five years, and he died.

12. ¶ And Cainan lived seventy years, and begat Mahalaleel.

13. And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters.

14. And all the days of Cainan were nine hundred and ten years, and he died.

15. ¶ And Mahalaleel lived sixty and five years, and begat Jared.

16. And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters.

17. And all the days of Mahalaleel were eight hundred ninety and five years, and he died.

18. ¶ And Jared lived an hundred sixty and two years, and he begat Enoch.

19. And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters.

20. And all the days of Jared were nine hundred sixty and two years, and he died.

21. ¶ And Enoch lived sixty and five years, and begat Methuselah.

Whose name is thought by some learned men to contain a prophecy of the flood, which was to come a thousand years after, for it signifies, *He dies, and the dart or arrow of God's vengeance comes, or, He dies, and the sending forth of the waters comes.*

22. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters.

He lived as one whose eye was continually upon God, whose care and constant course and business it was to please God, and to imitate him and to maintain acquaintance and communion with him, as one devoted to God's service, and wholly governed by his will. He walked not with the men of that wicked age, as they walked, but being a prophet and preacher, as may be gathered from

• Jude 14 15, with great zeal and courage he protested and preached against their evil practices, and boldly owned God and his ways in the midst of them. Compare Gen vi 9, Jer. xii 3, Micah vi 8

*Reyals sons and daughters*, hence it is undeniably evident that the state and use of matrimony doth very well agree with the truest course of holiness, and with the office of a prophet or preacher

23 And all the days of Enoch were <sup>12</sup> three hundred sixty and five years

24 And <sup>13</sup> Enoch walked with God and <sup>14</sup> he was not, for God took him

• He appeared not any longer upon earth, or amongst mortal men. The same phrase is in Gen xlii 36, Jer xxxi 15

*In* God took him out of this sinful and miserable world unto himself, and to his heavenly habitation. See Luke xiiii 43. And he took either his soul, of which alone this phrase is used Ezek xiv 16, or rather both soul and body as he took Elisha, 2 Kings ii 11 because he so took him that he did not see death, Heb xi 5

25 And Methuselah lived an hundred eighty and seven years, and begat <sup>15</sup> Lamech

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters

27 And all the days of Methuselah were nine hundred sixty and nine years and he died

This was the longest time that any man lived. But it is observable that neither his nor any of the patriarchs' lives reached to a thousand years, which number hath some shadow of perfection. He died but a little before the flood came, being taken away from the evil to come

28 And Lamech lived an hundred eighty and two years, and begat a son

Not that wicked Lamech mentioned chap iv, for he was of the family of Cain, but this was descended from Seth

29 And he called his name <sup>16</sup> Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed

*And he called his name Noah* which signifies rest, saying by the Spirit of prophecy, *Thy name shall comfort us*, concerning the hard labour and manifold troubles to which we are sentenced chap iv 19. And thus he did either, 1 By the invention of instruments of husbandry, whereby tillage was made more easy. Or 2 By removing in some part the curse inflicted upon the earth and reconciling God unto mankind. Possibly he might suppose that this was the Messias or promised Seed and the Saviour of the ungodly world. As it was frequent with the ancient fathers, through their earnest desire of the Messias to expect him long before he came, and to mistake other persons for him. Or, 3 By preserving a remnant of mankind from that deluge which he by the Spirit foresaw would come, and replenish the emptied earth with a new generation of men, and by it do not improve the art of husbandry. See Gen ix 20

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters

31 And all the days of Lamech were seven hundred seventy and seven years, and he died

32 And Noah was five hundred years old, and Noah begat <sup>17</sup> Shem, Ham, and Japheth

• He began to begot God in mercy desiring him children at that time, that he might not desert them to the destroyer, that he might have no more than should be saved in the ark, or having before that time begotten others who were now dead, and having the approach of flood in his view, he began again to begot a saviour for the world

Of these three sons here following, the eldest seems to be Japheth, Gen x 21. The second was Shem, as appears because he was but an hundred years old two years after the flood, Gen xi 11. The youngest Ham, Gen ix 24. But Shem is first named in order of dignity, as being the promotor of the church, and of Jesus Christ, and because he and his progeny is the principal subject of this whole history

## CHAP VI.

*Unlawful matches of the sons of God with the daughters of men* 1, 2, *grace the Spirit of God, who threatens their destruction*, 3 *Giants and mighty men born, a general degeneracy of mankind*, 4, 5 *God repents that he had made man, and resolves to destroy that world*, 6, 7 *Noah is excepted, and finds favour with God*, 8 *His character*, 9 *The earth corrupt, and filled with violence*, 11, 12 *God declares to Noah his purpose to destroy*, 13, 14 *Directs him to make an ark*, 15—16 *Mentions a deluge*, 17 *His covenant with Noah to preserve a seed*, 18—22 *Noah's obedience*, 22

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

*Men*, i. e. wicked men, the posterity of Cain, as appears from the following verse, who are here called *men*, and the *sons of men*, by way of contempt, and of distinction, mere men such as had only the natures and qualities of corrupt men, without the image of God

*Began to multiply*, to wit, more than ordinarily, or more than the sons of God because they practised wholly only after the example of their predecessor, the ungodly Lamech Gen iv 19

*Daughters were born unto them*, so doubtless were sons also, but their daughters are here mentioned as one principal occasion of the sin noted in the next verse and of the following deluge

2 That the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose

*The sons of God*, either, 1 Persons of greatest eminence in power, for such are called *gods*, and *children of the Most High* Psal lxxviii 6, where also they are opposed to *men* ver 7, i. e. to meaner men. And the most eminent things in their kinds are attributed to God, as *cedars of God, hills of God*, &c. But it is not probable that the princes and nobles should generally take wives of women of the inferior rank, nor would the marriages of such persons be simply condemned, or at least it would not be mentioned as a crying sin, and a great cause of the deluge. Or rather, 2 The children of Seth and Enos, the professors of the true religion. For, 1 Such, and only such, in the common use of Scripture, are called the *sons and children of God*, as Deut vii 1, xxxii 19, Isa i 2, xlv 11, Hos xi 1, Luke xvii 27, &c. 2 This title manifestly relates to Gen iv 26, where the same persons are said to be called by the name of the Lord, i. e. to be the sons and servants of God. 3 They are opposed to the *daughters of men*, the word *men* being here taken in an ill sense, for such as had nothing in them but the nature of men, which is corrupt and abominable, and were not sons of God, but foreigners and strangers to him, and apostates from him. 4 These unequal matches with persons of a false religion are every where condemned in Scripture as sinful and pernicious, as Gen xxvi 35, Exod xxxiv 16, 1 Kings xi 2 3, Ezra ix 12, Neh xiii 23, &c.; Mal i 11; 1 Cor vii 39, 2 Cor vi 14, and therefore are fitly spoken of here as one of the sins which brought the flood upon the ungodly world

*Now* i. e. gazed upon and observed curiously and lustfully, as the sequel sheweth, the *daughters of men*, of that ungodly and accursed race of Cain

*They were fair*, i. e. beautiful, and set off their beauty with all the allurements of ornaments and carriage, hercu, using greater liberty than the sons and daughters of God did or durst take, 1 Pet iii 3, and therefore were more

entirely and prevalent with fleshly-minded men. Either, 1 By force and violence, as the word sometimes signifies. Or rather, 2 By consent, for the sons of God were so few, in comparison of the wicked world that they durst not take away their daughters by force which also proves that they did not take them for harlots but for wives.

They took them wives, possibly more than one for each of them, <sup>as the example of those wicked families into which they were matched of all which they chose, i. e. loved and liked, as the word choosing is taken, Psal xiv 12, civ 173, Isa i 29, xli 1 compared with Matt. xli. 28.</sup> This is noted as the first error, that they did promiscuously choose wives, without any regard to their sobriety and religion minding only the pleasing of their own fancies and lusts, not the pleasing and serving of their Lord and Maker nor the obtaining of a *godly seed*, which was God's end in the institution of marriage, Mal ii 15, and therefore should have been theirs too.

3 And the Lord said, My spirit shall not always strive with man, for that he also is flesh yet his days shall be an hundred and twenty years.

The Lord said, either 1 To the men of that age by the mouth of Noah, or, 2 Within himself (see Psal xiv 1), he determined *Strive with man, or contend, or, debate in or against men*, as it hath hitherto done, by inward motions and suggestions in the minds and consciences of wicked men or by the mouths and ministry of that small remnant of holy men, and particularly of Noah, who protested against and contended with the world of the ungodly, and by their doctrine, admonitions, threatenings, and examples, endeavored to bring them to repentance, 1 Pet iii 19, or *dispute with or concerning, or because of men*, i. e. whether I should destroy or save him, as God disputes with or about Lophram Hos xi 8.

That he also is a even the seed of Seth, or the sons of God also no less than the offspring of Cain, the pronoun being here put for the foregoing noun, and the singular number put for the plural he i. e. they, to wit the sons of God. Both which figures are frequent in the use of Scripture. Or he i. e. man, all mankind, the sons of God not excepted is flesh, not only the human part, or in some actions, but altogether in regard of soul as well as body, minding nothing but *making provision for the flesh to fulfil its lusts*, Rom xii 11. *Not having the Spirit Jude 19*, nor feeding its good motions, but suppressing and resisting them. *Flesh* not only in the condition of their nature, but in the insenseness and corruption of their hearts and lives, as the word *flesh* is commonly used when it is opposed to the Spirit as John iii 6, Rom vii 18, xvi 7, Gal v 17. He though he deserve a speedy destruction, his days, i. e. the time allowed him for repentance and the prevention of his ruin shall be an hundred and twenty years. During which time Noah was preaching, and to assure them of the truth of his doctrine preparing the ark. See 1 Pet iii 20, 2 Pet iii 5. *Quest* How did God perjure this promise, when there were but a hundred years, between this time and the flood, by comparing Gen v 32, with Gen vi 11? *Answer* 1 The increasing wickedness of mankind might justly hasten their ruin, and forfeit the benefit of this indulgence. 2 This promise, though mentioned after that Gen v 32, yet seems to have been made twenty years before it, for that verse is added there out of its proper place only to complete the genealogy, and therefore, after this narration, it is repeated here in its due order, ver 10. And such *hysteron proteron* are frequently noted in Scripture.

4 There were giants in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same became mighty men which were of old, men of renown.

Giants, men so called, partly from their high stature, but principally for their great strength and force, whereby they oppressed and tyrannized over others for this is mentioned as another sin, and cause of the flood, and therefore they seem to be here noted, not for the height of their

stature which is no crime, but for their violence which also is expressed beneath, ver 11, 13. After that time there arose a new generation or succession of that sort of men, when the sons of God came in, were united and incorporated with them. A modest expression of the corruption of state and act, as Gen xvi 2, xxxv 3, Judges xv. 2.

Which were of old, which were proper to the first ages of the world, for the succeeding generations were generally less in stature and strength of body, and therefore not so famous for personal exploits. Or these words may be thus joined with the following which were of old, i. e. among the men of that first and wicked world, men of renown, i. e. famous in their generations, when indeed they should have been infamous for the abuse of their stature and strength to tyranny and cruelty.

5 ¶ And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

To the heart the Scripture commonly ascribes all men's actual wickedness, as Psal xli 6, Prov iv 23, vi 17, 18, Jer xxv. 9, Matt xv 19; Rom iii 10, &c. thereby leading us from acts of sin to the original corruption of nature, as the cause and source of them.

Evil continually i. e. that man was perpetually either doing or contriving wickedness, that not only his actions were vile, but his principles also. His very soul yea, the noblest part of it, which might seem most free from the contagion his mind and thoughts were corrupt and abominable, and so there was no hope of amendment.

6 And he repented the Lord that he had made man on the earth, and it grieved him at his heart.

Properly God cannot repent, Numb xiii 19, 1 Sam xi 11, 29 because he is unchangeable in his nature and his will, Mal iii 6. James i 17 and perfectly wise and constantly happy and therefore not liable to any grief or disappointment. But this is spoken of God after the manner of man, by a common figure called *anthropopathia*, which is also eyes, ears, hands, nose &c. are ascribed to God, and it signifies an alienation of God's heart and affections from men for their wickedness, whereby God carries himself towards them like one that is truly penitent and grieved, destroying the work of his own hands. It grieved him at his heart, or, at his very soul, i. e. exceedingly.

7 And the Lord said, I will destroy him whom I have created from the face of the earth, both man, and beast, and the creeping thing, and the fowls of the air, for it repenteth me that I have made them.

Both man and beast, for as the beasts were made for man's use and service, so they are destroyed for man's punishment and to discover the malignity of sin, and God's deep affliction in the result, by destroying those innocent creatures that had been made instrumental to it.

8 But Noah found grace in the eyes of the Lord.

Obtained mercy and favour, which is noted to show that Noah was far guiltier of the common corruption of human nature, that he needed God's grace and mercy to pardon and preserve him from the common destruction.

9 ¶ These are the generations of Noah. Noah was a just man and perfect in his generations, and Noah walked with God.

The generations of Noah, either, 1 Properly the posterity of Noah, as the word is commonly used, and as it is explained ver 10. So the rest of this verse comes in by way of parenthesis, which is frequent. Or 2 The events or occurrences which befell Noah and his family, as the word is taken, Gen xxxvii 2, Prov xxvii 1.

A just man, and perfect. These words are to be taken

either, 1. *Jointly*, q. d. he was *righteous*, not only in appearance, or in part, but *perfectly* in all respects, towards God and men, or *superiorly* and truly. Or 2. *Distinctly*, q. d. he was by his state and condition *just* before God, which was by faith, Heb. xi. 7, by which every *just man lives*, Rom. i. 17 and *perfect*, i. e. upright and unblamable in the course of his life among the men of his age, as it follows, *in his generations*. This is spoken either 1. *Denominatively*, he was so comparatively to the men that then lived, who were very bad, though otherwise even Noah had many infirmities, so that he also had not been saved but for God's grace and mercy, ver. 8. Or 2. *By way of amplification* and commendation, he was good in bad times in spite of all evil courses or examples. He saith *generations* in the plural number to show that he lived in two generations, one before the flood and another after it, so he continued uncorrupted in both of them.

Noah walked with God. See on Gen. v. 22.

10. And Noah begat three sons, Shem, Ham, and Japheth.

See the note on Gen. v. 32.

11. The earth also was corrupt before God, and the earth was filled with violence.

The earth is here put for its inhabitants. 1 Kings x. 21, Lxx. vi. 13.

Before God or before the face of God, q. d. in despite and contempt of God and of his presence and justice. Compare Gen. x. 9, and xiii. 13. q. d. They sinned openly and impudently without shame, boldly and resolutely without any fear of God.

In the latter part of the verse the earth is put for the place of the inhabited parts of it. So the same word is used twice in a different sense in one and the same verse. See the like Matt. vii. 2.

Under or against the face of God, i. e. against oppression, for all these the word implies. So we conceive that the two branches of the universal corruption of men and in reference to their duties. 1. Towards God and his worship which they corrupted by horrible impiety and by idolatry which is called *corruption* 1 Sam. xvi. 7. Deut. xxxii. 17. Jer. ii. 19. 2 Chron. xxviii. 25. 2. Towards men in the duties of their offices.

12. And God looked upon the earth, and behold it was corrupt: for all flesh had corrupted his way upon the earth.

All men as the world is taken. Ps. lxxxviii. 39, Isa. xl. 5, and elsewhere *that corrupted his way* either 1. God's way in precept concerning holiness and righteousness, 2. His own way of punishment by him.

13. And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them with the earth.

The time of ruin as this word is used 1. Gen. vi. 2, 3, 6. Amos vii. 2. of all flesh to all men as ver. 12, though the beasts also were involved in the same destruction, as *come* is so applicable, and at the very door, and shall as certainly come as if it were already come.

Before me i. e. in my purpose and decree however vain men flatter themselves with hopes of longer impunity. Through them, i. e. By their means, so that the earth even groans under them.

With the earth, i. e. with the land and beauty, though not the substance of the earth. Or, i. e. in the earth, as ver. 7, the Hebrew *with* is used with the same sense as 1. 1 Kings vi. 13 compared with 2 Chron. vi. 33.

14. Make thee an ark of gopher wood, rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

In ark a little ship made in the form of an ark or chest, but probably sloping at the bottom for the convenience

of navigation, as it was for another reason sloping at the top.

Gopher wood this word is but once used in Scripture, and therefore it is diversely rendered by the learned, by some *pine* by many *cedar*, but by others *cypress* a tree very proper and used for ships, and of a firm and durable substance and much abounding in those parts, all which appears from ancient authors.

With pitch, or rather with some kind of bitumen, of the same nature and use with pitch to cement the parts of the ark together and to preserve it from the injuries of the sun and water and worms, but more odorous, to correct the unpleasant scent of some of the creatures.

15. And this is the fashion which thou shalt make it of. The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

This is the fashion or, this is the measure or the manner according to which thou shalt make it, and it was a just and regular proportion, the length being six times more than the breadth, and ten times more than the height. There is no need to understand this of geometrical cubits, which we said to have contained nine ordinary cubits, nor of sacred cubits, which were a hand's breadth longer than the ordinary. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 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985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

16. A window shalt thou make to the ark, and in a cubit shalt thou finish it above, and the door of the ark shalt thou set in the side thereof, with lower second, and third stories shalt thou make it.

Window or a light, or lights, or windows, the singular number being put for the plural which is most frequent or it might be one great light or lantern by which light might be derived and distributed into several rooms.

Shalt thou finish it above i. e. either, 1. The window which was to be a cubit square. Or rather, 2. The ark, as appears 1. From the gender of the Hebrew which is feminine, and therefore agrees with the ark which in the Hebrew is of the feminine gender not with the window which is masculine. 2. From the nature of the thing, the ark requiring a roof, and that sloping, that the rain might

slide off from it, and not sink into it, for which end the roof in the middle was to be higher than the ark by a cubit. And as the other parts of the ark were made with exquisite contrivance, so doubtless this was not defective therein.

The highest story was for men and birds, the second for provision for the brute creatures, the lowest for the beasts, under which was the sink of the ark which most probably was made sloping at the bottom, as all ships and boats are, where serpents and such like creatures might be put, with their proper provisions.

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven, and every thing that is in the earth shall die.

I, even I, which is thus emphatically repeated, to signify that this flood did not proceed from natural causes, but from the immediate hand and judgment of God, do bring, I will assuredly and speedily bring, all flesh, i. e. all men, birds, and beasts.

Every thing that is in the earth. This limitation is added to show, that the fishes are not included in the threatened destruction either because they did not live in the same element wherein men lived and sinned, or because they were not so instrumental in men's sins as the beasts might be, or because man had a greater command over the beasts than over the fishes, and greater service and benefit from them, and therefore the destruction of the former was a greater and more proper punishment to him than the latter.

18 But with thee will I establish my covenant, and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

Further, I My promise to preserve thee and thine, both till the flood and in it notwithstanding all the scoffs and threats of the wicked world against thee all the time of thy preaching and building of the ark. The word covenant being here understood, not of a mutual compact or agreement, but of a single and gracious promise, as it is also used Numb xxi 19, xxx 12 and in other places. Which promise though only here mentioned, was doubtless made before as may easily be gathered, both from these words and some foregoing passages, and from the need which Noah had of such a support and encouragement during all the time of his ministry. Or, 2 My covenant concerning the sending of the promised Seed and the redemption of mankind by the Messiah, who shall come out of thy loins, and therefore thou shalt be preserved.

19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

Of all flesh two, i. e. either, 1 By couples or male and female, but thus is mentioned as a distinct thing in the close of the verse. Or rather, 2 Two at least of every sort, even of the unclean, but of the clean more, as is noted ch. vii 2.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

After their kind, i. e. according to their several kinds. They shall come unto thee of their own accord, by my impulse, or by the conduct of angels, as Gen ii 19.

21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee, and it shall be for food for thee, and for them.

See Gen. i 29, 30.

22 \* Thus did Noah, \* according to all that God commanded him, so did he.

Both for the matter and the manner of it, although the work of building the ark was laborious, costly, tedious, dangerous, and seemingly foolish and ridiculous, especially

when all things continued in the same posture and safety for so many scores of years together, whereby Noah, without doubt, was all that while the song of the drunkards, and the sport of the wits of that age. So that it is not strange that this is mentioned as an heroic act of faith in Heb xi 7, whereby he surmounted all these difficulties.

## CHAP. VII.

God commands Noah to enter into the ark, the reason of it 1. Instructs him as to the manner and time 2-4. Noah's obedience in all things, 5. His age 6. His entrance with his family, &c. into the ark, 7-9. The day in which the flood began, 10, 11. Its continuance, 12. Noah and his family, &c. in the ark, 13-16. The flood increases and destroys all living substance, 17-21.

AND the LORD said unto Noah, \* Come thou and all thy house into the ark, for I have seen righteous before me in this generation.

When the ark was finished and furnished, and the time of God's patience expired, Gen vi 3, he said unto Noah, Come, i. e. prepare to enter, thou and all thy family, which consisted only of eight persons, 1 Pet ii 20 to wit Noah and his three sons and their four wives, Gen vi 19. Whereby it appears that each had but one wife and consequently it is more than probable that polygamy as it began in the posterity of wicked Cain, Gen iv 19, so it was confined to them and had not as yet got footing amongst the sons of God. For if ever polygamy had been allowable, it must have been now for the reproof of the perishing, would I saw thee here, with the righteousness of faith, as it is explained Heb xi 7, evidenced by all the fruits of righteousness and true holiness, not only before men and seemingly, but really, and to my all seeing eye, in this generation of which experience see note, on Gen vi 9.

2 Of every clean beast thou shalt take to thee by sevens, the male and his female, and of beasts that are not clean by two, the male and his female.

Obj. The distinction of clean and unclean beast was not before the law. Ans. Some of it things were prescribed and used before the law, as abstinence from the eating of blood Gen ix 4, and, among other things, sacrifices, as I proved men have sufficiently proved, and consequently distinction of beasts to be sacrificed was then, in some measure, understood, which afterwards was expressed Lev xvi &c. Nor is this a good argument, This was not written before, therefore it was not commanded and practised before, especially concerning a time when no commands of God were written, but only delivered by tradition.

By sevens, either, 1 Seven single, as most think. Or rather, 2 Seven couples, as may be gathered, 1 From the multiplicity of the word in Hebrew. If it be said seven seven signifies only seven of every kind then it would have been said concerning the unclean beasts two two, i. e. two of each sort, whereas now there is an apparent difference, there it is said only by twos, but here, by sevens or seven seven which difference of the phrase suggests a difference in the things. 2 By the following words, male and his female, which being indifferently applied to the clean and unclean, plainly shows that none of them entered into the ark single and therefore there was no seventh among them, but all went in by couples, which was most convenient in all for the propagation of the kind, and in the clean for other uses also, as for sacrifices to God, if not for the sustentation of men in the ark after they came out of it. Which gives us the reason why God would have more of the clean than of the unclean to enter into the ark, because they were more serviceable both to God and men.

3 Of fowls also of the air by sevens the male and the female, to keep and alive upon the face of all the earth.



Of clean fowls, which he leaves to be understood out of the foregoing verse, *by seven*, and of the unclean, by two, as before of the beasts, to keep seed alive, i. e. the issue or breed of them

4 I for yet seven days, and I will cause it to rain upon the earth forty days and forty nights, and every living substance that I have made will I destroy from off the face of the earth

<sup>† Heb. but not</sup> Yet seven days, or, after seven days, the Hebrew *Lamed* being put for after, as it is Lev xvi 1, Psal xix 3, Jer xli 1. Or within seven days, which time God allowed to the world as a further space of repentance, whereof therefore it is probable Noah gave them notice, and it is not unlikely that many of them who slighted the threatening, when it was at one hundred and twenty years distance, now hearing it second threatening, and considering the nearness of their danger might be more affected and brought to true repentance, who though destroyed in their bodies by the flood for their former and long impenitency, which God would not so far pardon, yet might be saved in their spirit. See 1 Pet ii 6. And as some preserved in the ark were damned, so others drowned in the deluge might be eternally saved. And every living substance, all that hath in it the breath of life, as was said chap vi 17

5 And Noah did according unto all that the Lord commanded him

Which was said chap vi 22, and is here repeated, because it was a command in time of his faith and obedience

6 And Noah was six hundred years old when the flood of waters was upon the earth

7 And Noah went in and his sons, and his wife and his sons wives with him, into the ark, because of the waters of the flood

<sup>† Heb. from the face of</sup> Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

8 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah

They went by the secret impulse of their great Creator and Governor. (See Gen i 19, vi 20,) two and two, i. e. whole and whole, vi 20

9 And it came to pass after seven days, that the waters of the flood were upon the earth

10 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened

In the six hundredth year, either complete, or rather current or begun, otherwise, he lived three hundred and fifty or six hundred years, of the flood, of three hundred and fifty only, as it is written Gen ix 29. In the second month, either, 1. Of the year of Noah's life, i. e. 2. Of the year. Now as the year among the Hebrews was twofold, the one sacred, for the celebration of the Passover beginning in March of which see Lev i vii 2, the other civil for the better ordering of men's, civil or civil, which began in September. Accordingly this second month is thought by some to be part of April and part of May, he is not placed out part of the year, where the flood was least expected or feared, by others part of October and part of November, a little after Noah had gathered the fruits of the earth and had the ark up in the ark. So the flood came in with the winter and was by degrees dried up, the heat of the summer. And thus, according to the more prob-

able, because the most ancient and first beginning of the year was in September, and the other beginning of the year in March was but a later institution among the Jews, with respect to their feasts and sacred affairs only, which are not at all concerned here.

The fountains of the great deep, i. e. of the sea, called the deep, Job xxviii 16, 30, Job 31, Psal cxi 9, and also of that great abyss, or sea of waters, which is contained in the bowels of the earth. For that there are vast quantities of waters there, is implied both here and in other scriptures, as Psal xxxiii 7, 2 Pet iii 5, and is affirmed by Plato in his Phædrus and by Seneca in his Natural Questions, 3 19, and is evident from springs and rivers which have their rise from thence, and some of them have no other place into which they issue themselves, as appears from the Caspian Sea into which divers rivers do empty themselves, and especially that great river Volga, in such abundance, that it would certainly drown all those parts of the earth, if there were not a vent for them under ground, for other vent above ground out of that great lake or sea they have none. Out of this deep therefore, and out of the sea together, it was very easy for God to bring such a quantity of waters, as might overwhelm the earth without any production of new waters, which yet he with one word could have created. So vain are the cavils of sceptical antiscipturists in this

The fountains are said to be broken up here, also Psal lxxv 15, by a metonymy, because the earth and other obstructions were broken up, and so a passage opened for the fountains, as bread is said to be bruised, Isa xxviii 28, and meat to be ground, Isa xlvii 2, because the corn, of which the meal and bread were made, was bruised and ground. The windows of heaven were opened, which some understand of the waters which from Gen i 7, they suppose were placed by God above the visible heavens, and reserved and kept so it were, in prison for this very purpose, and now the prison doors were opened, and they let loose, and went down for the destruction of the world. But others more fitly understand it of the clouds, which are called the windows of heaven. And in 10, so 2 Kings vii 2 19, Psal lxxviii 25, Isa xxv 18, which then grew thicker and heavier with waters, nor is there any necessity in it, as it were, that God created a great quantity of waters for this end, which afterwards he abundantly

12 And the rain was upon the earth forty days and forty nights

God by this gradual proceeding both awakened to repentance and gave them space for it

13 In the selfsame day entered Noah, and Shem, and Ham and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark,

In the selfsame day on which the flood began by that terrible shower. Heb In the body, or essence, or strength of the day, as Gen xvi 26 Lev xxiii 11, Josh x 27 q d. Not in the dark or twilight, like one ashamed of his action or afraid of the people, but when it was clear day, or about noon-tide, in the public view of the world.

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort

Every bird. The first word signifies the greater, the second the less sort of birds, as appears from Gen xv 9, 10, Lev xiv 4, Psal cix 17. Of every sort, Heb Of every kind of *zenna* whether feathered, as it is in most birds, or skinny and gristly, as in bats

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life

See Gen vi 9 i. e. All living creatures forementioned ver 11

16 And they that went in, went in male and



female, of all flesh, \* as God had commanded him, and the Lord shut him in. Or, shut the door after him, or upon him, or for him, i. e. his good and safety, against the fury either of the waters or of the people. Thus God did in some extraordinary manner.

17 \* And the flood was forty days upon the earth, and the waters increased, and bare up the ark, and it was lift up above the earth.

The flood, or, that flood of waters which was poured down in that shower mentioned ver 12, otherwise the flood was one hundred and fifty days upon the earth ver 21. The waters increased, by the accession of more waters from above and beneath.

18 And the waters prevailed, and were increased greatly upon the earth, \* and the ark went upon the face of the waters.

The waters were increased greatly upon the earth, over throwing men, and houses, and trees where possibly they did or thought to secure themselves.

19 And the waters prevailed exceedingly upon the earth, \* and all the high hills, that were under the whole heaven, were covered.

Profane wits pretend this to be impossible, because of the vast height of divers mountains. But, 1. This cannot be thought impossible by any man that believeth a God, to whom it was as easy to bring forth a sufficiency of water, for this end, as to speak a word. And if we acknowledge miracle of the Divine power and providence here, it is no more than even heathens have confessed in other cases. 2. Præsumptively this flood might not be simply universal over the whole earth, but only over all the habitable world, where either men or beasts lived, which was as much as either the meritorious cause of the flood, men's sins, or the end of it, the destruction of all men and beasts required. And the *whole heaven* may be under food of that which was over all the habitable parts of it. And whereas our modern metaphysicians, that mislead themselves, Christians laugh at the history of this flood upon this and the like occasions, as if it were an idle romance, they may please to note, that their predecessors, the ancient and wise heathens, have divers of them acknowledged the truth of it, though they also mixed it with then fables, which was neither strange nor unusual for them to do. Lactantius appeals to the heathens of his age concerning it. Nay, there is not only mention of the flood in general, but also of the dove sent out of the ark, in Plutarch and Brontis and Abvdenus. And the memory of this great flood is preserved to this day among the poor ignorant Indians, who asked the Christians who invaded their land whether they ever heard of such a thing, and whether another flood was to be expected. And the Chinese writers relate that but one person whom they call Phoenus with his family, were saved in the flood, and all the rest perished.

20 Fifteen cubits upward did the waters prevail, and the mountains were covered.

Fifteen cubits were sufficient for the destruction of the highest men, or other creatures, though placed upon the highest mountains.

21 \* And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

All flesh that moved i. e. lived, for motion is a sign of life.

22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

Whether men or beasts, &c. all that breathed the same air with man, all that lived in the same element which man by his sins had infected, whereby the fishes are excepted as living in another element. See note on Gen ii 7.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth, and Noah only remained alive, and they that were with him in the ark.

This is so often repeated, that it may be more deeply engrained into the dull minds and hard hearts of men, to teach men that they ought again and again to consider this dreadful instance of God's justice against sin and incorrigible sinners.

24 \* And the waters prevailed upon the earth an hundred and fifty days.

The waters prevailed, i. e. either grew higher and higher, or rather continued to prevail, and did not decrease. An hundred and fifty days in all, whereof one part was the forty days mentioned ver 17, as appears from chap viii 1.

## CHAP. VIII

The waters abate, 1-3. The ark rests on Mount Ararat, 1. The day on which the tops of the mountains were seen, 5. Noah opens the window of the ark to send forth a raven, 7, after that a dove, 8, which returned 9. He sends the dove out a second time, 10, which returns with an olive leaf, 11. He sends her out again, and she returns not, 12. The earth dry, 13, 14. God commands Noah and his family to come out, 15. 17. which they do, 15. 19. Noah builds an altar and sacrifices, 20. God accepts it and promises not to drown the world again, 21, but to continue the seasons of the year, 22.

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark, and God made a wind to pass over the earth, and the waters asswaged.

God remembered Noah. He showed by his actions that he minded and cared for him, or pitied and comforted him. God is said to remember his people, when after some delays or suspension of his favour he returns and shows kindness to them, as Gen. xix 29, xxx 22. Exod. xxxv 13, Job. xiv 13, Psal. cxxxv 1. As God punished the heathens for man's sin, so now he favours them for man's sake. God made a wind to pass, a drying or burning wind, the gift of God, xvi 21, which had a natural power to dry up the waters, but that was heightened by the assistance of a more and miraculous operation of God.

2 \* The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained,

3 And the waters returned from off the earth continually, and after the end of the hundred and fifty days the waters were abated.

1 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

In the seventh month, from the beginning not of the flood but of the year, is apparent by comparing chap vii 11, and chap viii 13, 14, the ark rested upon one of the mountains of Ararat, by a frequent challenge of the numbers Job. xii 7, Matt. xxi 5. And by Ararat is here commonly and rightly understood Armenia, as appears both by comparing Isa. lxxviii 38, Jer. li 27, and by the testimony of ancient writers, produced by Josephus and others to this purpose, and by the great height of those mountains and by its nearness to the place where the first men lived, the ark itself not being fitted for sailing to remote places, but only for the receipt and preservation of men and other creatures in it.

5 And the waters decreased continually until the tenth month, in the tenth

*month*, on the first *day* of the month, were the tops of the mountains seen

6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth

*He sent forth a raven* a fit messenger for that purpose, because it smells dead carcases at a great distance, and therefore and then returns to its former habitation with something in its bill

*To and fro*, He's going and returning, i.e. went forth hither and thither now forward then backward, sometimes going from the ark and sometimes returning to the ark, though never entering into it again. Not as if she returned afterwards the place implies that she never returned. And so the word *until* is often used. 2 Sam vi 23, *Michal had no child until the day of her death* i.e. never had a child. See also Psal cx 1, Matt 1 25

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground

The dove flies lower and lower than the raven, and is more sociable and familiar with man, and more constant to its accustomed dwelling and more loving and faithful to its mate and therefore more likely to return with some discovery

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark

*The dove found no rest for the sole of her foot*, because she trod the hulls which then appeared very either muddy and dirty or unobserved by the dove is not soaring so high, whence the doves we employ could not find the doves of the earth is 1 Pet vi 16. *He took her out*, called her in, her former acquaintance with Noah and her present necessity, calling her more tractable

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark

11 And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth

*The dove came in to him in the evening*, as the manner of doves is out for better accommodation both to food and lodging than yet he could meet with abroad, and partly from her love to her mate. *In her mouth was an olive leaf*. *Quest* Where was this leaf when the trees had been so entirely overthrown and rooted up by the deluge? *Ans* 1. Many trees might be preserved by an advantageous situation between the rocks or hills which broke the force of the waters. 2. It is probable that God by his powerful providence preserved the plants and trees for future uses, and therefore there is no mention of any of their roots or seeds preserved in the ark. 3. The olive tree especially will not only stand but live and flourish under the waters. 1 Sam 17 c 2, and 16 20 and The parsons 1 8 observe. Add that the word here rendered *but* signifies *but a tender branch*

12 And he stayed yet other seven days and sent forth the dove, which returned not again unto him any more

*Finding conversation both in the air and upon earth* of perceiving her face before her mate possibly she could lose the sight of the ark, and therefore she did the same as to

13 ¶ And it came to pass in the six hundredth and first year in the first month, the first day of the month, the waters were dried up from off the earth

and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry

The words *month* and *day* are oftentimes, for brevity sake omitted by the Hebrews as being easily understood. Thus the first of the feast, Matt xxi 17, is the first day of the feast, Mark xiv 12

14 And in the second month, on the seven and twentieth day of the month, was the earth dried

Not only from water, as it was ver 13, but from mud and dirt also. So the flood continued ten days more than a year, by comparing this with chap vi 11

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives with thee

As Noah expected the command of God for his going into the ark, chap vi 1, 2, so for his coming forth of it

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth

*Quest* How could these creatures which came out of the ark in Asia get thence to America, or to the islands remote from the continent? *Ans* 1. As for America it is thought by divers learned men, that it is either joined to this continent or separated from it only by a narrow sea, which divers living creatures could easily swim over. 2. Many living creatures are and always were transported by men in their vessels either for their supply or profit or diversion or other ends, and thence might easily be propagated thence. 3. The same God who made all these creatures and caused them to come first to Adam, and afterwards to Noah could afterwards both incline and empower them to go whither he pleased without the advice of these vain men who will believe nothing of God which themselves neither do not see or cannot do

18 And Noah went forth and his sons, and his wife, and his sons wives with him

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark

20 ¶ And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar

This is the first altar we read of, but not the first which was built, for the sacrifices which were offered before Gen iv 3 4, presuppose an altar. Therefore it is no sufficient evidence that such things were not done because they are not said to be done in Scripture, which will be a useful consideration for the understanding of many passages in Scripture hereafter

The first thing Noah doth, is to pay his debt of justice and gratitude to that God, which had so miraculously preserved him, and restored him to his ancient and proper habitation. God expects to be served in the first place. What beasts were clean and what unclean, see chap vi 2 1 Pet vi 2 &c

21 And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth, neither will I again smite any more every thing living as I have done

Jer 17 9 Matt 15 10 Rom 1 21 &c 28 ch 8 11, 16. The Lord smelled a sweet savour, i.e. graciously accept

ed the person and faith and praise-offering of Noah, and was as well pleased therewith as men use to be with a sweet smell, *and the Lord said in his heart, I c determined with myself, and expressed so much to Noah* The Hebrew preposition *et* sometimes signifies *in*, as Gen vi 6, I *sum xxvii 1* Others, said to his heart, I c spoke to the heart of Noah who is mentioned, ver 20 *To speak to the heart*, in Scripture use, signifies to comfort. *Will not again curse the ground*, I c the whole earth with this kind of curse, with another deluge. Otherwise God doth not hereby tie his hand that he may not either destroy a particular land by a deluge, which hath been done since, or destroy the world by fire when he sees fit, as he hath declared he will do. *For the imagination of man's heart is evil* The reason contained in these words is this. Since all men's hearts are naturally corrupt, and from that filthy spring wicked actions will be continually flowing forth into the world, and consequently if I should be severe to punish men according to their sins, I should do nothing but send one deluge after another. Or these words may be joined with the former, and the sense may be thus. I will not again destroy the earth with a deluge *for man's sake*, or for man's sin, or because of the imagination &c, I c because his heart is corrupt and his actions are agreeable to it, which was the cause of the last deluge. Or the particle *et* may be rendered *although*, as it is frequently taken, as Exod v 11, *xxii 17, xxiv 9, Josh x ii 13, Psal xvi 11, xli 5*, and so the sense is plain, I will not again destroy the earth, *although the imagination, &c*, I c although I have just cause to do so. Or, *from his very childhood and infancy* is the Chaldee and Greek interpretation, *Neither will I again smite* I c kill or destroy, as the word *smite* is taken, Exod xxi 18, Numb xii 12, xxvi 16, Deut xxviii 22, 27, Amos ix 9.

22 ¶ While the earth remaineth, seed-time and harvest, and cold and heat and summer and winter, and day and night shall not cease

While the earth remaineth viz in this estate for though it seems probable that the sub tience of the earth will abide for ever after the dissolution of the world by fire, yet that will be in another manner, and for other purposes and then there will be no need of seed time or harvest, &c. *Day and night* This distinction in a manner used in the ark, the heavens being covered, and all its lights eclipsed by such thick and black clouds, as never were before nor since.

## CHAP IX

God renews his blessing, 1, and confirms our dominion over the creatures 2 Grant flesh for food but with the blood forbids it, 3, 4 The penalty of murder, 5 God repeats his blessing 7 His covenant with Noah and all his creatures 9-11 Confirms it by the rainbow as token, 12-17 Noah's three sons 18-19 His employment 20 He is drunk and uncovered 21 Ham sinfully reveals it, 22 His other two sons, going backwards, covered him, 23 Noah knows it, 24 Curses Canaan 25 Blesses Shem first, 26, and then Japheth, 27 His age and death, 28, 29

AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth

God renewed the old blessing and grant made chap 1 28, which might seem to be forfeited and made void by man's sin, and by God's judgment consequent upon it

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea, into your hand are they delivered

Before they loved and revered you as lords and friends, now they shall dread you as enemies and tyrants Into your hand are they delivered, for your use and ser-

vice I restore you in part to that dominion over them which you for your sins have forfeited

3 Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things

Every moving thing which is wholesome and fit for food and clean, an exception to be gathered both from the nature of the thing, and from the distinction of clean and unclean beasts, mentioned before and afterwards *That liveth* This is added to exclude the use of those creatures which either died of themselves, or were killed by wild beasts which is here forbidden implicitly, and afterwards expressly See Exod xxii 31, Lev xxii 8 *Shall be meat for you* it is not a command that we must but a permission that we may eat of them A grant possibly given before the flood but now expressed, either because the former allowance might seem to be forfeited or because as men now grow more infirm and need of better nourishment so the earth was grown more feeble by the flood and its fruits yielded less and worse nourishment *I have given you all things* understand this with the limitation above-mentioned The green herbs were given before, chap 1 29

4 But flesh with the life thereof, which is the blood thereof, shall ye not eat

With the life thereof, I c whilst it lives, or taken from the creature before it be quite dead, which was in ancient practice and an effect either of luxury or cruelty *Which is the blood thereof*, I c which life or soul hath its seat in and its support from the blood and the spirits contained in it It is certain blood is the thing which is here principally minded and forbidden and so the words may be thus translated and understood *But flesh* I c the flesh of living creatures heretofore allowed you, *with the life thereof*, that is to say, with the blood thereof, wherein its life consists, or, *flesh whilst it hath in it its life or soul, or, which is all one its blood, shall you not eat* God thought fit to forbid this, partly that by this respect shown to the blood of beasts it might appear how sacred a thing the blood of man is, and how much God abhorred the sin of murder, and partly only because the blood was reserved and consecrated to God and was the means of atonement for man (which reason God himself gives, Lev xii 11, 12) and did in a special manner represent the blood of Christ which was to be shed for the redemption of mankind

5 And surely your blood of your lives will I require, at the hand of every beast will I require it, and at the hand of every man, at the hand of every man's brother will I require the life of man

And, or, for, as the particle is oft taken, this being the reason of the foregoing prohibition

Of your lives, or, of your souls, I c of your persons, the word *soul* being oft put for *person* Or, *your blood* which is for your lives, I c which by the spirits it generates is the great preserver and instrument of your lives, and of all your vital actions, and the great bond which ties your soul and bodies together The sense of the place is, I am thus careful for the blood of beasts as assured I will be much more solicitous for the blood of men, whom it shall be shed by unjust and violent hands I will make inquisition for the author of such bloodshed as I did after Cain, and consequently punish him, for this phrase of *requiring* implies punishment See Gen xlii 22 Deut xxviii 19 compared with Acts iii, 23, Psal ix 13 It imports neglect this duty, I myself will avenge it by my own hand *At the hand of every beast will I require it*, not for the punishment of the beast, which being under no law is not capable of sin nor punishment, but for caution to men, for whose use serving they were made, it is no sin of them if they be destroyed for man's benefit Compare I xod xxi 25, Lev xx 15 *At the hand of every man's brother* Thus added, either, 1 As an aggravation of the crime, because the man slain was the brother of the murderer, all men being made of one blood Acts xvi 26 And having one Father, even God Mal ii 10, and becoming Upon which account all men are frequently called one another's

orethren, as is manifest from Gen xxvi 31; xxi 1, Lev xix 17; xxv 14, xxvi 37, and from many other places of Scripture. Or, 2 As an assurance of the punishment of the murderer, without any exception of the nearest relation; which, though it makes the sin greater, yet many times is a security against punishment the murderer easily finding favour and pardon from his parents and dear friends. But the former sense seems the better.

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6 Who so sheddeth man's blood, by man shall his blood be shed for in the image of God made he man

Whoso sheddeth man's blood, wilfully and unwarrantably. For there is a double exception to this law. 1 Of casual murder, expressed Numb xxxi 31, Deut xix 4. 2 Of death inflicted by the hand of the magistrate for crimes deserving it, mentioned in the following words, and elsewhere.

By man, i. e. by the hand of man, namely the magistrate. Rom xii 1, who is hereby empowered and required, upon pain of his highest displeasure, to inflict this punishment. See Lev xxi 12, Lev xxiv 17, Matt xxvi 57. Or, for that man, i. e. for that man's sake, whose blood he hath shed which cries for vengeance.

In the image of God made he man, so that murder is not only an offence against man but also an injury to God, and a contempt of that image of God which all men are obliged to reverence and maintain, and especially magistrates, who being his vicegerents and servants, are therefore under a particular obligation to punish those who deface and destroy it.

7 And you, be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein

i. e. As for you, I do not repent of that former blessing I gave to your parents, Gen i 28, but do hereby renew it to you, and your seed after you.

8 ¶ And God spake unto Noah, and to his sons with him saying

9 And I, behold, I establish my covenant with you, and with your seed after you,

i. e. My promise, for the beasts included in this covenant ver 10 are not capable of a covenant properly so called. And the word covenant is oft used for a simple promise, as we shall see here after.

With your seed, i. e. your posterity, as that word is frequently taken as Gen vii 7, Exod xxviii 43, &c.

10 ¶ And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth

to wit, which shall hereafter be in the earth. So they are distinguished from those which were now with them.

11 And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth

i. e. A universal deluge, for particular inundations there have been whereby towns and countries have been overwhelmed with all their inhabitants.

12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations

Thus is the token, i. e. the bow mentioned in the next verse, I appoint to you for a sensible sign and evidence, to assure you that I shall perform this covenant or promise.

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth

I do set my bow, Heb. I have given, i. e. I will from

time to time give and place. God calleth it his bow, partly because it was his workmanship, and partly because it was his pledge, and the seal of his promise. In the cloud, a proper seat for it; that they might now fetch an argument of faith from thence, whence before they had matter of just fear, and that which naturally was and is a sign of rain, might by this new appointment of God be turned into an assurance that there should be no such overflowing rain, as now had been.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud.

Not always, but very frequently, which is sufficient for this purpose.

15 And I will remember my covenant, which is between me and you and every living creature of all flesh, and the waters shall no more become a flood to destroy all flesh

16 And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth

i. e. This covenant made with all succeeding generations of men and beasts. This and the like speeches are oft ascribed to God after the manner of men, who being forgetful, need helps for their memory.

17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth

The same thing is so oft repeated for the strengthening of the faith of all men, and especially of Noah and his sons, whom the remembrance of that dreadful deluge, which they had experienced of, had made exceeding prone to fears of the like for time to come.

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth and Ham is the father of Canaan

Which is here mentioned to make way for the following relation.

19 These are the three sons of Noah, and of them was the whole earth overspread

A truth which the old heathens were not ignorant of, though they changed the names, and mixed their fables with it, for they tell us that Saturn and his three sons divided the world among themselves. And it is apparent that their Saturn was no other than our Noah, because they tell us he was the common parent and prince of all mankind, also a husbandman and vine dresser, all which Noah was. They say he was born of the sea, because Noah came out of the waters, that he devoured all his children except three because Noah condemned and foretold the destruction of all the rest of the world.

20 And Noah began to be a husbandman, and he planted a vineyard

i. e. Was a husbandman as he had been before. The verb to begin doth oft abound, and is applied to him that continueth or repeateth an action begun before. Thus Christ is said to begin to cast out, Mark xi 15, and to begin to speak, Luke xii 1, for which in the parallel places he is said only to cast out, Matt xxi 12, and to speak, Matt xxi 8.

21 And he drank of the wine, and was drunken, and he was uncovered within his tent

Either through ignorance and inexperience of the nature and strength of that liquor, or through the infirmity of the flesh, which was tempted by its great and pleasantness, and by the refreshment he found in it under the weary labours of his body, and the sad thoughts of his mind, for the desolate condition of the world.

*He was uncovered*, either to relieve himself against the heat of the climate and season, or from his negligence and carelessness, which might easily happen, because men's garments at that time were loose, as they were in the following ages, when breeches were not in common use, and therefore were peculiarly prescribed to the priests, Exod. xxviii. 42, *Exod. xlv. 18, 19*

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

The grown age of Ham was a great aggravation of this sin. *The father of Canaan*: this is here added as a reason of Canaan's curse, ver 25. *The nakedness*, i. e. the secret parts, oft so called, as Lev xviii., and elsewhere, and told his two brethren without, who were then without the house or room where their father lay in that posture, whom he invited to that prospect.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

Noah awoke from his wine, from his drunkenness, or from his sleep, the effect of it, and knew, either by the information of his sons, or by Divine inspiration, what his younger son had done unto him; or, his little son, either Ham, mentioned ver 22, or Canaan, mentioned in the next verse, by comparing of which places it may be gathered that Canaan first saw it, and told his father Ham of it, and he told it to his brethren. The latter seems here principally intended, 1. Because the curse following is appropriated to him. 2. Because of the title of *younger* or *little son*, which seems not to be so properly added if Ham was meant, both because it doth not appear that he was the youngest, for whosoever these three brethren are mentioned he is always put in the middle place, and because that addition seems to be unnecessary and impertinent to the present business, which if Canaan be intended, is proper and pertinent, by way of distinction, to show that he spake of his grandson, or his son's son. *Quest* He call'd him his son. *Answer* Grandchildren are frequently called their grandfather's sons in Scripture, as Gen xxix 5, 2 Sam xii. 24, 1 Chron. i 17.

25 And he said, 'Cursed be Canaan; a servant of servants shall he be unto his brethren.

And he said, not from the passion of revenge, but by Divine inspiration, and the spirit of prophecy, *Cursed be Canaan*, hateful to God, abhorred by men, miserable in his person and posterity. *Quest* Seeing Ham committed the crime, why is the curse inflicted upon his son Canaan? *Answer*, 1. When Canaan is mentioned, Ham is not exempted from the curse, but rather more deeply plunged into it, whilst he is pronounced accursed, not only in his person, (which is manifestly supposed by his commission of that sin for which the curse was inflicted,) but also in his posterity, which doubtless was a great aggravation of his grief, as on the contrary Joseph is said to be blessed when his children are blessed, Gen xlviii 15, 16. 2. It seems therefore very probable from these words, and the Hebrew doctors and others affirm it, that Canaan did partake with his father in the sin, yes; that he was the first discoverer of his father's shame. 3. Canaan is particularly mentioned by the spirit of prophecy, in regard of the future extirpation of that people, and this is here remembered for the encouragement of the Israelites, who were now in their expedition against them. 4. This may be an ellipsis, or defect of the word *father*, for such relative words are oftentimes omitted and understood in Scripture, as Matt. ix 21, *James of Zebedee, for the son of Zebedee*, John xix 25, *Mary of Cleopas, for the wife of Cleopas*, Acts ix 16, *Emmor of Sychem, for the father of Sychem*, as our English translation rightly supplies it from Gen xxviii 19. Thus *Jotham* is

put for *Jotham's brother*, as is evident by comparing 2 Sam. xxi 19, with 1 Chron xx 5. So here Canaan may be put for the father of Canaan, as the Arabic translation hath it, that is, Ham, as the Seventy here render it. And though Ham had more sons, yet he may be here described by his relation to Canaan, because in him the curse was most fixed and dreadful, reaching to his utter extirpation, whilst the rest of Ham's posterity in after-ages, were blessed with the saving knowledge of the gospel. *A servant of servants*, i. e. the vilest and worst of servants, as *vanity of vanities* is the greatest vanity, Eccl i. 2; and *great wickedness*, Hos. x. 16, is in the Hebrew *wickedness of wickedness*, and *King of kings* is put for the chief of kings.

26 And he said, 'Blessed be the Lord God of Shem, and Canaan shall be his servant.

*Blessed be the Lord God of Shem*. *Quest* What is this to Shem? for it is not Shem, but God who is here blessed. *Answer* 1. Shem also is here blessed and that in the highest degree, because the Lord hath here declared himself to be Shem's God. Now for God to be said to be any man's God, is every where mentioned as the height of blessedness, see Gen xxv 7; Psal. xlv 15, Jer xxi 33, Matt. xxiii. 32. But the phrase is here justly varied. The curse is fixed upon Ham, because him alone is the author of his own sin, and the cause of his ruin, but because God is the author and fountain of all the good that man either doth or receiveth, therefore the blessing is emphatically given to God, who only doth the work, and of right is to receive all the glory, yet so as it redounds to Shem also. And Shem is here particularly mentioned, not Japheth, both for the comfort of the Israelites, whose progenitor he was, and because this blessing was first sealed and long continued in Shem's posterity alone, Japheth's posterity being for a long time excluded from it, and because the Lord Christ, who is often called the Lord and God in Scripture, did take flesh from Shem, and so the incarnation of Christ may be here foretold, and Shem highly honoured and blessed in this, that he should be the father of Christ according to the flesh, Rom ix 5. *Answer* 2. This may be a short and abrupt manner of speech, which is frequent in the Hebrew language, and it may signify that Shem should be so eminently blessed, that in beholding it should be rapt up into admiration, and break forth into the praises of that God who gave such gifts unto men and did so great things for Shem. *Answer* 3. The words may be otherwise rendered either thus *Blessed, O Lord God let Shem be*, i. e. Do thou bless him. So it is only the construct from *Elphe* for the absolute *Elphim*, which is not unusual in Scripture. Or thus, *Blessed of the Lord God be Shem*, or shall Shem be. So here is only a defect of the Hebrew particle *min*, which is oft wanting.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

*God shall enlarge Japheth*, or, *enlarge to Japheth*. Understand here his place, as Gen xxvi 22, Psal. ix 1, or his border, which was very literally made good to him, because he had a very numerous posterity, and by them he possessed the largest part of the world, even all Europe, a great part of Asia, and it is probable America also. Or *God shall persuade Japheth* to do what follows, to dwell in Shem's tents, where God dwelleth, and so to be reunited to his brother Shem both in affection and religion, in both which the Gentiles, the greatest part of whom were Japheth's posterity, were for a long time at an irreconcilable distance from the Jews.

*He shall dwell in the tents of Shem*, i. e. shall be of the same church with Shem, i. e. of the church, who is called in Scripture the tents or tabernacles of Judah, or of Jacob, or in general of the saints, Zech xii 7, Mal ii 12, Rev xx 9, and here of Shem, in whose posterity the church was first and longest settled. And to dwell with another notes friendly association and communion with him: is when God is said to dwell with men, and when the wolf is said to dwell with the lamb, Isa. xi 6. Possibly the may note Japheth's succession into Shem's tents or coming into their place and stead, or the calling of the Gentiles together with the rejection of the Jews, as the Reubenites are said to

*dwelt in the tabernacles of the Hagarite, whom they subdued and expelled, 1 Chron v 10*

*Canaan shall be his servant* This was eminently accomplished, for though Shem and Japheth, in their posterity, did successively conquer and rule one over the other yet none of Ham's posterity did ever bear rule over Japheth, but Ham, though for a time he bore sway in his son Nimrod, yet that dominion soon expired, and the Assyrians, Chaldeans, Greeks, and Romans ruled the world for a succession of many ages, and Ham's people were constantly their servants and subjects

28 ¶ And Noah lived after the flood three hundred and fifty years

Which teacheth to the fifty sixth year of Abraham's age, as the Jews note And so we have a manifest account of the propagation of *Chanaan*, from the beginning of the world to this day Noah received it from his parents who had the account of it from their first father Adam's own mouth, and transmitted it to Abraham and its descent from him to the Jews, and by the Jews to others is sufficiently known Within this time also Noah saw the building of Babel's tower, the horrid wickedness and idolatry of his children, and the bloody wars which even then arose between some of them

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29 And all the days of Noah were nine hundred and fifty years and he died

Here is in omission of that solemn clause used in all the preceding generations, *and he begat sons and daughters*, which implies that Noah had no more than these three sons, which also appears from the 19th verse of this chapter

## CHAP X

*Noah's posterity* 1 Sons of Japheth, 2-5 Of Ham 2-11 among whom Nimrod the first monarch and tyrant reigns in Babel, &c. 10 Ashur builds Nineveh, &c. 11 Sons of Canaan, 15 Their border, 19 Of Shem 21-31

This chapter, though it may seem to some unprofitable, as consisting almost wholly of genealogies, yet hath indeed great and manifold uses 1 To show the true original of the several nations, about which all other authors write ally, fabulously, and falsely, and thereby to manifest the providence of God in the government of the world and church and the truth and authority of the Holy Scriptures 2 To discover and distinguish from all other nations that people or nation in which God's church was to be and from which Christ was to come 3 That Noah's prophecy concerning his three sons might be better understood and the accomplishment of it made evident 4 To explain divers prophetic predictions and other passages of Scripture as will appear in the sequel For the better understanding of this chapter, compare with it 1 Chron i 1-21 And consider these three things 1 In the search of these genealogies we must avoid both carelessness, for the reasons now mentioned and excessive curiosity about every particular person here named and the people sprung from him; which is neither necessary nor profitable nor indeed possible now to find out by reason of the great changes of names, through length of time loss of ancient records, differences of languages extinction of families conquest and destruction of nations and other causes It may suffice that dates of them and those the most eminent, are evident and discernible at this day, as will appear in the progress, by which we may well ought to presume the truth of the rest, whose names are lost in the public confusions of the world in former ages of whom I shall therefore be silent, and only speak of the principal persons and that briefly 2 The same people which were originally seated in one place did sometimes shift their places, or at least sent forth colonies, and that sometimes into places far distant from their brethren as appears from the ancient and famous expeditions mentioned in sacred and profane story So you must not wonder if you meet with the same people in divers countries 3 In general, the world was divided into three parts, whereof the more eastern parts were allotted to Shem and his seed, the more southern parts to Ham, and the more northern parts of it to Japheth.

NOW these are the generations of the sons of Noah, Shem, Ham, and Japheth.

and unto them were sons born after the flood ch 9 v 12

2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras 1 Chron 1 v 5

Japheth's portion was at first Asia the Less, and afterwards by degrees all Europe, and the northern parts of Asia. This is he so much celebrated among the Greeks by the name of Japetus Gomer's posterity are reckoned among the northern people, Ezek xxxviii 6, and were seated in the northern parts of the Lesser Asia, and afterwards about Thracia, and from him were called Gomeri, and by an easy change Cimbrri, or Cimmeri Magog was the father of the Scythians, as may be gathered from Ezek xxxviii 2, 3 15, xxxix 3, 6 The posterity of Madai wheresoever they were first placed, in Macedonia or elsewhere, afterwards were fixed in Media, and were called Medes, and in the Hebrew by the name of their father Madai, as appears from 2 Kings xvii 6, Isa xiii 17, Jer xvi 25, &c. 11, Dan ix 28, vi 8 From Javan came the Grecians, who are called by themselves Iones, or Iones, and in the Hebrew Javanum, and their country Greece, Javan <sup>See Isa lvi 19, Ezek xxviii 13, 19, Dan viii 21, &c. 20</sup> Of Tubal came the Iberi, anciently called Tiberi, a people of Asia, near the Euxine Sea See Ezek xxviii 3, xxviii 26, xxviii 2, 3 Meshech was father of the Moschi, i.e. the Muscovites, or rather, as others think the Cappadocians, who were anciently called Moschum, and Moschi and their chief city Maraca And Tiras was father of the Thracians, amongst whom is a river and haven called Athysa and who worshipped their god Mars under the name of Thuras

3 And the sons of Gomer, Ashkenaz, and Riphath, and Togarmah

Ashkenaz, whose seed possessed Pontus and Bithynia, and the neighbouring parts, from whom they took the names of the lake and haven called Ascenus, and the sea called Aenus, or Luvius Riphath is called Diphath, 1 Chron i 6, the letters *Daketh* and *Rosh* being oft interchanged as we shall see in other instances His posterity dwelled in or near Pontus and Bithynia where Meli and Phry and Polinus place the Riphæi, or Riphates and the Paphlagomani, who were anciently called Riphathai Togarmah, whose posterity are joined with Gomer's, <sup>See Ezek xxviii 11, xxviii 6, and were, as some think, the Phrygians and Galatians, and of them the Gauls and Germans, or, as others, the Armenians, and of them the Turks</sup>

4 And the sons of Javan, Elishah, and Tarshish, Kittim, and Dodanim 1 Chron i 7

Elishah the father of the Grecians properly so called, who have preserved his name and remembrance in the cities Elis and Elisius in a tract of ground called Elis, and in the Elisian fields And from these came the *Æolians*, a people of the Lesser Asia, where many of the Grecian colonies were seated, Tarshish was father of the Cilicians from whom their chief city Tarsus, in Helles Tarshish, took its name, <sup>See Ezek xxviii 12, Jonah i 3, Acts xxi 3, and from whom the whole Mediterranean Sea is called Tarshish, because the Cilicians were in a great degree masters of that sea</sup> Kittim, or, Chittim, the father of the Macedonians, and Italians too, as may be gathered from hence, because both their countries are called by the name of Chittim, Macedonia, 1 Mac i 1, viii 5, and Italy, Numb xxiv 24; Dan xi 30 See also Isa xlviii 1, Jer ii 10 Besides that there are other evidences in profane writers that the Italians came from the Grecians Dodanim is called also Rodanum, 1 Chron i 7 See Japheth in the former verse His posterity is uncertain Most probably he was seated near his brethren in some part of Greece And the Greeks seem to have worshipped him under the name of Jupiter Dodonæus, whose famous oracle was in the city Dodona

5 By these were the isles of the Gentiles divided in their lands, every one Gen 10 v 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

after his tongue, after their families, in their nations

*The use of the Gentiles; not use properly so called; for why should they, having their choice, forsake the continent for islands, and thereby cut off themselves from their brethren? and where had they ships to transport them? But the word use here and elsewhere signifies all those countries that had the sea between them and Judea, as it doth Isa xi 10, 11; xl 15; Jer ii 10; xvi 22; Ezek xxvii 3, Zeph ii 11. And sales are here put for the inhabitants, as the words sea, land and land are commonly used. This division of the world among them being a work of great weight, was doubtless managed with great care and consultation, and the advice of their heads and governors, and above all by the wise and special providence of God, which at this time did particularly determine the bounds of their several habitations, as it is recorded Acts xvii 26 Every one after his tongue, i. e. according to their several languages, into which they were divided at Babel. By which it appears that this division, though mentioned before, was not executed till after the confusion of languages at Babel. After their families. Here observe the wise and gracious providence of God mixed with this judgment, that God distributed the languages according to the difference of families, and nations; that each several nation, and all the families or branches of that nation, should have one and the same language, whereby both union and love were preserved among themselves, and the several nations were distinguished one from another, which was very fit and necessary for many reasons, as that the church of God, which was confined to the Hebrew nation, might neither be mixed with nor infected by the idolatrous nations, and that it might be evident to the world, that the Messiah was born of the seed of Abraham according to God's promise, &c.*

6 ¶ And the sons of Ham, Cush, and Mizraim, and Phut, and Canaan

The posterity of Ham were disposed into the parts south from Babel both in Asia and Africa. See 1 Chron iv 40, Psal cii 27. Cush was father both of the Ethiopians and the Arabians, who, as it seems, sent forth a colony from themselves more eastward, even near to India. See Gen ii 13, & Kings xix 9, Job xxviii 19, Jer xiii 23, xlii 9. Mizraim was father of the Egyptians who are generally known in Scripture by that name. Of Phut sprung the Libyans, among whom is the river Put, and the Moors. See Jer xlii 9, Ezek xxvii 10, xxx 5, Nahum iii 9. Canaan was the cursed parent of that accursed race of the Canaanites, well known in Scripture, Gen x 15.

7 And the sons of Cush, Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah, and the sons of Raamah, Sheba, and Dedan

Seba, or, Saba, or Sheba, whose seed were the Sabians in Arabia the Desert, see Psal lxxii 10, Isa xliii 3, and, as some think, the Abyssinians in Africa. Havilah, the father of the inhabitants of the land of Havilah, mentioned Gen ii 11, a land in the most eastern part of Arabia, this being opposed to Shur, a desert near Egypt, as the two remotest bounds of Arabia, Gen xxv 18, 1 Sam xv 7. Sabtah was father of those people who were seated in the lower part of Arabia the Happy, near the Persian Gulf, who also sent forth a colony into Persia. For in those parts we meet with the Sabatani in Josephus, the Stabari and Mesabathi in Ptolemy and Pliny. Raamah, from whom descended another people dwelling in the same Arabia. See Ezek xxvii 22. Sabtechah, the father of another people adjoining to them. Sheba was father either of that people which inhabited Ethiopia, who were known by that name, see 1 Kings x 1, 4, Ezek xxvii 22; Matt xii 42, Acts viii 27, or rather of another people in Arabia. So the several sons of Cush are conveniently seated one near another. And those Ethiopians in Africa might be a colony of these, or rather of the posterity of the former Seba. Dedan, of whose posterity see Ezek xxvii 15, xxxviii 13.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

Whom Nimrod last of all his sons, because he was to say more of him.

9 He was a mighty hunter before the Lord. Therefore it is said, Even as Nimrod the mighty hunter before the Lord

*He was a mighty hunter, first of beasts, and by that occasion of men. For when men were few, and lived dispersedly and wild beasts abounded, and most of all in those parts, by hunting and destroying of those beasts he got much reputation and favour with men who thereby were secured in their dwellings. In confidence hereof, and having this occasion to gather great companies of the youngest and strongest men together to himself, by their help he established a tyranny and absolute power over men, insinuating, hunting after, and destroying like beasts all those men who opposed his dominion. Tyrants and persecutors are oft in Scripture called fowlers and hunters, as Psal xxi 3, Jer xvi 16, Lam iii 52, iv 18.*

Before the Lord, an aggravation of his crime, that it was done in God's presence, unpudently and in contempt both of God, who had so lately manifested his detestation of this sin, by the destruction of the world, amongst other sins, for this very sin of violence, Gen vi 13, and of his great grandfather Noah, then living and preaching, who probably did admonish him of the wickedness and danger of this practice. Thus he showed that he neither feared God nor revered man, if they withstood him in his usurpation of dominion. It became a proverb, when any man was haughty, and cruel, and tyrannical, and that joined with impudence and obstinacy, that he was another Nimrod.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar

*The beginning of his kingdom, i. e. either his chief and royal city, or the place where his dominion began and from whence it was extended to other parts. Babel, which being not built till the confusion of languages chap xi 4, sheweth that this, though here mentioned upon occasion of the genealogy, was not executed till afterward, it being very usual in Scripture to neglect the order of time in historical relations. Calneh, called Calno, Isa x 9 and Canneh, Lxxk xxvii 23, and as it is here, Calneh, xlvii 2, where it is mentioned amongst the eminent cities. The land of Shinar, i. e. Mesopotamia. This land belongs to all the cities here named, and is added for distinction sake, because there is a Babylon in the land of Egypt, and there might be other cities of the same name with the rest in other countries.*

11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

*Asshur, a man so called either, 1. Asshur the son of Shem, who forsook the land, either being forced by or weary of Nimrod's tyranny and impiety, and erected another kingdom. But it is not probable either that Moses would here relate an exploit of a man whose birth is not mentioned till ver 22 or that one single son of Shem would be here disorderly placed among the sons of Ham. Or, 2. Another Asshur of Ham's race. But it seems most likely that Asshur is the name of a place or country, even of Assyria, which in the Hebrew is called Asshur, and that the words should be thus rendered, He, i. e. Nimrod, went forth out of his own land to Asshur, to war against it, and add it to his empire; for to go forth is commonly ascribed to those that go to war or to battle, as Judg ii 15, xi 3, 2 Sam xi 1. Psal lx 10, and the participle is here understood as it is 2 Sam vii 10, x, 2, compared with 1 Chron xiii 13; xiv 2.*

*Nineveh, a famous and vast city near the river Tigris but so ruined by time, that the learned are not agreed about the place where it was situate. Of Rehoboth, see Gen xxxvii 37, 1 Chron i 49.*

12 And Resen between Nineveh and Calah the same, as a great city

*Either, 1. Nineveh, which is called a great city, Jonah iii 3, iv 11, and indeed was so, being sixty miles in compass. Thus it is a trope, and the relative is referred to the remoter noun, as sometimes is done though this seems to be a little forced. Or, 2. Resen, so the meaning is,*



though this city be much inferior to Nineveh, yet this also, if compared with most others, is a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtulim,

Of *Ludim* and the following names here and ver 14, observe two things: 1 They are not the names of persons, but of people or nations, and the word *father* is here understood, *Ludim*, for the father of the people called *Ludim*, and so the rest. 2 That they are the several nations dwelling in Africa, springing from the Egyptians, which, as they multiplied, went further and further westward and southward from Egypt.

14 And Pathrusim, and Casluhim, <sup>h1 Chron 1</sup> (out of whom came Philistim,) and <sup>12</sup> Caphtorim

*Pathrusim*, the inhabitants of Pathros, of which see Isa xi 11, Jer xlv 1, 15, Ezek xxix 14.

Out of whom came *Philistim* the meaning is, they came out of his loins, or were his offspring, which might be true, though afterwards we find them hated amongst the offspring of Canaan, having driven out the former inhabitants, as was usual in those ancient times. *Object* The Philistines are elsewhere said to come from Caphtorim see Jer xlvii 4. *Answer* Therefore some make a trajection here, which is not unusual, and read the words thus, and *Casluhim*, and *Caphtorim*, out of whom came *Philistim*. But this seems forced, nor is it necessary, for the place may be thus read without any parenthesis, and *Casluhim*, out of whom came the *Philistim* and *Caphtorim*, which two latter were brethren, both the sons of Casluhim, and so might at first dwell together, whence their names are promiscuously used one for another, and the *Caphtorim* are said to dwell in *Azzah*, or *Gaza*, the known seat of the Philistines, Deut ii 23. Afterward they might be divided, first in their dwellings, then in their affections, and war one against another, and the *Caphtorim* seem to have subdued and enslaved the *Philistines*, and carried them into their country, whom therefore God is said to bring and deliver from *Caphtor*, Amos ix 9, and the *Caphtorim* either then or afterward might be destroyed and extirpated by the hand of God or men, whence the *Philistines*, in after-times are called *The remnant of the country of Caphtor*, Jer xlvii 4.

15 ¶ And Canaan begat † Sidon his firstborn, and Heth,

*Sidon* his first-born, the father of the people, and builder of the city of Sidon, Josh xi 8, xii 25. Of *Heth* came the Hittites, Josh i 4, ix 1, &c.

16 And the Jebusite, and the Amorite and the Girgassite,

Of these and the other people following see Josh xviii 22, 28, 2 *Chron* xiii 1, Isa xlv 12, Ezek xxxv 8, 11, Amos vi 2, 11 &c.

17 And the Hivite, and the Arkite, and the Sute,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

Dispersed in the several quarters of the land, who, before they grew so numerous, dwelt together in the same place.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto † Gaza, as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Laish.

From Sidon to the east and country of Sidon, on the north-west. Unto Gaza, on the south-west. Zeboim, on the south and south-east. Laish, on the north-east.

20 These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber the brother or Japheth the elder, even to him were children born.

Of all the children of Eber, i. e. of the Hebrews, the only church and people of God when Moses wrote, who are

called *Eber*, Numb xiv. 24, as here, the children of Eber. And he is here called the father of them peculiarly, though he had other children, because he was their father not only by natural generation, but also in respect of the promise of God, which was conveyed to them through Shem's hands, and of that faith and holiness wherein he was their predecessor and eminent pattern, even as Ham, though he had other sons, is specially called the father of Canaan, Gen ix 22, because his father's curse rested upon him, ver. 25. *Object* Eber had many other children here recorded, and therefore in that sense Shem was not the father of all the children of Eber. *Answer* Though Eber had other children, yet none are called in Scripture the children of Eber, or, which is all one, the Hebrews, but Abraham's posterity, even as though Abraham had divers other children, yet the Israelites are in many places peculiarly called the children of Abraham. And the ungodly Jews, when they degenerated from God and godliness, God takes away their name, and denieth them to be Jews, Rom ii 28, and calls them *Sodomites*, Isa i 10. And therefore wonder if Joktan and his posterity, having, as it is probable, forsaken their father's God, and turned idolaters, be here disowned as bastards, and blotted out of the honourable catalogue of the children of Eber. ver. Rom ix 8. Japheth alone is here mentioned as his brother, and not Ham, because he was deservedly shut out from Shem's blessing pronounced by Noah, and was accursed of God, whereas Japheth was partaker with Shem, both in the privilege exercised towards their father, and the blessing thereupon pronounced, the word brother being often applied to persons alike in condition, disposition, or manners. ver. Gen xiv 5. *The elder* Though the words in Hebrew may seem ambiguous, yet other texts make it probable that Japheth was the elder. For Noah began to begit children in his five hundredth year, Gen v 32. And Shem was but a hundred years old two years after the flood, Gen xi 10. Therefore he was not the eldest. And Ham is concluded not to be the eldest, from Gen ix 24; of which see the note there, if so, Japheth must be the eldest. And Shem is generally named first, not because he was the first born but because he had the privileges of the first-born, and was chief in dignity and authority in the church of God.

22 The children of Shem, Elam, and <sup>h1 Chron 1</sup> Asshur, and † Arphaxad, and <sup>11</sup> Lud, and <sup>12</sup> Aram.

Of *Elam* came the Elamites or Persians see Gen xiv 9, Isa xvi 2, Jer xlv 34, Dan viii 2, Acts ii 9. *Asshur* was father of the Assyrians see vii 11. Of *Arphaxad* the Chaldeans, as many conceive, or as others, the inhabitants of that part of Assyria, from him called *Arphaxites*, which *Ptolemy* corruptly calls *Araxaphites*. *Lud* was father of the Lydians, a well-known people in Asia the 1499. Of *Aram* the Syrians, known by the name of *Aramites*, both in sacred and other authors compare with this Gen xii 21.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat † Salah, and <sup>h1 Chron 1</sup> Salah begat Eber.

25 ¶ And unto Eber were born two sons: the name of one was † Peleg, for in his days was the earth divided, and his brother's name was Joktan.

In his days, either, 1 In the time of his birth, where he was so called. Or, 2 Afterward, in the time of his life, so his father gave him this name by the spirit of prophecy, foreseeing this great event, and the time of it; this being no unusual thing in Scripture, as we shall hereafter see, to give prophetic names to children. And thus there is a longer and more convenient space left for the peopling of the world, and ripening of things for the general dispersion and habitation of the earth. The earth was divided, first in language, and then in habitations.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.

From *Almodad* and the rest of *Joktan's* sons here mentioned, come either, 1. The various nations of India, as



most think, or rather, 2. The several people that live in the innermost parts of Arabia, who profess themselves the posterity of Joktan and have a city near Mecca called Jectan. And the Eborites, one sort of them, are deduced from him by divers writers.

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

A different person from him ver 7, and the father of another people, having only the same name with him.

29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

*Ophir*, either that in India, of which see 1 Kings ix 28; x. 11, xxii 48; or the other in Arabia, of which see Job xiii 24, xxviii 16. See also Psal xiv. 9, Isa xiii. 19. *Havilah*, a distinct person from him ver 7.

30 And their dwelling was from Mesha, as thou goest, unto Sephar a mount of the east

These places were either, 1. In India, where there are places called by Ptolemy and Pliny, Massar, and Sapharum, and Sabara. Or rather, 2. In Arabia, where there was a noted port called Musa, and near it, and eastward from it, a people called Sapharims, and a royal city called Saphar, from whence this famous and long mountain doth here receive its name. If it be said Arabia is not east but south from Judea, it may be answered, 1. That Arabia, as it is east in respect of Egypt, where the Jews long dwelt, and part of it is so to Judea also, so it is not seldom in Scripture reckoned as a part of the east country, as appears from Gen xvi 6, 18, Judg. vi 3, 1 Kings iv 30, Job i 3, Isa. xi 14; Jer. xlix 28. And Tacitus describing Judaea, saith, It is bounded on the east by Arabia. 2. That this mountain is said to be easterly, not simply, but in respect of the city Mesha, on the east whereof Ptolemy placeth this mountain, though he call it by another name, Climax, add to this, that Moses speaks of these places as known to the Jews, and therefore not so far distant from them as India, a place wholly unknown to them, and wherewith, as yet, they had no communication. If it be further objected, that if these people had been so near and well known to the Jews, we should have had more mention of them in Scripture, I answer, there is mention of some of them, and for others, it is no wonder if by the following wars among nations, and mixtures and confusions of people, some of them were extirpated, and others lost their names, though not their beings, as oft happens.

31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations

32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood

## CHAP XI

One language in the earth, 1. They journey from the east, & till up a plain in the land of Shinar, 2. make bricks, which they burn and use with slime, 3. build a city and tower that they might not be scattered, 4. God sees it, 5. Disapproves their design, 6. defeats it, and scatters them by confounding their language, 7, 8, for which reason the place called Babel, 9. The posterity of Shem to Abram, 10—26. Abram takes Sarai to wife, 29. She bears Isaac, 30. He removes from Ur to Haran, 31, where his father dies, 32

AND the whole earth was of one language, and of one speech

Earth is oft put for its inhabitants, as Gen vi 21, 1 Chron. xvi 23, Psal. xxxiii 8. Of one speech, which even heathen writers acknowledge, and that probably was the Hebrew tongue

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there.

As they journeyed from the east, i. e. Nimrod and the rest of his posterity of Ham's posterity, not from Armenia, where the ark rested, which was north from Babel, and is called north in Scripture, as Jer. xxv 9, 26, &c., but from Assyria, into which they had before come from the mountains of Ararat for more convenient habitation. It may be rendered to the east; but that manner of translation is neither usual nor necessary here. The land of Shinar, where Babel was, Gen. x. 10.

3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

Let us make brick, for in that low and fat soil they had no quarries of stones. The heathen writers agree that Babylon's walls were made of brick. The slime was a kind of clay called bitumen, which, as Pliny testifies, is liquid and glutinous, and fit to be used in brick buildings, as Strabo, Dion, and others note. And that Babylon was built with this, as is here said, we have the joint and express testimony, of Berossus, Diodorus, Dion, Curtius, and many others.

4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth

Whose top may reach unto heaven, i. e. a very high tower, a usual hyperbole, both in Scripture, as Deut. i. 28; ix. 1, and in other authors. This tower and its vast height is noted by Herodotus, Diodorus, and others.

Let us make us a name, i. e. a great name, as the phrase is elsewhere used. Compare also 2 Sam. vii 9, with 1 Chron. xvi 8. See also Isa. lxvi 12, 14; Dan. ix. 17. They take no care for God's name, and the defence and propagation of the true religion, as duty bound them, but merely out of pride and vain glory labour to erect an everlasting monument of their wit, and wealth, and innocence to all posterity.

Their design was not to secure themselves against flood, which they well knew brick buildings were no fence against, nor would they then have built this tower in a plain, but upon some high mountain, but rather to prevent a total and irrecoverable dispersion. They sought therefore to bind themselves together in one glorious empire, and to make this glorious city the capital seat of it, and the place of refuge and resort upon any considerable occasion.

5 And the Lord came down to see the city and the tower, which the children of men builded

Not by local descent, for he is every where, but by the manifestation of his presence and the effects of his power in that place. To see the city and the tower, i. e. to know the truth of the fact, thereby setting a pattern for judges to examine causes before they pass sentence. Otherwise God saw this in heaven, but in these expressions he condescends to the capacity of men. The children of men, so called emphatically, 1. For distinction of them from the sons of God, or the race of Shem, who were not guilty of the sin, and therefore did not partake in the curse, the confusion of their language, but retained their ancient tongue uncorrupted for a good while. 2. To note their rashness and folly, who being but weak and silly men durst oppose themselves to the infinitely wise and powerful God, who did (as they might easily gather both from his words and works) intend to disperse and separate them, that so by degrees they might possess the whole earth, which God had made for that purpose.

6 And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do, and now nothing will be restrained from them, which they have imagined to do.

The Lord said this in way of holy scorn and derision. Compare Gen. iii. 22.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech

*Ietus, i. e. the blessed Trinity* See Gen i 26 Confound their language, by making them forget their former language, and by putting into their minds several languages, not a distinct language into each person, but into each family, or rather into each nation, that thereby they may be disabled from that mutual commerce which was altogether necessary for the carrying on of that work

8 So the Lord scattered them abroad from thence upon the face of all the earth and they left off to build the city

Thus they brought upon themselves the very thing they feared, and that more speedily and more mischievously to themselves for now they were not only divided in place, but in language too and so were unfitted for those confederacies and correspondences which they mainly designed, and for the mutual comfort and help of one another, which otherwise they might in good measure have enjoyed

9 Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth and from thence did the Lord scatter them abroad upon the face of all the earth

10 ¶ These are the generations of Shem Shem was an hundred years old, and begat Arphaxad two years after the flood

Not all the generations of Shem as appears both from the next verse, and from the former chapter but of those who were the seminary of the church, and the promoters of Christ

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters

So that he lived almost all the time of Abraham, which was a singular blessing, both to himself, who hereby saw his children of the tenth generation, and to the church of God, which by this means enjoyed the counsel and conduct of so great a patriarch

12 And Arphaxad lived five and thirty years, and begat Salah

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters

14 And Salah lived thirty years, and begat Eber

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters

16 And Eber lived four and thirty years, and begat Peleg

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters

So that he was the longest lived of all the patriarchs which were born after the flood

18 And Peleg lived thirty years, and begat Reu

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters

20 And Reu lived two and thirty years, and begat Serug

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters

22 And Serug lived thirty years, and begat Nahor

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters

24 And Nahor lived nine and twenty years, and begat Terah

*Nahor was the first patriarch who fell to idolatry*

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters

26 And Terah lived seventy years, and begat Abram, Nahor, and Haran

1. c. Began to beget, as Gen v 32 Abram, who is first named in order of dignity, (for which cause Shem is put before Ham and Japheth, and Moses before Aaron,) not in order of time, which seems to be thus Haran probably was the eldest, because Nahor married his daughter Nahor the second, and Abram certainly was the youngest, because Terah, Abram's father, lived two hundred and five years, ver 32, and Abram after his father's death, Acts vii, 4, went out of Haran, when he was seventy five years old, Gen xii 4, 5, therefore he was not begotten in Terah's seventieth year, when Terah began to beget his sons, as here is said, but in his one hundred and thirtieth year and so there remains seventy-five years precisely to Abram's departure And Sarah, Haran's daughter was but ten years younger than Abram, Gen xvii 17, and therefore Haran was Abram's elder brother

27 ¶ Now these are the generations of Terah Terah begat Abram, Nahor, and Haran, and Haran begat Lot

28 And Haran died before his father Terah in the land of his nativity, in the land of the Chaldees

1. c. In the presence and during the life of his father

29 And Abram and Nahor took them wives the name of Abram's wife was

Sarah, and the name of Nahor's wife,

Milcah, the daughter of Haran, the father of Milcah, and the father of Isaac

Such marriages of uncles and nieces being permitted then Exod vi 20, (as in the beginning of the world the marriages of brethren and sisters were,) though afterwards the church being very much enlarged, they were strictly forbidden, Lev xviii 12, 11 Isaac is either Sarah, as the Jews and many others think, or rather another person for, 1. Why should Moses express Sarah thus darkly and doubtfully? Had he meant her, he would have added after Isaac, this is Sarah, according to his manner in like cases, Gen xiv 2, 7, xxvi 6 2 He elsewhere calleth her, the daughter, not of his brother, as he should have done, had she been Isaac, but of his father by another mother

30 But Sarah was barren, she had no child

See Gen xvi 1, 2, xviii 11, 12

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarah his daughter in law, his son Abram's wife, and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there

See Josh. xxi 2, Neh ix 7, 1 Chron i 26 Being informed by his son of the command of God, Terah did not despise it because it came to him, by the hands of his inferior but cheerfully obeyed it, and therefore he is honourably mentioned as the head and governor of the action Terah and Abram went with Lot and Sarah as their heads and guides Haran is called Charran, Acts vii 4 and by the Romans Carra, a place in Mesopotamia strictly so called, in the way to Canaan, and near to it, well known by Crassus' defeat there: see Gen xvii

10, xxviii 10, xlii, 4. *Deposited there, or, resided or abode*, being detained there for a season, peradventure by Terah's disease, which began there, for the next verse tells us of his death

32 And the days of Terah were two hundred and five years and Terah died in Haran

## CHAP XII

God calls Abram from his own country and lendeth to Canaan 1 Promises to make of him a great and flourishing nation, and to bless in Christ his seed, 2, 3. Abram obeys 4-6 God appears to him and promises to give Canaan to his seed, he builds an altar, 7. He removes to Beth-el, and there builds an altar, 8. There being a famine he goes down to Egypt, 10. He advises Sarai to equivocate, 11-13 She is taken into Pharaoh's house, 15 Pharaoh kind to Abram for her sake, 16 God plagues him because of Sarai, 17 He calls Abram, and expostulates with him, 18, 19 Sends him safely away 20

NOW the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee

The Lord said, to wit, in Ur of the Chaldees, by comparing Gen. xi 31 with Acts vii 2-4, or, *did say*, again, I renewed the command in Haran, whilst Abram might possibly linger there, as afterwards Lot did in Sodom, longer than he should But the former interpretation is more probable, because Moses speaks here of that command of God which came to Abram before he was gone from his kindred and father's house, and therefore before he came to Haran And this command was given to Abram either immediately, or by Shem, then the governor of God's church

From thy father's house, from the family of Nachor, which was now become idolatrous, Gen xxxi 30, Josh xiv 2, and consequently their society was dangerous and pernicious, and therefore God mercifully snatcheth him as a brand out of the fire

I land that I will show thee, which as yet he nameth not, for the greater trial and exercise of Abram's faith and patience compare Isa xli 2, Heb xi 8

2 And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing

I will bless thee with all my blessings, spiritual, temporal, and eternal, (see Deut vii 13, xxviii 2, &c., Eph i 3) and thou shalt be, both a pattern and instrument of blessedness to others, to thy posterity, who shall be blessed for thy sake, to thy servants and friends, who shall be blessed by thy instruction and help, and to all the world as it follows

3 And I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed

Those that are friends or enemies to thee shall be the same to me, a marvellous condescension and privilege *In thee*, i.e. in thy seed, as it is explained Gen xxviii 18, xxix 1, xxviii 14, i.e. in and through Christ, Acts iii 25; Gal iii 9, 16, 28, 29, or, for thee, as the Chaldee hath it, i.e. for thy sake, or, by thee, i.e. by thy means, or, with thee, by comparing this with Gal. iii 8, 9, i.e. in the same way and manner in which thou art blessed, that is, by a fruitful, faith compare Rom iv 11, 12, 16 All families of the earth, i.e. all nations, which is to be limited to the believers of all nations, by the whole current of the Scriptures All that shall be blessed shall be blessed by this means, and no other way

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him and Abram

was seventy and five years old when he departed out of Haran.

Abram departed, first from Ur, and after his father's death, from Haran

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran, and they went forth to go into the land of Canaan; and into the land of Canaan they came.

The souls, i.e. the persons, as the word *souls* is oft used, as Gen xiv. 21, xvii 14, Exod. vii 15, Lev v 1, Numb xiii 10, Deut xiv 7, Mark iii 1 &c

That they had gotten, Heb made, i.e. either, 1 Begotten; for though Abram had yet no children, Lot had and both their servants had children by their fellow servants born in their house, which might well be numbered among Abram's and Lot's persons, because they had an absolute dominion over them Or, 2 Instructed, i.e. turned from idolatry, and taught in the true religion, as the Chaldee expounds it, for such were most proper for Abram to take along with him out of his father's house in this expedition Or, 3 Gotten, i.e. procured either by conquest or purchase, or any other lawful and usual way

6 ¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh And the Canaanite was then in the land

Sichem, Heb *Shechem*, a place afterwards so called in the mountains of Ephraim, Josh xxi 21, Judg viii 31 and here so called by anticipation The Canaanite is properly so called, that cursed, cruel, ungodly and idolatrous nation see Zech. xiv 21 This is added as an aggravation of Abram's faith and obedience, that he durst and did profess the true religion in the midst of such a people, which could not be without great danger both of his estate and life Was then in the land, as a settled inhabitant to continue there for a long time, whereas now in Mo time he was forthwith to be expelled out of it

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land and there builded he an altar unto the LORD, who appeared unto him

The Lord appeared unto Abram, to encourage and comfort him against his wicked neighbours see Gen xiii 18, xiv 18, xvii 8, xxiv 4

There build he an altar, a place for sacrifice, and other parts of Divine worship, erected by him both to keep his family in the true religion, and to separate himself and them from that idolatrous neighbourhood

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west and Hai on the east and there he builded an altar unto the LORD, and called upon the name of the LORD

Beth-el, a known place, which afterwards was called Beth-el, but now *Beit el*, xxviii 19, i.e. until prolepsis, or anticipation, is before, viz 6 On the west, or, on the sea, which is all one, because the sea was on the west part of the land see Gen xiii 14, xxviii 11, Numb iii 2, Deut iii 27 *Hay*, or *Hi*, as it is called, Josh vii 2, Jer xlix 3, Isa x. 23.

9 And Abram journeyed, still going on still toward the south

Removing from place to place, still hoping to meet with better neighbours, and to free himself from that perpetual vexation which he had in beholding their wickedness Toward the south, i.e. the southern part of the land of Canaan towards Egypt

10 ¶ And there was a famine in the land and Abram went down into Egypt

to sojourn there; for the famine was grievous in the land.

*There was a famine in the land, or, in that land of Canaan, a land immensely fruitful, Deut. vii 7, 8. This was partly to punish the people's sins, Psal. cxxxviii, partly to try Abram's faith.*

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon.

*Quest. How could she be so fair, when she was above sixty years old? Answer. She was so both comparatively to the Egyptians, and simply in herself, and that might be from divers causes. 1. From the greater vigour of nature in that age of the world. 2. Because her beauty was not diminished by child bearing. 3. From God's singular providence, ordering it thus for Abram's trial, and for the manifestation of his special providence watching over him and his.*

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

*The Egyptians were a very lustful people, which made Abram more cautious.*

13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake, and my soul shall live because of thee.

*Say thou art my sister, so she was, either, 1. More generally, as his niece, for nephews and nieces are in Scripture called brethren and sisters, as Gen. xxi 8. Or rather, 2. Properly, 1. o by the father's side, Gen. xx 12. So this expression was true, but ambiguous and intended to deceive the Egyptians and therefore unwarrantable. And here Abram, the father of the faithful, elsewhere celebrated for the strength of his faith, betrays his infirmity and distrust of God's providence and promise, and this fact was not without great danger both to himself and Sarai.*

14 ¶ And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and she was taken into Pharaoh's house.

*The princes also of Pharaoh, i. e. the officers and courtiers, whose great design was to gain their prince's favour by gratifying his lusts. Pharaoh was a name common to all the kings of Egypt now and for many ages after. The woman was taken into Pharaoh's house, i. e. taken and brought, one word for two. So this word take is used Gen. x 9, 10, Exod. xvi 26, xxix 20, &c. Not to his bed, but the house of his women, where they were purged and prepared for the king's presence and society, as Psal. li 8, that in due time she might be his concubine or wife. Thus even the ceremonies of courts serve the providence of God, and give opportunity for working his deliverance.*

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maid-servants, and she asses, and camels.

*To wit, by Pharaoh's gift, over and above his own: also it had been impertinent to mention it in this place.*

17 And the Lord plagued Pharaoh and his house with great plagues because Sarai Abram's wife.

*Most probably with some notable distemper of his body, which did both chastise him for and hinder him in the execution*

*of his lust. His house, i. e. his servants, who being some one way, some another, partners of his sin, are justly made partners in his plagues. And if any were innocent in this matter, they were obnoxious to God for other sins. Besides as they were punished upon the occasion of Pharaoh's sin, so Pharaoh was punished in their punishments. Because of Sarai, i. e. 1. For the act of violence towards her, for the word taken, ver. 15, implies that it was by constraint, and not with Abram's aid and with her consent, which it is not probable that either of them would give in that case. 2. For an intention of uncleanness. For God, who is the Searcher and Judge of men's hearts, may justly, and doth often punish men for their evil purposes. Compare Gen. xx 3, 4.*

18 And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?

*How great an injury hast thou done to me in concealing this from me, that she was thy wife? How knew Pharaoh this? Answer. 1. He guessed it from the quality of his plague, which also awakened his conscience. 2. Upon a serious inquiry into the cause of this plague, he understood it either by Divine instinct, as Gen. xx 3, or by Sarai's confession, whom doubtless he severely examined about it. And she, being awakened by this warning, durst no longer conceal herself, and thought she might secretly make herself known.*

19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.

*I might have taken her to me to wife, though he had another before, polygamy being then commonly practised.*

20 And Pharaoh commanded his men concerning him, and they sent him away, and his wife, and all that he had.

*Pharaoh gave them a charge concerning him for his conduct whither he pleased.*

## CHAP. XIII.

*Abram returns from Egypt to Canaan, with Lot, 1. He comes to Beth-el, calls on the Lord, 3, 4. Abram and Lot being both very rich are obliged to part. Lot goes to Sodom, 5-12. The men of Sodom exceeding wicked, 13. God renews his promise to Abram concerning Canaan and a numerous issue, 14-17. Abram removes to Mamre, and there builds an altar, 18.*

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

*1. e. Into the southern part of Canaan, from whence he came, Gen. xii 9, and which in Scripture is called simply the south, Josh. x 40, xi 16. Otherwise he went rather into the north, but the Scripture being written for the Jews, doth frequently accommodate the names of the quarters of the world to them.*

2 And Abram was very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai.

*He went on his journey, or rather, according to his journeys, which he took as he came, going in the same road, and resting in the same place, of which he had experience.*

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.

*Unto the place of the altar, i. e. where the altar was, for the altar itself was either fallen down, as being probably built of earth, as afterwards, Exod. xx 24, or overthrown by the wicked Canaanites. He worshipped God by prayer,*

and preaching to his family, Gen. xviii. 19, and offering sacrifices. See Genesis xviii. 26, 28.

5 ¶ And Lot also, which went with Abram had flocks, and herds, and tents

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle and the Canaanite and the Perizzite dwelled then in the land

The *Canaanite*, i. e. the Canaanites, as Gen. xii. 6, the singular number for the plural, as Psal. lxxviii. 45, v. 33 40

*Dwelt then in the land*, i. e. were the lords and owners of it, and therefore Abram and Lot could not take what pastures they pleased, but such as the others left them, which was not sufficient for their convenience. It may also be added as a reason of Abram's following iniquity, because that idolatrous people were present, and diligently observed all their contentions and other miscarriages; and would, doubtless, take occasion thence to disparage the true religion. And it must be remembered, that these are the words not of Abram, but of Moses, who, knowing that the Canaanites were then speedily to be turned out of the land, intimates that the case was otherwise in Abram's days, when the Canaanites were possessed, and were likely to continue the possessors and lords of the land

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren

Abram said unto Lot The elder, and wiser, and worthier person relinquisheth his own right to his inferior for peace. *Let, leaving us a noble example for our imitation*

*Between me and thee, and between, or, or between, &c. and thou, or, as Exod. xxi. 17, Psal. viii. 4, compared with Matt. xv. 14, Heb. vi. 6, for there was no strife between Abram and Lot, though he feared it might pass from the feet to the hand*

*For we be brethren*, i. e. both by nature near kinsmen, as the word *brother* is oft used, and in the faith and religion too, amongst whom contentions are very indecent and scandalous.

9 ¶ Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right, or if thou depart to the right hand, then I will go to the left

*Is not the whole land before thee?* i. e. open to thy view, and free to choose which part thou pleasest, as thou canst agree with the owners. I give thee full power to choose before me. See a like phrase, Gen. xx. 15; xxxiv. 10, 21, xlvii. 6. *Thou wilt take* this and the following supplement are easily gathered both from the words of this and the 11th verse, and from the nature of the thing. And the Hebrew language being a concise or short language, such supplements are frequently necessary, and very usual. Compare 2 Chron. x. 11, with 1 Kings xii. 11, 2 Sam. xviii. 8, with 1 Chron. xi. 11

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar

The *plain of Jordan*, a great plain so called, because there the pleasant river Jordan divided itself into divers little streams or rivulets, which having no visible outlet into the sea, by degrees, and in several places, insinuated themselves into the earth, which made it very fruitful and excellent for Lot's purpose. But this lovely plain was afterwards transformed by Divine vengeance into a filthy lake or dead

sea, *Even as the garden of the Lord*, i. e. as that famous garden of Eden which God himself planted; Gen. ii. 8. The like comparison we meet with in Isa. li. 9, Jer. xlviii. 13, xlii. 8. Or, 2. Like some excellent garden; for excellent things are thus expressed in the Hebrew by Gen. i. Chron. xii. 22, i. e. a great host; *as the garden of the Lord*, Psal. lxxx. 10. *Take the land of Egypt*, a land of excellent fertility by the influence of that great river Nile, frequently celebrated as the granary of other countries. See Jer. xxxi. 10, *as the garden of the Lord*, Gen. xli. 2, afterwards called *Zoar*, Gen. xli. 24, and here so called by a prolepsis. But these words are not to be joined with the words immediately going before, as if Egypt was commended for its fertility in that part of it from which men go to Zoar, but with the more remote words, and the sense is, as the words of the text are transposed and rendered by some, that the *plain of Jordan was (before the Lord destroyed it and its cities Sodom and Gomorrah) watered every where, even to Zoar, or, even until thou comest*, i. e. till a man come to Zoar, i. e. all the way which leads from the place where Abram then was to Zoar. And such transpositions are not unusual, as we shall see hereafter.

11 Then Lot chose him all the plain of Jordan, and Lot journeyed east: and they separated themselves the one from the other

*Lot journeyed east*, Heb. *from the east, or eastward*, as the Hebrew particle *min* is sometimes used. See Gen. ii. 8, 2 Sam. ii. 2, compared with 1 Chron. xii. 6.

12 Abram dwelled in the land of Canaan and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom

13 But the men of Sodom were wicked and sinners before the Lord exceedingly

Eminent, noted, and impudent sinners, see Gen. xviii. 20; Jer. xli. 49, which is here added as a secret reproval to Lot, who was either careless in his inquiry into the dispositions and manners of those among whom he intended to fix his abode, which for many reasons he should have searched out, or he was willing to expose himself to all the hazards which he might incur by their neighbourhood and familiarity, for the wickedness and fertility of the soil, an error which is frequently committed by men in the choice of their habitations, and which oft costs them dear, as it did Lot in the following story.

14 ¶ And the Lord said unto Abram, after that Lot was separated from him, I up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward

The Lord said this unto Abram, to comfort him now when he was alone, and in a worse soil than Lot had chosen

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever

*Observe*, Abram could see but a little part of the land. *Answer* 1. He might now possibly be upon a mountain, from whence he might have a large prospect every way. 2. He gave him all that he saw, but not only that, but also the rest of the land, and therefore he bids him *walk through and view the whole land*, ver. 17. *Quest* How was the land given to Abram, when it is expressly said, *He, i. e. God gave him none inheritance in it*, no, not so much as to set his foot on, Acts vii. 5. *Answer* 1. God gave Abram the right to it, though not the actual possession of it until the time that God appointed; as God gave the right of the kingdom to David, but not the possession till Saul's death. 2. God explains himself, *To thee and to thy seed, i. e. to thee, that is, to thy seed, and that for thy sake*; the particle *and* being put off for *that is*, as 1 Chron. xvi. 12, compared with 2 Sam. xxiv. 13, Eph. i. 3, and in many other places, as we shall see. *Quest* How was this for ever, when after some hundreds of years they were turned out of it?

*Anno* 1 This promise was made to them upon condition of their obedience, which is oft expressed in other places, as Lev xiii 26, Deut ii 25, 26, Isa. xlviii 18, 19. 2 The word *olam*, rendered for ever, doth not always signify eternity, but a long continuance, as is evident from Gen xiii 13, xlviii 4; Exod xxi 6, Psal. lxxv 14, and many other places of Scripture; and in particular, when it is applied to the Jewish rites and privileges, it commonly signifies no more than during the standing of that commonwealth, or until the coming of the Messias, and so it may here be understood.

16 And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

*Mamre* was an Amorite of great note, from whom the city Hebron was called Mamre, Gen xxiii 19, a friend and confederate of Abram, Gen xiv 13, by whom it is thought he was brought to the knowledge and worship of the true God. In Hebron, or near Hebron, for so the Hebrew *Beth* is sometimes taken.

#### CHAP. XIV.

Several kings were war against the king of Sodom, &c., Lot is taken prisoner, 1. 12 Abram rescues him, 13-16. The king of Sodom congratulates him his victory, 17. Melchizedek king of Salem blesses him, to him Abram gives tithes 18-20. The king of Sodom offers to give Abram the goods taken in victory, 21, which Abram refuses to accept, 22-24.

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations,

1. c. Of a people which came to him out of several nations, (being allured possibly by his fame, or by promises and privileges granted to them,) and put themselves under his government. Or Goum is the name of a certain place or country so called from the confluence of divers people or nations thither as Tyne is called the mart of nations, Isa xxxiii 3 upon the same account.

2 That these made war with Bera king of Sodom, and with Bishoi king of Gomorrah, Shinab king of Admah, and Shemeber king of Zebouim, and the king of Bela, which is Zoar.

Once for all, observe that the name of kings is here and elsewhere given by Moses to the chief governors of cities or little provinces. Compare Josh vi 9, &c.

3 All these were joined together in the vale of Siddim, which is the salt sea.

Which now is, though when this battle was fought it was not so.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

He was their lord either 1 By inheritance, as the issue of Elam, Shinar, &c., Gen x 22. Or, 2 By conquest, having subdued those people in a former war, which Josephus speaks of.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in

Ham, and the Emims in Shaveh Kiriathaim,

The kings that were with him, 1. c. confederate with him for the recovery of his right, expecting the same assistance from him upon the like occasion. The Rephaims, a fierce and warlike people of Canaan; See Gen xv 20. Or the giants, as this word is taken Deut. ii 11. Ashteroth Karnaim, a place in Bashan called Ashteroth, Deut. i 4, Josh. xxi 10; xlii, 31. It is surnamed Carnaim, q. d. Two-horned, like a half moon, either from the situation and form of the place, or from the goddess Diana, or the moon, which usually was painted with two horns, whom they worshipped. The Emims, a people in Canaan of giant-like stature, Deut. ii 10, 11. Shaveh Kiriathaim, Kiriathaim is a noted city in Gilead, and Shaveh may be either the ancient name of that city, or the present name of the country adjoining and belonging to it.

6 And the Horites in their mount Seir, unto El-paran, which is by the wilderness.

The Horites, the ancient inhabitants of Seir, of whom see Gen xxxvi 20, Deut ii 12. El signifies a plain, and Paran is the name of a known city and mountain. See Numb xiii 3, Deut xxxiii 2, 1 Sam xxv 1, &c.

7 And they returned, and came to Emishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

Which is Kadesh, 1. c. which after that time was called Kadesh, of which see Numb xx i, 14, &c. The country of the Amalekites, 1. c. which afterwards was possessed by the Amalekites, Gen xxxvi 12. A known figure called prolepsis.

8 And they went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zebouim, and the king of Bela (the same is Zoar,) and they joined battle with them in the vale of Siddim,

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar, four kings with five.

10 And the vale of Siddim was full of slimepits, and the kings of Sodom and Gomorrah fled, and fell there, and they that remained fled to the mountain.

The vale of Siddim was chosen by those five kings for the place of battle, that their adversaries being ignorant of the place might unawares fall into those pits, which they by their knowledge of it thought to escape. Kings of Sodom and Gomorrah, 1. c. their armies, a figurative speech, frequent in Scripture and other authors, for their persons escaped see ver 17. They either, 1 Fell into the pits which they designed for others, or rather, 2 Were slain, as this word is oft used, as Josh. viii 24, 25, Judg viii 10, xii 6, and here too, for those that fell are here opposed to those that remained.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

Lot now suffered for his cohabitation with bad neighbours.

13 And there came one that had escaped, and told Abram the Hebrew, for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner, and these were confederate with Abram.

Abram the Hebrew, so called, either 1 From his great

and good predecessor Eber, Gen. x. 24, xi. 14, in which whom the primitive language and true religion were preserved; and therefore though Abram had two other progenitors, between Eber and him, which were persons of less note, he is rightly denominated from Eber, the Hebrew, because he was the first that revived the memory and the work of Eber, that kept up the same language, and eminently propagated the same true religion. Or, 2. As others think, from his passing over the river Euphrates, from beyond which he came into Canaan.

These were confederate with Abram, i. e. had entered into a league for their mutual defence against common enemies. Whence we learn that it is not simply and universally unlawful to make a league with persons of a false religion.

14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

He armed his trained servants, whom he had disciplined and instructed both in religion and in the military art, too both which were necessary to make them good soldiers, that they might both fight with skill and courage, and also rely upon God, and engage his assistance, which was now especially necessary, when so small a party were to engage against so numerous an army. Dan is commonly thought to be a town then called *Leahem* Josh. xiv. 47, or *Laish*, Judg. xvii. 7, and afterwards *Dan*, see Judg. xviii. 7, 21, so it is an anticipation. But it may be doubted whether this was a city, or if it were, whether it were not another town called by the same name, which was frequent in those parts. And some think this is not a town, but the very fountain of Dan, whence Jordan had its name.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

He divided himself, i. e. his forces into several parties, that coming upon them from several quarters he might strike them with greater terror, whilst they thought his army far more numerous than it was.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

He brought back all the goods which the victorious kings had taken from the princes and people mentioned before in this chapter.

17 ¶ And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

So called either upon this occasion of the meeting of divers kings here, or because king Melchizedek either had his habitation, or was much delighted with it, and conversant in it. See 2 Sam. xviii. 18.

18 And Melchizedek king of Salem brought forth bread and wine, and he was the priest of the most high God.

Quest. Who was this? Answer. 1. Shem, as the Jews and many others think, who probably was alive at this time and age, no doubt, a great prince. But neither is it probable that Shem should be a king among the cursed race of Ham, nor will this agree with the apostle's description of Melchizedek, Heb. vii. 3, without father and mother, &c. Whereas Shem's parents, after the beginning and end of his days, are as expressly mentioned by Moses as any other. 2. A Canaanitish king, by the Divine Providence made both a king over men, and priest unto the true God, brought in here in this unusual manner, without any mention of his

parents, birth, or death, for this end, that he might be an illustrious type of Christ. Of this matter see more upon Heb. vii. 3.

King of Salem, i. e. of Jerusalem, called elsewhere *Jebus*, and *Salem*, Jer. li. 2.

Bread and wine; not for sacrifice to God, for then he had brought forth beasts to be slain, which were the usual and best sacrifices; but partly to show the respect which he bore to Abram, and principally to refresh his weary and hungry army, according to the manner of those times. See Deut. xiii. 3, 4, xxv. 18; Judg. vii. 5, 6, 15, 1 Sam. xvi. 17. He was the priest of the most high God, thus in succeeding ages the same persons were often both kings and priests, as the learned note out of Virgil and other authors. And this clause is here added, as the cause and reason, not for his bringing forth or offering bread and wine, as some would have it, (for that is ascribed to him as a king, as an act of royal munificence,) but of the following benediction and decimation. In those times God had his remnant scattered here and there even in the worst places and nations.

19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth.

And, or therefore (as the particle is oft taken, for a because he was a priest of God,) he (i. e. Melchizedek) blessed him, (Abram,) which was one act of the priestly office. See on Heb. vi. 6, 7. So it is a prayer for him, that God would confirm and increase the blessing which he had given him. Or, blessed is, so it is an acknowledgment of God's blessing conferred upon Abram both formerly and in this late and great victory. Or, blessed shall be, so it is a prediction concerning his future and further blessedness, whereof this was only an earnest.

20 And he blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Not Melchizedek gave to Abram, as some Jews foolishly understand it, for Abram swears that he would not take any of the recovered goods of the kings of Sodom, or his brethren, ver. 23. But Abram gave to Melchizedek, as appears both from Heb. vi. 19 and from the nature of the thing, for the tithes confessedly belong to the priest, such as Melchizedek, and not Abram, is here described to be. All, not of all the recovered goods, but of all the spoils taken from the enemies.

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth,

This was the ancient manner of swearing. See Exod. vi. 8, Numb. xiv. 30, Deut. xxxii. 40, Eccl. ix. 5, 6.

23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldst say, I have made Abram rich.

That I will not take; Heb. If I at all take. Understand, God do so and so to me, which is expressed 1 Sam. xiv. 44. A distinctive manner of swearing used amongst the Hebrews, either to maintain the reverence of oaths, and the dread of perjury, seeing they were afraid so much as to mention the curse which they meant, or to show that they were willing to submit to any punishment which God should inflict upon them without exception, if they violated their oaths. Even to a shoelatchet; i. e. any thing, though never so small or mean, lest thou shouldst claim a share with God in the honour due to him, to whose blessing alone I do and I will owe my riches. Or, lest thou shouldst say Abram is enriched with my spoils; and however he pretended kindness and charity, yet indeed it was his covetousness that put him upon this work.

24 Save only that which the young men have eaten, and the portion of the men



17 "which went with me, Aner, Eshcol, and Mamre; let them take their portion

For as Abram had a right to spoils, so had the v, whether they joined with him in the battle, as it is conceived they did, or only abode by the staff, 1 Sam xxxv 4; and therefore though he right and did, give away his own right, he could not give away other men's

## CHAP. XV.

A comfortable promise to Abram, 1 His prayer for an heir, 2, 3 The promise of an answer to his prayer, 4, 5 Abram's faith, 6 He desires a sign, 7, 8 God gives him one, 9 He observes it, 10, 11 God appears to him when in a deep sleep, 12 A prediction of evil to befall his posterity, 13 They deliverance, 14-16 The covenant concerning Canaan renewed, 17-21

AFTER these things the word of the Lord came unto Abram "in a vision, saying, "Fear not, Abram I am thy child, and thy exceeding great reward,

God anciently revealed himself to men two ways, either, 1 When the man was asleep, in a dream, or, 2 In a vision, Numb xii 6, when he was awake and thus either, 1 When he was rapt into an ecstasy, when his senses are idle, but his mind is active and elevated to the contemplation and understanding of what God reveals. See Numb xii 6-8, xxi 1, Isa xli, Acts x 10, 11 Or, 2 When the thing was manifested by an external representation. So here, God seems to have appeared to Abram in the shape of a man, as he did Gen xviii, as may be gathered from ver 5, 10

Fear not, Abram, neither the return of those enemies whom thou hast smitten and provoked, nor the envy of thy neighbours, or this glorious victory, nor for thy own desolate condition. See thou dost trust to my protection I will be a shield or a protector to thee, and seeing thou dost so honourably and for my sake reject other rewards taken by thee, I will be satisfied by the king of Sodom, thou shalt be no loser by it I will abundantly recompense all thy puts to me, and charity to thy afflicted kinsman Lot, and thy liberality towards others. I will bless thee with all sorts of good things as well as defend thee from all evil, which two things make a man completely happy

2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

What pleasure can I take in any other gifts, so long as thou dost withhold from me that great and promised gift of that blessed and blessing Seed in the saving of whom thy honour and the world's happiness is so highly concerned? chap xii 3 seeing I go childless, either, 1 I pass the time of my life, going on and growing in years, and hastening to my long home Or 2 I die I e am about to die, or likely to die. Gory is oftentimes put for duty, as 1 Chron xvi 11 compared with 2 Sam vii 12 Job 21, xvi 20, Mat xxv 21 What good will the world do me, if I have no heir to possess it? if God long the glory of his truth in making good his promise and I lose the comfort of my long hoped for child and that such a child the effect of a Divine promise, one out of a host of heirs he must come, in whom all nations shall be blessed

The steward of my house, 11 b The son of the care or government or management of my house, 1 c he who manageth the affairs of my house. A usual Hebrewism, as our lives are called children of captivity, Ezra ix 1 and afflicted persons children of affliction, Prov xxi 5 others read the verse thus, and the steward of my house, 1 is Eliezer of Damascus, understood, shall be my heir, which words may easily be supplied out of the following verse. And such supplements of a word or short sentence out of a member or verse either foregoing or following, are frequent in Scripture, as Numb xiv 23; Zach xiv 18, Neh v 2; Hab ii. 3 Eph ii 1 Damascus may be the name either of a man, or of a place so called.

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir!

Of such see Gen. xiv. 14; Eccl. ii. 7 And these are opposed to them that are born of a man's body, Job xix. 17, Prov. xxii. 2, Jer. ii. 14 Miss Air, either, 1 By nearness of relation, being, as some conceive, descended from Abram the eldest son of Shem. Or, 2 For a recompense of his fidelity compare Prov xvii 2 Or, 3 because he only had the exact knowledge and absolute power of all his master's estate, Gen xxiv 10, and therefore could easily keep all after his master's death. All which reasons concurring might give occasion for this speech.

4 And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

Out of thy own body: see Gen xxxv 11, 2 Sam. vii 12, 2 Chron vi 9

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be

Quest Seeing the sun was not yet going down, ver 12, how could he see the stars? Answer 1 He might see them by representation in a vision, or by a Divine power strengthening his eyes to behold them 2 It was not necessary he should then actually see them He bids him make trial when he pleased, if he could number the stars which were now present to his mind, and would shortly be present and visible to his bodily eye. This he was not able to do, for though astronomers have presumed to give us the number of those stars which are distinctly visible to the eye, where-in yet they vary one from another, yet there are other str-unnumerable, appear confusedly to the eye, and evidently by the help of glasses

6 And he believed in the Lord, and he counted it to him for righteousness,

He believed in the Lord, 1 c he was fully persuaded that God was able to fulfil, and would certainly fulfil, the promise made to him concerning a child, and especially concerning the Messiah, who should come out of his loins by that child, and that both himself and all people should be justified and blessed in and through him

He counted it to him, or reckoned, or imputed, as this word is translated, Rom ix 10, 22, for righteousness 1 c for a righteous and worthy action, as Paul evi 31, and further, in respect of this action and grace of faith, whereby he relied upon God for the promised Seed, and upon the promised Seed too, he pronounced him a just and righteous person notwithstanding his failings, which even this history acquaints us with, and graciously accepted him as such, which sense is easily gathered from St Paul's explication and accommodation of this passage, Rom iv 9, 18, 22

7 And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it

8 And he said, Lord God, whereby shall I know that I shall inherit it?

He asks a sign, not out of distrust of God's promise, for he was strong in faith, Rom. ix. 20, but for further assurance and confirmation of it And such an asking of a sign was not an unusual practice with good men, as Judg vi 37, 2 Kings xix 8, not are they reproved for it; but on the contrary, Ahaz was commended to ask a sign, and reproved for not asking it, Isa vii

9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.

Take and offer at my command, and for my service, an



heifer of three years old, at which time it is perfect in strength and strength, and therefore fittest for God's service. This and the other creatures here following, and sacrifices are the same which afterwards were prescribed in the Levitical law.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

And he, Abram, who, by Divine instinct and precept did all this which here follows, divided them in the midst into two equal parts. This was done for two reasons. 1 To represent the torn and distracted condition in which his seed was to lie for a season. 2 To ratify God's covenant with Abram and his seed; for this was a rite used in making covenants, as appears both from Scripture, Jer xxxiv. 18, and other authors.

Laid each piece one against another, partly to encourage hope, that God would in his time put those parts together, and unite those dry bones, (to which the Israelites are compared, Ezek. xxxvii.) and clothe them with flesh, and partly that the persons entering into covenant might pass between those parts, and so testify their union and conjunction in one and the same sacrifice. The birds divided he not, either because there were two birds, and the one was laid against the other, which answered to the division of the larger creatures, or because they belonged not to the ceremony of the covenant, but were for the use of sacrifice, wherein they were to be offered whole, as afterwards was prescribed, Lev 1 15, 17.

11 And when the fowls came down upon the carcasses, Abram drove them away.

The fowls came to devour them, whereby is signified, either, 1 The disturbance and distraction which good men are exposed to in the service of God from evil spirits and men; or rather, 2 The great peril of Abram's posterity, who were not only torn in pieces like these sacrifices, but even the remainder of them were likely to be devoured by the Egyptians, whose king is compared to an eagle, the chief of the birds of prey, Ezk. xvii.

Abram drove them away by the blast of his mouth, as the Hebrew word signifies, representing Abram's conquest over all his enemies by faith and prayer, whereby he engaged God to be the Preserver and Deliverer of his people.

12 And when the sun was going down, a deep sleep fell upon Abram, and, lo, an horror of great darkness fell upon him.

A deep sleep fell upon Abram, partly natural, from his labour in killing and sacrificing those creatures, and partly put upon him from God, to make way for the following representation. He seemed to be covered with a dreadful darkness which was either, 1 A token of God's special presence, compare 1 Kings viii. 12. Or, 2 A signification of the distressed and doleful condition of Abram's seed, for darkness in Scripture is frequently mentioned as an emblem or sign of great misery, as Psal. lxxxviii. 6, cvii. 14, &c.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.

In a land that is not theirs, as in Canaan and Egypt, for though Canaan was theirs by promise, to be fulfilled in after-times, yet it was not theirs by actual donation and possession, but they were strangers in it, Gen. xvii. 8, Psal. cii. 12.

Four hundred years, exactly four hundred and five years; but a small sum is commonly neglected in a great number, both in sacred and profane writers. There were four hundred and thirty years between the first promise, or between the renewing and confirming of the promise by the gift of Isaac, and Israel's going out of Egypt, or God's giving of the law, Exod. xii. 40, Gal. iii. 17, but part of this time Abraham with his son Isaac lived in much honour and comfort, but after Isaac grew up, the affliction here mentioned began with Isaac in Canaan, and continued to him and his posterity in Egypt till this time was expired.

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

That nation whom they shall serve, i. e. Egypt the principal seat of their servitude, and the instrument of their great bondage, will I judge, i. e. punish, as that word is used, Psal. lxxv. Obad. 21, and elsewhere. With great substance; the accomplishment of this, signified in 22, xi. 2, xli. 25, 27.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

To thy fathers, i. e. either, 1. Into heaven, where thy godly progenitors are gone, or, 2. Into the state of the dead, where all thy fathers are gone before thee. This may seem more probable, at least in this place, partly, because this or the like phrase is indifferently used concerning good and bad men; see Gen. xxi. 8, Psal. xix. 19, partly, because this phrase is so expounded, Acts xiii. 36, He, i. e. David, was laid to his fathers, and (for that is) saw corruption; partly, because some of Abraham's fathers, and particularly Mahor, his grandfather, who lived and died an idolater, cannot with any warrant from Scripture be presumed to be gone to the place of blessedness in their souls. Free from those afflictions which shall come upon thy posterity after thy decease.

16 But in the fourth generation they shall come hither again for the iniquity of the Amorites; it shall not yet be full.

In the fourth generation, in the end of the four hundred years mentioned ver. 13, a generation being at that time reckoned at one hundred years, or thereabouts. Or in the fourth generation numbered from their going into Egypt, or from their leaving Canaan; which may possibly be implied by these words, they shall come hither. So Caleb is the fourth from Judah, and Moses the fourth from Levi, and so doubtless many others.

The iniquity of the Amorites, i. e. of the people inhabiting Canaan. And the Amorites, one of those people, ver. 21, are here put for all the rest, as Gen. xlviii. 22, 1 Kings xxi. 26, 2 Kings 2, Amos ii. 10, either because they were the greatest and stoutest of all, Amos ii. 9, or because Abram dwelt among that people, Gen. xxi. 18, xiv. 13. All men's sins are kept by God as in a book of remembrance, not one of them is lost, and as God exactly observes the number and measure of men's sins, so he determines within himself how far and how long he will bear with sinful men or nations, and what shall be the period of his patience, and when that comes, their measure is full, and their destruction infallibly comes. See Jer. i. 13, Matt. xxiii. 32, 1 Thess. ii. 16.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lump that passed between those pieces.

By which symbol God designed to represent either 1 The future state of Abram's seed, the smoking furnace signifying Israel's misery in the iron furnace of Egypt, as it is called Jer. xxi. 9, and the burning lump noting their deliverance or light shining out of darkness. Or, 2 His own presence, for God is called a consuming fire, Heb. xii. 29, and both smoke and fire are elsewhere mentioned as the signs and means of God's appearance. See Exod. ix. 2, xix. 9, 16, 18, xx. 18. And this sense seems to be favoured by the following words, at being the custom of persons entering into covenant to pass between such pieces, as hath been said, and because God hath no body which could visibly do so, therefore he doth it in this type or shadow.

18 In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates;

Unto thy seed have I given this land, i. e. decreed and promised in due time to give, which makes it as sure as if

it were actually given to them. Or, *I will give*, words of the past time being set out for the future especially in prophecies. *The river of Egypt*, not Nile, which elsewhere is so called, but a less river, as is sufficiently implied, because this is opposed to the *great river* here following, but a river called Sihor, which divides Egypt from Canaan, see Numb xxxiv 5, Josh xiii 3, 1 Chron xiii 5. The accomplishment here of, see 2 Sam viii 3, 1 Kings iv 21, ix 21.

19 The Kenites, and the Kenizzites, and the Kadmonites,

*The Kenites* are supposed the same with the Midianites, by comparing Exod iii 1, with Judg i 16. See also Numb xiv 21, 1 Sam xv 6. *The Kenizzites*, thought to be the Idumaeans, who sprung from Kenaz of Esau's race. But this seems not to agree with Deut ii 5, where God expressly saith to the Israelites concerning the Idumaeans, *I will give you none of their lands*, &c. *The Kadmonites*, i. e. the eastern people as the word signifies elsewhere called the *Avites*, Josh ix 1, who lived near the Mount Hermon, Josh xi 3, which was in the east part of Canaan. See Psal lxxxix 12.

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

## CHAP XVI

*Sarai is barren*, 1. *She gives Hagar, her servant to Abram to be his wife*, 2, 3. *Hagar conceives and despises her mistress*, 4. *Sarai complains of it*, 5. *Abram leaves her to Sarai's disposal who deals hardly with her*, 6. *Hagar runs from her*, 7. *The angel of the Lord meets her, commands her to return and submit*, 7-9, *promising her a numerous seed*, 10. *names the child*, 11, *foretells his disposition*, 12. *God's looking on her in her affliction comforts her*, 13. 14. *Her son born, and named*, 15. *Abram's age*.

NOW Sarai Abram's wife <sup>a</sup> bare him no children, and she had an handmaid, <sup>b</sup> an Egyptian, whose name *was* <sup>c</sup> Hagar.

2 <sup>d</sup> And Sarai said unto Abram, Behold now, the Lord <sup>e</sup> hath restrained me from bearing, I pray thee, <sup>f</sup> go in unto my maid: it may be that I may <sup>g</sup> obtain children by her. And Abram <sup>h</sup> hearkened to the voice of Sarai.

She that has the children of her bond woman (as Hagar was Gen iv 22) would be accounted her children. See Gen xxx 3. Exod xxi 1, 2 Sam xxi 8, 1 Sam vii 7.

*Abram hearkened to the voice of Sarai*, supposing that God would accomplish his promise of a seed to come out of his loins by this way. and knowing that Sarai was not yet mentioned in the promise as the person by whom he should have that seed, and not consulting with God which he should have done.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram <sup>a</sup> had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

i. e. His concubine, or secondary wife. Polygamy, though it was forbidden by God's institution, Gen i 24, compared with Matt xix 5 and brought into the world by wicked Lamech, yet it was sometimes practised by the patriarchs either by God's permission, who could rightly dispense with his own laws when and where he pleased, or by their mistake about the lawfulness of it. As for the present case it is not evident that this action was not the effect of an inordinate lust, but of an earnest desire of having children, and especially of obtaining the blessed and promised Seed.

4 And he went in unto Hagar, and she con-

ceived: and when she saw that she had conceived, her mistress <sup>a</sup> was <sup>b</sup> despised in her eyes. i. e. Sarai  
16. Prov 30.  
21, 22.

For barrenness in itself was a reproach, and especially to Sarai, who seemed to be a person rejected by God, as one whom he would not honour with being the mother of that Seed, and Hagar being suddenly made Sarai's partner in the privilege of Abram's bed, and superior to her in respect of that great blessing of child-bearing, it is no wonder if she grew insolent upon it, especially being advanced so highly from so low a condition.

5 And Sarai said unto Abram, My wrong <sup>a</sup> be upon thee. I have given my maid unto thy bosom, and when she saw that she had conceived, I was despised in her eyes. <sup>b</sup> the Lord judge between me and thee. k ch 31 55  
1 Sam 26  
12

i. e. The injury done to me by Hagar, who thus wickedly requites my kindness to her, be upon thee, i. e. is to be imputed to thee, thou art the cause of it, because thou dost not maintain my reputation and repress her arrogance. *The Lord* give forth a righteous sentence between us, and deal with each of us according to our guilt or innocence in this matter. Compare 1 Sam xxiv 12, 15.

6 But Abram said unto Sarai, <sup>a</sup> Behold, thy maid <sup>b</sup> is in thy hand, do to her <sup>c</sup> as it pleaseth thee. And when Sarai <sup>d</sup> dealt hardly with her, <sup>e</sup> she fled from her face. 1 Prov 16. 1  
1 1st 5. 7  
in Job 2. 6  
1 e 108. 41  
Jer 38. 6  
+ Heb  
that which  
is said in  
n. Ex 2. 1.

*Thy maid is in thine hand*, i. e. subject to thy power and authority, as the phrase is taken, Gen xiv 10, xxxix 4, 6, 8, Numb xxxi 49. For though she be my concubine yet she is thy inferior, and therefore if she exult herself above her mistress I give thee power to exercise thy authority over her. But whether this was not one of Abram's intimacies, to give up his second wife into the hands of the first may well be questioned. Use whatsoever power God hath given thee over her, for we must not think that Abram gave her power of life and death over her, especially now when she was with child. Therefore here, as often elsewhere, the general words must be limited from the nature of the thing, and from other texts of Scripture, which forbid cruelty even to our servants. *And when Sarai dealt hardly with her*, either by imposing labours upon her above her strength or by grievous stripes which she could not bear. *she fled from her face*, contrary to God's command, Eccl x 4, and to the laws of justice, because both her person and the fruit of her body were not her own but Abram's right in possession.

7 And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to <sup>a</sup> Shur. n ch 25 18  
p 15. 7

The Son of God, who oft appeared in man's shape, before he took man's nature, is called an *Angel* or *Messenger*, because he was the *Angel of the covenant*, Mal i 1, and was sent upon divers messages to men in the Old Testament, and at last was to be sent in the flesh as God's great Ambassador or Messenger of peace and reconciliation. *Shur*, a place in Egypt, Gen xxi 18, 1 Sam xv 7, Exod xv 22, being her native country.

8 And he said, Hagar, Sarai's maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

By this title he admonisheth her, that though she was Abram's wife yet she was Sarai's maid, to whom she owed subjection and service, from which she could not lawfully withdraw herself. Consider with thyself what thou art doing what a sad exchange thou art making. Thou forsakest not only an excellent master and husband, but also me and my worship, which thou wilt not find in any other family, and so castest thyself out of the true church, and art running headlong into a place of all idolatry and impurity to thy utter undoing, and thus merely through pride and impatience.

9 And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands

10 And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael, because the Lord hath heard thy affliction

Hath heard thy cry in thy affliction

12 And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren

*He will be a wild man, Heb. A wild-as-man, i. e. a man like a wild ass, fierce and untamed, and unsettled in his habitation, or as that creature is, Job xxxix 5, 8, ver. 11 24, 1104 yui 9, living in deserts and mountains, warlike and violent, exercising himself continually in hunting beasts, and oppressing men. See Gen xxi 20. He will provoke and injure all that converse with him, and thereby will multiply his enemies, which is to be understood not only of him, but also of his posterity. And he shall dwell in the borders of the other sons and kindred of Abram and Isaac, who though they shall be vexed and annoyed with his neighbourhood, yet shall not be able to make him quit his habitation. See Gen xxv 18.*

13 And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

*Thou God seest me, thou hast been pleased to take notice and care of me, and graciously to manifest thyself unto me.*

*After him that seeth me, i. e. after that God whose eye is upon me for good. So she chides herself for her neglect of God, and of his providence, and that not only in her master's house, but even here in the wilderness, where he desolate and miserable condition should have made her look after and call upon God for help. Or rather, these are words of admiration. q. d. Have I also here, i. e. in this desolate wilderness, looked after him that seeth me, i. e. seen the face of my gracious God? That God should appear to me in my master's house, where he used to manifest himself, was not strange, but that I should have such a favour here that God should not only look upon me, but admit me to look upon him, and visibly appear to me after I had run away from him, and from my godly master, this was more than I could hope or expect. Others thus, Have I here seen after him that sees me? i. e. after the vision of him that hath appeared to me? i. e. Do I yet see and live after I have seen God? She wonders at it, because it was then the common opinion that an appearance of God to any person was a forerunner of death. See Gen xxxii 30, Exod xxxiii 20, Judg vi 22; xiii 22. And seeing is here put for living one function of life for life itself, as Exod xxiv 11, Eccl xi 7, 8. But the word seeing put by itself, as here it is, is neither in those places, nor elsewhere, used for living. And had that been her meaning, she would have expressed it plainly as they do in the places alleged, and not have used so dark and dubious a metaphor, nor would have said, after him that sees me, but rather, after I have seen him.*

14 Wherefore the well was called Beer-lahai-roi, behold, it is between Kadesh and Bered

*This name may have respect either, 1 To God, The well of him that liveth (i. e. of the true and living God) and seeth me, i. e. taketh care of me. Or, 2 To Hagar. The well of her that liveth, i. e. who though she gave up herself for dead and lost, yet now is likely to live, both in*

her person and in her posterity, and seeth, or did see, namely, God present with her

15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

*Hagar bare Abram a son, to wit, after her return and submission to her mistress, which is evident from the following history.*

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram

## CHAP XVII

*God renews his covenant with Abram, 1—4 His name is taken hereof changed, 5 Kings shall be born of him, 6 The covenant established with his seed, 7 The promise of Canaan to him and his seed repeated, 8 Circumcision instituted, 9, 10 The part to be circumcised, 11 The time and persons, 12, 13 The punishment on neglectors of it, 14 Sarah's name changed, 15 A son, by her promised, 16 Abraham's surprise, 17 His prayer for Ishmael, 18 The promise of a son by Sarah confirmed, his name, 19 Abraham's prayer for Ishmael answered, 20, but the covenant established in Isaac, 21 Abraham is circumcised, as is also Ishmael, and all his house, 22—27*

AND when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect

*I am the Almighty God, who can do all that I have promised, or shall promise to thee, and whatsoever pleaseth me, and therefore do thou firmly believe all my words. Walk before me as become one in the presence of thy Lord, and Judge, and Rewarder, being careful to love and obey me in all things, and depending upon me to thy will-doing and well-being. See the same phrase Gen xviii 16, 1 Kings vii 25, 1 Cor xvi 9. And be thou perfect, i. e. sincere, universal and constant in thy belief of my promises, and obedience to my commands. See Gen vi 9.*

2 And I will make my covenant between me and thee, and will multiply thee exceedingly

*I am come to renew, establish, and enlarge that covenant which I formerly made with thee*

3 And Abram fell on his face and God talked with him, saying,

*Abram fell on his face, partly in self abasement, and a humble sense of his own undeservedness of such favours, and partly in reverence and worship to God, and a thankful acknowledgment of his marvellous kindness. Compare Lev ix 24, Ezek xliii 3.*

4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations

*Both literally or after the flesh, of the Israelites, Ishmaelites, Edomites, &c., and spiritually, of all believers of all nations to whom Abram hath in some sort the place of a father, Rom iv 12, 17. Notably as he was the great example and teacher of that faith by which they are all saved (as the instructors of others are called their fathers both in Scripture as Gen iv 20, 21, and in profane authors,) but as he was made by God the head of the covenant by or through whom the covenant right was conveyed to all his natural seed, and afterwards to the spiritual seed, all Gentile believers.*

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee

*Abraham, i. e. the father of a multitude, Nam in the*

Hebrew being put for *Hamon*, which signifies a multitude, by a figure called *apocope*, which is usual in proper names.

6 And I will make thee exceeding fruitful, and I will make <sup>1</sup> nations of thee, and <sup>1</sup> kings shall come out of thee.

So did the kings of Israel and Judah, of Edom, of the Sarcens, and the Measias, who is King of kings, and Lord of lords.

7 And I will <sup>1</sup> establish my covenant between me and thee and thy seed after thee in thy generations for an everlasting covenant, <sup>2</sup> to be a God unto thee, and to <sup>2</sup> thy seed after thee.

1 e Whatever I am or have, all that shall be thine, and shall be employed for thy protection, consolation, and salvation. This phrase contains in it the confluence of all blessings, temporal, spiritual, and eternal. See Lev xxvi 12, Psal xxxiii 12, cxliv 15, Jer xxxi 33.

8 And I will give unto thee, and to thy seed after thee, the land <sup>1</sup> wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and <sup>2</sup> I will be their God.

And to thy seed, unto thee, not in thy own person, but in thy seed. See Gen xii 15, 17.

For an everlasting possession, upon condition of their obedience to God, as is oft expressed, wherein being they so notoriously failed, it is no wonder if they possessed it but a little while, as the prophet complains, Isaiah lxiii 18.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

The agreement is mutual, my part was expressed before, now follows thy part, and the condition to which my promise and blessing is annexed.

10 This is my covenant, which ye shall keep, between me and you and thy seed after thee, <sup>1</sup> Every man child among you shall be circumcised.

Circumcision is here called the covenant by a usual metonymy, because it is the condition, sign, and seal of the covenant, the pledge of God's promise and man's duty. And upon the same grounds the cup <sup>1</sup> e the wine, is called the new testament in Christ's blood. Luke xii 20, or, which <sup>1</sup> e all one, Christ's blood in the new testament, Matt xxvi 28.

It is evident that women as well as men were comprehended in this covenant from Gen xxiv 14, Exod xii 34, Jer iii 15, 16. Yet circumcision is given only to the males partly, because it could not otherwise so conveniently be administered to females, partly, because man is the principal cause of the propagation of children, and consequently of the propagation of that original corruption which claves to them. partly, to signify that all persons begotten by man should be polluted by sin though not all conceived by a woman, is Christ was. and partly, because man is the head of the woman and of the family, upon whom all then concerns are devolved, and from whom the distinction of families and people comes.

11 And ye shall circumcise the flesh of your foreskin, and it shall be <sup>1</sup> a token of the covenant between me and you.

The flesh of your foreskin <sup>1</sup> e by a usual hypallage, the foreskin of your flesh, and the word flesh is here put for the genital part, as it is Lev xi 2, 19, Ezek xvi 26, xxiii 20, and elsewhere. This part was singled out for this ordinance, because it is and was a great instrument both in the commission of actual sin, and in the propagation of original sin, and therefore it was very proper to apply to it the seal of God's gracious covenant for the remission of sins past, and the expiation of sin for the future.

It shall be a token of the covenant <sup>1</sup> e a sign, evidence, and assurance, both of God's blessing promised by that God who appointed this ordinance, and of man's obligation to

the duties required, which is signified by his acceptance of and submission to this ordinance. And here we have the nature and definition of a sacrament, viz that it is a figure or token of God's covenant.

12 And <sup>1</sup> he that is eight days old <sup>2</sup> shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

Eight days, not before that time, because of the child's weakness and imperfection, and impurity too, Exod xvii 30, Lev xii 3, for which reason also hearts were not to be offered to God before the eighth day, Exod xxxi 30. Every man-child in your generations, successively, until the Measias come, who shall circumcise your hearts, and change this ordinance for another.

Bought with money of any stranger <sup>1</sup> these were of two sorts. 1. Children, who being entirely his possession, and having not understanding to discern, nor will to choose or refuse, were to be circumcised. 2. Grown persons, who were not to be compelled to be circumcised, but if they refused it, were not to be permitted to dwell in his family, lest they should infect others, but were to be sold to strangers, as the Hebrew doctors teach. But as for Abraham's servants here, they were thoroughly instructed in religion, Gen xviii 19, and doubtless did willingly embrace it, and submit to this sacrament.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised, and my covenant shall be in your flesh for an everlasting covenant.

So it was, and is properly in regard of the thing signified to all true believers, and for the sign, it is so called because it was to endure through all generations till the coming of the Measias, the word *olam*, here and elsewhere rendered everlasting, or for ever being oft used to express not only simple eternity, but any long continuance, for many ages yet, sometimes for a man's life. See Exod xxi 6, Deut xv 17, 1 Kings ix 3.

14 And the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul <sup>1</sup> shall be cut off from his people, he hath broken my covenant.

And the uncircumcised man child, or rather, and as for the uncircumcised man-child. So the nominative is put absolutely, as is frequent in the Hebrew tongue, *Whose flesh of his foreskin is not circumcised, or, who shall not circumcise the flesh of his foreskin*, for the Hebrew verb may be rendered actively, which seems best here; because the punishment seems more justly to belong to the parent, who was guilty of this neglect, than to the child, who was not capable of this precept, and therefore not guilty of the violation of it. And this may further appear from Exod xxi 24, 25, where God seeks to kill, not the child, but the father, Moses, for this sin. And the flesh of the child's foreskin is rightly called the flesh of his, <sup>1</sup> e the parent's, foreskin, because the child is a part and the possession of his parent. So that this threatening concerns only grown persons, and of them only such as shall wilfully and unnecessarily neglect this duty, for otherwise it was neglected by the Israelites for forty years together in the wilderness, Josh v 7, without any token of God's displeasure for it. That soul shall be cut off from his people. This phrase denotes either, 1. An exclusion from fellowship with God's people, and from all the promises, privileges, and blessings belonging to them, either in this life or that to come. Or rather, 2. An untimely and violent death, as may be gathered from Exod xxxi 14, to be inflicted by the magistrate, to whom God committed the execution of this as well as other laws, and in case of his neglect and default, or the secrecy of the fact, by the extraordinary hand of God, who sometimes ascribes this act to himself, as Lev xvii 10, xx 6. He hath broken my covenant, that sacred bond which tied him and me together, and by his neglect and contempt of the condition required on his part, he hath forfeited the blessing promised on my part.

15 ¶ And God said unto Abraham, As for

<sup>1</sup> That is, *Princess*. Sarah thy wife, thou shalt not call her name Sarah, but *|| Sarah shall her name be* Sarah signifies *my lady*, or *my princess*, which continues her dominion to one family, but Sarah signifies either a *lady* or *princess*, simply and absolutely without restriction, or the *princess* of a multitude, the Hebrew letter *he* being taken out of *Sharon*, and added to her name, as it was to Abraham's name

16 And I will bless her, \* and give thee a son also of her yea, I will bless her, and † she shall be a *mother* of nations, kings of people shall be of her

17 Then Abraham fell upon his face, \* and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

He *laughed*, through admiration and holy rejoicing at so great a blessing, not through unbelief, as Sarah did, Gen. xii 12, 13, as appears from Rom. iv. 19, 20 And though the outward act was the same in both yet God discerned their differing dispositions and intentions therein

18 And Abraham said unto God, O that Ishmael might live before thee!

Grant, O Lord, that the giving of one son may not be joined with the taking away of another, that Ishmael may faithfully serve thee, and may have a share in thy favour and gracious covenant For this seems to be the meaning of this phrase of *living before God*, or *in God's presence*, by comparing a parallel phrase, of *walking before God*, ver. 1, and elsewhere, and an opposite phrase, *from thy face shall I be hid*, Gen. iv. 14

19 And God said, \* Sarah thy wife shall bear thee a son indeed, and thou shalt call his name Isaac and I will establish my covenant with him for an everlasting covenant, and with his seed after him

Isaac signifies *laughter*, not from Sarah's laughter, which as yet had not happened, but from Abraham's past laughter, ver. 17, and future joy in his son

20 And as for Ishmael, I have heard thee Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly, \* twelve princes shall he beget, and I will make him a great nation

Have *heard thee*, to wit, in part, or so far as is here expressed, and probably, as to the chief blessing of the covenant, to wit, the forgiveness of his sins, and eternal life, as the Hebrew doctors and some others collect from Gen. xxv. 17, and from other considerations.

21 But my covenant will I establish with Isaac, \* which Sarah shall bear unto thee at this set time in the next year

The covenant of the promised Seed to come out of his loins, and of life and salvation to accrue to himself and to his posterity by virtue of that Seed, in comparison whereof God speaks slightly of all the temporal blessings conferred upon Ishmael, though in themselves they were great and glorious. By which it may sufficiently appear that Abraham's faith, whereby he is said to be justified, Rom. iv. had a further reach in it than to his own immediate child, even to the Messiah, whose day therefore Abraham is said to have seen, John viii. 56

22 And he left off talking with him, and God went up from Abraham.

To heaven in a visible manner, as it seems he conversed with him in some visible shape Compare Gen. xxiv. 13, Judg. xiii. 20

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the

men of Abraham's house, and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him

Circumcised the flesh of their foreskin, partly by his own hand, and partly by the help of others, whom he by Divine instinct called to and directed in that work, in the selfsame day, in which God appeared to him and gave them command So he made haste and delayed not to execute God's command. And his servants also yielded a ready and cheerful obedience to this severe and painful precept, being moved therunto by Abraham's example and sovereign authority, by God's powerful presence some way or other manifested to them, and by the prospect and hope of God's blessing to accompany and follow his own ordinance

24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin

26 In the selfsame day was Abraham circumcised, and Ishmael his son

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him

## CHAP XVIII

The Lord appears to Abraham, 1 He sees three men, 2, invites them, 3, 4 They accept it, 5 He prepares for them a calf, 6, they eat, 6-8 The promise of a son by Sarah renewed, the time appointed, 9, 10 Sarah, being old, laughs, 11, 12 God reproves her, 13, and confirms the promise, 14 Her denial, and God's reply, 15 The men go towards Sodom, 16 God resolves to show Abraham his purpose to destroy Sodom, 17 The reason of it, 18 God's testimony of him, 19 God reveals his purpose to him, 20-22 Abraham's intercession for Sodom after repulse, and God's condemnation, 23 32

AND the Lord appeared into him in the plains of Mamre and he sat in the tent door in the heat of the day

Waiting for strangers which might pass that way, for whom no public place being provided in those times and places, virtuous persons used to entertain them in their houses See Heb. xiii. 2. In the heat of the day, the time when travellers, especially in those hot countries, used to d d vort and refresh themselves

2 And he lift up his eyes and looked, and, lo, three men stood by him and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

Three men, as they seemed to be, though indeed they were angels in men's shapes Bowed himself toward the ground, a respect usually paid to persons of quality, such as these seemed to be

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant

He directeth his speech to the, who by the majesty of his countenance, and the respect which the other two showed him, seemed to be the chief of them

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree

A practice usual in those parts, Gen. xix. 2, xxv. 32, xlii. 24, John xiii. 4, 5, 1 Tim. v. 10, because they used to travel either bare-footed, or only with sandals to cover and secure the bottom of their feet

5 And I will fetch a morsel of bread, and comfort ye your hearts, after that

<sup>ch 10 a</sup> ye shall pass on. <sup>10</sup> \* for therefore † are ye  
<sup>† Heb you</sup> come to your servant And they said, So  
do, as thou hast said

*Therefore are ye come to your servant, not that he saith or thought that this was their design but an effect of Divine Providence. The meaning is, Therefore hath God directed you this way, that I might have an occasion of performing my duty to you, which I cheerfully embrace*

<sup>† Heb</sup> 6 And Abraham hastened into the tent  
<sup>Master</sup> unto Sarah, and said, † Make ready quickly  
three measures of fine meal, knead it,  
and make cakes upon the hearth

*Three measures, containing each the third part of an ephah. See Exod xvi 36. Upon the hearth, upon the coals, or in the warm embers or in an oven. He had doubtless other bread ready but he would have new bread for the in, which he thought most grateful*

7 And Abraham ran unto the herd, and fetcht  
a calf tender and good, and gave it unto a young  
man, and he hastened to dress it

<sup>ch 10 b</sup> 8 And <sup>b</sup> he took butter, and milk, and  
the calf which he had dressed, and set it  
before them, and he stood by them under  
the tree, and they did eat

*The calf to wit, the choicest parts of the calf. He stood by them, to wait upon them, as the word standing is used, Neh xii 41, Jer li 12. They did eat, either seemingly, as the Scripture oft speaks of things according to appearance, or really they received the meat unto the bodies which they assumed, where it was consumed by a Divine power*

9 ¶ And they said unto him, Where is  
Sarah thy wife? And he said, Behold,  
<sup>ch 4 a</sup> in the tent

*They said unto him, i. e. one of them, in the name of all, said, which he did not for his own satisfaction, for he who knew her name knew also where she was but to give occasion for the following discourse. In the tent, in her tent for men and women had then their several tents or apartments*

<sup>ch 10 c</sup> 10 And he said, I <sup>c</sup> will certainly return  
unto thee according to the time of life,  
and, lo, <sup>c</sup> Sarah thy wife shall have a son.  
And Sarah heard it in the tent door, which  
was behind him

*I will certainly return unto thee, not in a visible shape, but with my powerful and effectual presence, to fulfil my promise. According to the time of life, this time may be respect, either 1. Abraham and Sarah in the time of life, i. e. when you shall be both alive and in health. But if it belonged to them it might seem better to understand it thus, in the time when God shall restore life, i. e. vigour and activity to you, for till then both Abraham's body and Sarah's womb are expressly said to be dead, Rom iv 19, to which deadness this life may be opposite, and the time of restoring this lost power of generation may well be called a time of life, it being a kind of life from the dead, and an empowering of him for a vital action from which he was before disabled, and for the conveying of life to a child and perpetuating his own life in him. Or, 2. To the child, according to the time of life, i. e. in the time which is usual for the conception, quickening, and bringing forth of a living child. Which interpretation receiveth some countenance from 2 Kings iv 16, where we have the same phrase. Or, 3. To the year, according to the time, or this time of life, or living time, i. e. when this time or season of the year shall revive i. e. return i. e. restored i. e. cities and buildings are said to be renewed, when they are repaired or rebuilt, as 1 Chron. xi 8; Neh ii 2. And this season might more properly be said to return and be called the time of life, because it may be gathered from the text ver 1, and their refring themselves under the shadow of a tree, that it was the spring time, when herbs and plants and trees, which seem to be dead in the winter, recover and show forth their life and vigour and so the sense may be thus,*

*according to this time, which is a time of life, or reviving, wherein as the beauty and fruits of the earth will be renewed and revived, so thou and Sarah shall be revived, or receive, as it were, a new life in the son that shall be born to you. This sense seems more probable than either of the former, because he speaks of a certain set or appointed time, ver 14, Rom. ix 9, Gen xxi 2, and that time was about a year after this, as may appear by comparing Gen xvi 24, and xxi 5.*

*In the tent door which was behind him, i. e. at the back of the angel that spoke with him, which is here added, to show that he knew her laughter, not by the sight of his eyes, but by his all-seeing knowledge*

11 Now <sup>ch 17 17</sup> Abraham and Sarah <sup>Rom 4 19</sup> were old  
and well stricken in age; and it ceased  
to be with Sarah <sup>ch 31 38</sup> after the manner of  
women

*As to those monthly effluvia peculiar to her sex, which are necessary to conception, compare Gen xxxi 35.*

12 Therefore Sarah <sup>ch 17 17</sup> laughed within  
herself, saying, <sup>ch 17 17</sup> After I am waxed old  
shall I have pleasure, my <sup>ch 17 17</sup> lord being old  
also?

*Sarah laughed within herself, not from joy and admiration, but from distrust and contempt, as if it were incredible. Heb in her heart, i. e. she secretly derided it, though none but herself as she thought, knew it. Shall I have pleasure? not so much in the conception, as in the education and fruition of a child*

13 And the Lord said unto Abraham, Where-  
fore did Sarah laugh, saying, Shall I of a surety  
bear a child, which am old?

14 <sup>ch 17 17</sup> Is any thing too hard for the  
Lord? <sup>ch 17 17</sup> At the time appointed I will  
return unto thee, according to the time  
of life, and Sarah shall have a son

*Is any thing too hard for the Lord? Heb Had God? So the sense is. Though she laughed only in her heart, it is not unknown to me. Or rather, too wonderful for God to effect? which best suits with the following words*

15 Then Sarah denied, saying, I laughed not,  
for she was afraid. And he said, Nay, but thou  
didst laugh

*Sarah denied, from the sense of guilt, and the discovery of her shame, and the expectation of a sharp rebuke, both from this person, and from her husband*

16 ¶ And the men rose up from  
thence, and looked toward Sodom, and  
Abraham went with them <sup>ch 17 17</sup> to bring them  
on the way

<sup>ch 17 17</sup> A civility usual then and afterwards. See Acts xx 38,  
xxi 5, Rom. xv 24, 1 Cor xvi 11

17 And the Lord said, <sup>ch 17 17</sup> Shall I hide  
from Abraham that thing which I do.

<sup>ch 17 17</sup> I will not cannot hide it, it is against the laws of  
friendship to conceal my secrets from him. The interroga-  
tion here is in effect a negation, as elsewhere. Compare  
2 Sam vi 5 with 1 Chron xvii 4; and Matt vii 16, with  
Luk vi 43. See also Ant. iii 7

18 Seemg that Abraham shall surely  
become a great and mighty nation, and  
all the nations of the earth shall be <sup>ch 12 3</sup> bless-  
ed in him?

<sup>ch 12 3</sup> I deny I have done greater things for him, how  
can I deny him the less? Compare the argument, Rom  
viii 32. God's ways are not like men's ways. Form-  
favours to men are arguments why they should do no more,  
but to God they are motives for the adding of new ones

19 For I know him <sup>ch 12 3</sup> that he will com-  
mand his children and his household after  
him, and they shall keep the way of the  
Lord, to do justice and judgment, that

the Lord may bring upon Abraham that which he hath spoken of him

For I know him, I know him to be such a one as I am now describing, or I know this concerning him which now follows. Others, I love him, and therefore cannot conceal this from him. Words of knowledge being oft put for love, as Jer 15, xxiv 5, Hos xii 5, Amos iii, 2. That he will command, or instruct, as the word is used, Lev xiv. 3; Deut xx 18, xxvii 4. It will not be in vain that I tell him this, and give him occasion to pray and to taste my goodness in answering prayers, because he will not smother these things in his own breast, but manifest them to others, and teach them how good God is, who so readily complies with the desires and prayers of men, and how terrible he is to incorrigible sinners, and how evil and bitter a thing it is to sin against God. And so I shall get the end I aim at in all my works, which is, that they may be known for the good of others, that they may learn by such examples. *The children and his household*, who will live when he is dead. He will so diligently imprint these things in their minds, that they shall never forget them. *They shall keep the way of the Lord*, i. e. observe and walk in the way of God's precepts. q. d. He shall not lose his design of labour, for what he teacheth they shall learn and practise. See Psal. li 15, &c. *To do justice and judgment*, i. e. to do all things that are good, and right and just, both to God and men compare Psal. cxix. 121. That Abraham and his posterity, keeping the conditions of the covenant required on their part, God may without any blemish to his honour or justice give all those good things which he hath promised to them.

20 And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous,

Sins are said to cry when they are gross, and manifest, and impudent and such as highly provoke God to anger. He notices only these two cities, as being the most eminent in sin, and exemplary in wickedness, but under them he includes the rest, as appears by the story.

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me, and if not, I will know

i. e. I will inquire into the truth of the thing. God here speaks after the manner of men, and for the example and instruction of judges to search into causes ere they pass sentence. *Whether they have done altogether*, Heb. *Whether they have made a consummation or accomplishment*, i. e. whether they have filled up the measure of their sins. Compare Gen. xv 16, Matt. xxiii 32, James 1 15.

22 And the men turned their faces from thence, and went toward Sodom, but Abraham stood yet before the Lord.

And the men, i. e. two of them, for the third stood with Abraham, as it here follows. *Before the Lord*, the third of these persons whom now he perceived to be the Lord himself, who had assumed a human shape.

23 ¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

i. e. He approached unto God to inquire of him, and to pray unto him, for so the phrase of *drawing near to God* is used, 1 Sam. xiv 36, Psal. lxxiii 28, Isa. xxxix 13, Heb. x 22.

24 ¶ Peradventure there be fifty righteous within the city wilt thou also destroy and not spare the place for the fifty righteous that are therein?

Within the city, i. e. in the cities concerned, as appears by ver. 20, and xix 25, the singular number for the plural, as is frequent, as Gen. iii 22, 1 Chron. x 1, compared with 1 Sam. xxxi 1, and oft elsewhere. Or the city Sodom alone is mentioned, but the rest are comprehended under it, either because of its eminency, or because they were subject or subordinate to it, as may seem probable from the history, Gen. xiv.

25 That be far from thee to do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right?

Now he clearly perceiveth that this person was no less than the Creator, Governor, and Judge of the world, even the second person in the blessed Trinity, to whom that title and work is ascribed, as John v 22, 27, Acts x 42; xviii 31. He speaks not this as if it were simply unjust for God to involve the righteous in the same temporal destruction with the wicked, for he knew very well, and by his own experience, that there was not a just man upon earth, that *did good and sinned not*, Eccl. vii 20, and therefore no such just man who did not for his own sin deserve that death and destruction which is the proper wages of sin, Rom. vi 23. But he speaks not here of strict and rigorous justice, but of that moderate and equitable way which God is pleased to use with the sons of men, and of that right to temporal deliverances which by virtue of God's gracious covenant and promise did accrue to pious and virtuous persons, especially in the times of the Old Testament, when temporal promises were more expressly and particularly made to good men.

26 And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes.

In regard of the composition of my body, which was taken out of the dust, and shall return into it again. See Gen. iii 19, Job. x. 19, Eccl. xii 7, 1 Cor. xv 47, 48.

28 Peradventure there shall lack five of the fifty righteous wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

Lack of five, Heb. for *if* or *because of five*, to wit, which are lacking or wanting. The same supplement we have also Psal. cix 24, 1 Sam. iv 9.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

30 And he said unto him, Oh let not the Lord be angry, and I will speak. Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord. Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

32 And he said, Oh let not the Lord be angry, and I will speak yet but this once. Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

Abraham in modesty could proceed no further, and being a good man himself, he had a charitable opinion of others, and thought there certainly were so many good men in all those cities, especially including Lot and his family. No doubt Abraham remembered Lot in his prayers, but that large and generous soul could not content himself with Lot's preservation, but aims at the saving of the whole cities, which when he saw was doubtful and unlikely, he prayed for his deliverance out of that common destruction, as may be gathered from Gen. xiv 29.

33 And the Lord went his way, as soon as he had left communing with Abraham, and Abraham returned unto his place.



## CHAP. XIX.

Two angels come to Sodom, 1. Lot invites them in, they at first refuse, 2. They enter, he entertains them, and they eat, 3. The men of Sodom demand to know them, 4. 5. Lot disavows them, 6, 7; offers his daughters, urges reason, 8. They are obstinate, threaten, and press to break the door, 9. The angels pull Lot in, and shut to the door, 10, and smite the men with blindness, 11. Advise Lot to depart with his kindred, 12. The reason, 13. Lot speaks to his sons-in-law, they decide him, 14. The angels lay hold on Lot, his wife and two daughters and carry them out, 16, command them not to look back, 17. Lot requests to stay in Sodom, it is granted, with a command to hasten because till they are gone the Lord can do nothing, 18-23. God rains brimstone and fire upon Sodom, 24, 25. Lot's wife looking back becomes a pillar of salt, 26. Abraham looks towards Sodom, 27, 28. God kind to Lot for Abraham's sake, 29. Lot and his two daughters remove to the mountain, 30. Lot's daughters conceive for an issue, 31, 32. They make their father drunk, he with him, 33, 35 and are with child, 36. Moab and Ben ammi, the two sons born thereby, 37, 38.

AND there came two angels to Sodom at even, and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them, and he bowed himself with his face toward the ground,

And there came two angels even those two which departed from Abraham, chap. xviii. 22 and now were come to Lot, the third yet staying, and communing with Abraham. Angels they truly were, though they be called men chap. xviii.

At even of the same day on which they departed from Abraham. In the gate of Sodom, where he sat either to observe the administration or corruption of justice there, for the seats of judicature were in the gates: or rather to wait for strangers, to whom he might exercise kindness and hospitality.

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay, but we will abide in the street all night.

Go on your ways and so this will be no hinderance to your occasions. If a will abide in the street all night this was no untruth, but really intended by them in the present state of things, and upon supposition that Lot should press them to further. But they also intended if Lot was earnest with them to comply with him. The first denial was but decent, and an act of civility and in them it was a design to discover Lot's purity and hospitality, and to manifest the great difference between him and the barbarous Sodomites, and the reason and justice of Lot's deliverance, and their destruction.

3 And he pressed upon them greatly, and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat.

He did bake unleavened bread, because that was soonest prepared, that so they might eat it, and after that go to bed in due time.

4 ¶ But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter.

Before they lay down to sleep of which this word is used, Gen. xxviii. 13, Lev. xv. 17, xxvi. 6. All the people from every quarter, come to exercise villany and some to please themselves with the contemplation of it, and some out of curiosity, &c. This is added to show how universally corrupt they were, and that there were not ten righteous men there.

5 And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

Either know who they are, or rather abuse them, as Lot's answer explains it, and so that word is used, Gen. iv. 1, Numb. xxv. 17, Judg. xix. 22. And for the sin here committed, see Lev. xviii. 22, xx. 12, Rom. i. 26, 27, 1 Cor. vi. 9, Jude 7. They openly and impudently profess their wicked intention, for which they are branded Isa. iii. 9, and this intention of theirs is the more probable, because of the great beauty which it is likely was in the bodies which the angels assumed, whereby their lust was more inflamed.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

They were brethren by community of nature and habitation, see Gen. ix. 5, xxi. 4, Lev. xix. 17, and so he calls them, if possibly he might sweeten and restrain them.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing: for they have not touched them.

Which have not known man, to wit, carnally. See Gen. xxiv. 16, Numb. xxi. 18, Judg. xi. 39. Do ye to them as is good in your eyes, whatsoever your purpose or pleasure is. See the same phrase Gen. xx. 15, xli. 37; Numb. xxiv. 1, &c. A most imprudent and sinful motion, whereby he yielded to one sin to prevent another, contrary to Rom. iii. 8 and exposed his daughters' chastity, which he was obliged to preserve, and which indeed he had no power to expose, especially seeing they were betrothed to other men, ver. 14. But it is some extenuation of his sin that it proceeded from his great charity and kindness to strangers, and that he was at this time under a great perturbation and discomposure of mind. For therefore, that they might be preserved from such outrages. This was the design of the thing though not of those persons. See the note on Gen. xviii. 5. Under the shadow of my roof, i. e. under the protection of my house. Shadow is oft put for protection or defence, as Judg. ix. 15; Psal. xxxvi. 7, Jer. xlviii. 45.

9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

Stand back, or, go further off, i. e. out of our way, stand not between us and the door, or, come hither that so they might seize him, and proceed in the designed wickedness. This one fellow came in to sojourn, and he will needs be a judge, q. d. One man, and he too but a stranger, presumeth to oppose the whole society of the native citizens. Heb. In judging he will judge. This busybody, if not restrained in time, will take authority to himself to censure, reprove, and condemn us from time to time.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that were at the door of the house with blindness, both small and great, so that they wearied themselves to find the door.

They smote the men, Heb. with blindness, i. e. with a blindness both of body and mind. It was not a total blindness, as if they quite lost the use of their eyes, for they saw the house, though not the door, but it was a great dimness and confusion of their sight, and a disturbance in their common sense, by which they were made unable to dis-



in which between differing persons or places; as it was also with the Syrians, 2 Kings 11:16, as it is in some measure with some drunkards, who, though their eyes be open, cannot distinguish between things that differ. And this was very easy for angels to do by a small alteration either in their sight, or in the air, whereby either the door might appear like the solid wall, or the several parts of the wall like so many doors.

12 ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place.

13 For we will destroy this place, because the cry of them is waxen great before the face of the Lord, and the Lord hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, which married his daughters; and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law.

Which married his daughters, Heb. took, or were taking, or about to take, to wit, either to espouse, or to marry (compare Gen vi 2, xxiv 3, xxviii 6, Deut vii 3). And if persons were first espoused, and after some time the marriage was consummated.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here, lest thou be consumed in the iniquity of the city.

Which are here, Heb. which are found, i.e. which are present with thee, as this word is used, 1 Chron xxix 17, 2 Chron vi 11, xxx 21; xxxi 1. Whence some gather that he had two other daughters married to two Sodomitish men who by their husbands' persuasion and example staid and perished in those flames. But this is not necessary, for this phrase may be applied to the daughters by way of distinction from their spouses or husbands. q. d. Tarry no longer in expectation of thy sons-in-law, who are absent, and must be given up for lost, but take thy daughters which are found and present with thee, and go thy way.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; and the Lord bring merciful unto him, and they brought him forth, and set him without the city.

He lingered, either through lothness to part with all his estate, or to lose his sons-in-law; or through astonishment and distraction of mind, which made him both listless and inconstant.

17 ¶ And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life, look not behind thee, neither stay thou in all the plain, escape to the mountain, lest thou be consumed.

Either one of the angels said this, or the third person, the Lord himself, who having parted from Abraham, after some time came to Lot, as appears both by the change of the number; for before this he speaks of them in the plural number, but from hence in the singular number, as ver 19, 21, 22, and by the variation of the phrase, for the other two speak with submission, and as servants, ver 13, The Lord hath sent us, &c., but this speaks with more authority, as is evident from ver 21, 22. Escape for thy life, i.e. as thou lovest thy life. See Deut iv 11, Josh xxiii 11; Jer xvii 21. Or, escape with thy life, for the Hebrew participle at is sometimes taken for with, as Exod xxxv 23, Lev ii 2, xiv 31, Deut xxii 6. So the sense is, Stand not lingering

in hopes to save thy goods, them thou shalt lose as a punishment of thy sin and folly in choosing to dwell with so wicked a people; and be thankful that thou hast thy life given thee for a prey, as it is expressed, Jer xxviii 2. Look not behind thee, like one that grieves either for the loss of thy pleasant habitation or vast estate, or for those cursed luxuries justly devoted to this destruction. And this command, though given to Lot alone, yet was directed also to his companions, to whom doubtless he imparted it, as is evident both from all the other commands, which equally concern all, and from the following event. See Matt xxiv 18; Luke ix 62.

18 And Lot said unto them, Oh, not so, my Lord:

Unto one of them, as is manifest from the following words.

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life, and I cannot escape to the mountain, lest some evil take me, and I die.

I cannot escape to the mountain, because of the infirmity of my age, and the fainting of my spirits. Thus he sheweth an unworthy and unreasonable distrust of God's power and goodness, which he had now experienced and acknowledged.

20 Behold now, this city is near to flee unto, and it is a little one. Oh, let me escape thither, (is it not a little one?) and my soul shall live.

And it is a little one, therefore as its inhabitants, so its sins are fewer, and it will not be an eminent example of thy vengeance, as the other places will be.

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

I have accepted thee, Heb. I have lifted up thy countenance, i.e. granted thy request. The manner of the expression possibly may be taken from the custom of the eastern people, where petitioners used not to fall upon their knees as we do, but to prostrate themselves with their face to the ground, and the person to whom they presented themselves, in token of his favourable acceptance of their petitions, commanded them to be lifted up.

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city is called Zoar.

I cannot do any thing till thou be come thither, because of God's decree and promise to save thee from the general destruction.

23 ¶ The sun was risen upon the earth when Lot entered into Zoar.

This phrase may note, either the time of the day when this was done, or rather the nature and quality of the day that the sun appeared and shone forth that morning in great lustre and glory, which is well noted as a very considerable circumstance of the history, and a great aggravation of the ruin, which came when they least expected it.

24 Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

And the neighbouring cities, Admah and Zeboim, as appears from Deut xxix 23, Jer xlv 18, Hos xi 8. Brimstone is added to the fire, either to convey and carry down the fire, which in itself is light and apt to ascend, or to increase it, Isa xxx:33; or to represent the noisomeness of their lusts. From the Lord, i.e. from himself, the noun put for the pronoun, as Gen i 27, 2 Chron vii 2. But here it is emphatically so expressed, either, 1. To signify that it proceeded not from natural cause, but from the immediate hand of God. Or, 2. To note the plurality of persons in the Godhead, God the Son, who now appeared upon the earth, rained from God his Father in heaven, both concurring in this act, as indeed all outward actions are common to all the persons of the Trinity.

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground

*All the plain, to wit, where these cities and their territories lay, called the plain of Jordan, Gen xii 10 all which then became, and to this day continues, to be a filthy lake, called the Dead Sea, because no fish lives in it*

26 ¶ But his wife looked back from behind him, and she became a pillar of salt

*His wife looked back, through curiosity or unbelief, or desire of what she left, or from all these causes, from behind her husband, whom she followed. Which circumstance seems to be mentioned as the reason of this presumption, because she could do it without her husband's observation or reproof, to which she had a greater regard than to the all seeing eye of God. And she, i. e. her body, by a very common accident, became a pillar of salt, either metaphorically, i. e. a perpetual durable pillar, as an everlasting covenant is called a covenant of salt, Numb xviii 19, or properly, for there is a kind of metallic salt which resists the rain, and is hard enough for buildngs, as Pliny, Solinus and others witness. And that salt was here mixed with brimstone, may be gathered from Deut xxix 23. Add to this that Josephus, Antiq. i 12, affirms that this pillar remained in his time. And the like is witnessed by others after him*

27 ¶ And Abraham gat up early in the morning to the place where he stood before the Lord

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt

*God remembered Abraham, either 1 The promise made to Abraham, Gen xii 1. Or, 2 The prayer made by Abraham, Gen xviii who doubtless in his prayers for Sodom would not forget Lot, though his prayer for him be not there mentioned. And hereby it is insinuated that Lot, though he was a righteous man, and should be saved eternally, yet deserved to perish temporally with those wicked people, to whom he associated himself merely for worldly advantages, and should have done so, if Abraham had not hindered it by his prayers*

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him, for he feared to dwell in Zoar and he dwelt in a cave, he and his two daughters

*He feared to dwell in Zoar, lest he should either suffer from them or with them, perceiving now that though it was a little city, yet there was more wickedness in it than he imagined*

31 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth

*In the earth, either 1 In the whole earth, for they thought the same deluge of fire which destroyed the four cities had by this time extended its if to Zoar and all other places, knowing that the whole world did lie in wickedness, and having possibly heard from their father, that the world, as it was once destroyed by water, so it should afterwards be consumed by fire, when they might think was now executed, and that God had secured Abraham from it by taking him to himself. Or 2 In that land as the word may be rendered. And her meaning might not be this,*

*that there was no man at all, but not a man with whom they might or durst marry, for though they knew there left many men in Zoar, yet the sad experience of the dreadful ruin wherein their brethren-in-law were involved, made them abhor the thoughts of any conjunction with them. After the manner of all the earth, i. e. of all the inhabitants of the earth. Compare Gen xviii 11*

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father

*Wine they carried with them, amongst other necessary provisions, either from Sodom or Zoar*

*This, though an incestuous and abominable action, yet they thought was made lawful by the supposed necessity, as in the beginning of the world the marriage of brethren and sisters was lawful because necessary, and when it ceased to be necessary, because of the increase of mankind, it became incestuous*

33 And they made their father drink wine that night and the firstborn went in, and lay with her father, and he perceived not when she lay down, nor when she arose

*They made their father drink wine, to wit, in excess, so as to deprive him of the use of his reason and grace, which was likely to frustrate their project. This was a great sin, not only in them, but also in Lot himself, not to be excused by ignorance of the virtue of wine which being known to both the daughters, certainly their father could not be ignorant of it. Thus he who kept his integrity in the midst of all the temptations of Sodom, falls into a grievous sin in a place where he might seem most remote from all temptations. God permitting this, to teach all following ages how weak even the best men are when they are left to themselves, and what absolute need they have of Divine assistance*

*He perceived not, wherein there is nothing strange, it being usual with drunken men to do many things in that condition, which, when they come to themselves they perfectly forget. And so night Lot, when under the power of wine, forgot that his wife was turned into a pillar of salt, and might mistake his daughter for his wife*

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also, and go thou in, and lie with him, that we may preserve seed of our father

35 And they made their father drink wine that night also and the younger arose, and lay with him, and he perceived not when she lay down, nor when she arose

36 Thus were both the daughters of Lot with child by their father

*Which they might possibly imagine to be an evidence of Divine approbation of their fact, whereas, indeed, it was a design of God to make a lasting monument of their sin and shame*

37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day

*Called his name Moab, i. e. of my father, begotten upon me by my father. So she had learned from her neighbours to declare his sin as Sodom, Isa. iii 9. The Moabites were a mischievous and infamous people, hounded, as their brethren, also the Ammonites were, with characters of God's displeasure*

38 And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day

*Called his name Ben-ammi, i. e. the son of my people, or kindred, not of the cursed race of the Sodomites, where I was to be married. This is something more modest than the other in the name she gives, but both impudently glorying in their sin and shame, of which they should have bitterly repented*

CHAP XX.

Abraham sojourns in Gerar, 1, denies Sarah to be his wife, Abimelech sends and takes her, 2. God warns Abimelech in a dream, 3. He expostulates with God, who answers and commands him to restore Sarah, 4-7. Abimelech restores his servants, 8, rebukes Abraham, 9, 10, who excuses and defends what he had said, 11-13. Abimelech kins to Abraham, restores his wife, 14, 15, rebukes Sarah, 16. Abraham prays for Abimelech, God removes his judgment, 17, 18.

AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

From thence; from the plain of Mamre, chap xviii 1, where he had long dwelt, and whence he removed, either because of its nearness to that filthy lake, which now was in the place of that late fruitful plain, or for other reasons and conveniences needful to be here inquired or determined. Towards the south country, yet more towards the southern part of Canaan.

2 And Abraham said of Sarah his wife, She is my sister, and Abimelech king of Gerar sent, and took Sarah.

Abraham said this lest they should slay him for his beautiful wife's sake, as himself tells us, ver 11. For though Sarah was ninety years old, yet she retained her beauty in good measure, partly because she had not been broken by bearing and nursing of children, partly because in that age of the world men and women, as they lived longer, so they did not so soon begin to decay as now they do, and partly, because of God's special blessing upon her. Abimelech took Sarah, not without violence, for it is not to be thought that either Abraham or Sarah would consent to it.

3 But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken, for she is a man's wife.

God then used to manifest his mind in dreams, not only to his people, but even to heathens for their sakes, or in things wherein they were concerned. Thou art but a dead man, thou deservest a present and untimely death, and if thou proceedest in thy intended wickedness, it shall be inflicted upon thee, both for thy injustice in taking her away by force, and for thy intentions to abuse her, though not yet executed.

4 But Abimelech had not come near her, and he said, LORD, wilt thou slay also a righteous nation?

Abimelech had not come near her, i. e. had not yet laid with her. A modest expression, like that of knowing a woman, Gen iv 1, or going in to her, Gen vi 1, or touching her, Prov vi 29, 1 Cor. vi 1, by which we are taught to use modesty in our speeches, and not, with the heathen, to express all things by their proper names. This clause and history was necessary to be added here for Sarah's vindication, and especially for the demonstration of Isaac's original from Abraham and Sarah, according to God's promise. Wilt thou slay also a righteous nation? i. e. innocent as to this matter. Compare Sam iv 11. He knew it was just and usual for God to punish a nation for their king's sins, and therefore, as became a good prince, he is solicitous, and prays for the safety of his nation or else by nation he may mean his family, for some of them were not involved in the guilt of this fact.

5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother. In the integrity of my heart and innocency of my hands have I done this.

Without any adulterous design in my heart, or outward

actions tending to it, being wholly ignorant of what thou now informest me.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me, therefore suffered I thee not to touch her.

I know that thou didst not this knowingly and maliciously, but imprudently and inconsiderately, which is indeed an extenuation of thy sin though not a total excuse. Compare 1 Kings ix 4, 1 Chron xxix 1. I also withheld thee, partly by my restraining grace, and partly by my powerful providence, and the plague mentioned ver 17. Which plainly shows that ignorance is not always an excuse for sin. See Luke xii 48. This sin, though directly committed against Abraham and Sarah only, is said to be against God, as other such sins are, Gen xxxix 9, Psal ii 4, because it was against God's command written in men's minds, though not yet published by express word or writing, and against God's honour, and that here in a particular manner, because it would have rendered Isaac's original, and thereby God's promise, doubtful.

7 Now therefore restore the man his wife, for he is a prophet, and he shall pray for thee, and thou shalt live, and if thou restore her not, thou shalt surely die, thou, and all that are thine.

He is a prophet, a person very dear to me, and familiarly acquainted with me, and therefore the injuries done to him I take as done to myself. See Psal cv 15. He shall pray for thee, which is one part of a prophet's work, Jer xiv 11, xv 1. Thou shalt surely die, thou, and all that are thine, which was not unjust, because they all had sins of their own, for which they deserved death whensoever God thought fit to inflict it, and God might take this occasion to do it that in punishing them he might also punish the king, whose subject they were.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears, and the men were sore afraid.

His servants, his counsellors and principal officers, as that word is used 1 Kings i 2, x 13.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

What hast thou done unto us? how great a danger hast thou exposed us to? A great sin, even the heathens, who thought fornication harmless, judge adultery to be a very great and heinous crime. See Gen xxxviii 24, Lev xx 10, Deut xx 22, Ezek xvi 38, xxiii 45, 47. Or, a great punishment, as this word is oft used, which seems better to answer to his offending Abraham now mentioned.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

What levity or misapprehension didst thou discern in us which moved thee to deal thus with us?

11 And Abraham said, Because I thought, Surely the fear of God is not in this place, and they will slay me for my wife's sake.

The fear of God is not in this place, i. e. true piety, or the knowledge of the true God, which is the only effectual restraint from the greatest wickedness.

12 And yet indeed she is my sister, she is the daughter of my father, but not the daughter of my mother, and she became my wife.

She is my sister, my near kinswoman, even as Lot upon the same account is called Abraham's brother, Gen xlii 8. She is the daughter of my father i. e. the granddaughter,

for grandchildren are commonly called the sons and daughters of their grandparents, as Gen xxxi 28, Exod ii 18. And besides, her father Haran dying before her grandfather, she was left more immediately under his care and education, and therefore was more peculiarly reputed Terah's daughter, and Abraham's sister. See Gen xi 29. But not the daughter of my mother; because Haran was Abraham's brother only by the father's side, for Terah had Haran by another wife.

How could Abraham marry one so near of kin to him? Answer. There were larger allowances for marriages in those times, as it was convenient there should be, neither had God as yet given those prohibitions, Lev xviii. Besides, among all nations, the mother's side was more regarded than the father's in all prohibitions of marriage.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me, at every place whither we shall come,

say of me, He is my brother.

To wander. This word he useth because God did not direct him to any certain place, but sent him out he knew not whither. Heb xi 8. And being to travel and sojourn amongst persons of divers tempers and manners, and all pagans, he thought this equivocal expression convenient for his security.

14 And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee, dwell where it pleaseth thee.

My land is before thee, i. e. free for thy view and choice, as Gen xiii 9.

16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver, behold, he is to thee a covering of the eyes, unto all that are with thee, and with all others: thus she was reproved.

Thy brother, a sharp rebuke and irony. q. d. he whom thou didst miscall thy brother. A thousand pieces of silver, to wit, shekels, which is commonly understood when a sum of silver or gold is indistinctly mentioned, as Numb vi 13, 95, 2 Sam xxiii 12, 2 Kings vi 25. He is to thee a covering of the eyes, i. e. a protection to thee from the wanton eyes and attempts of others, whom thou didst take to be the wife of another man, and he such a one whom they reverence and fear, and therefore thou didst take a very wrong course to disown him, whereby thou didst expose thyself to great danger. Or this is to thee, &c. i. e. this I give to thee to buy thee a veil, wherewith thou mayst cover thy face, as it is fit and usual for married persons to do. Gen xxi 24, 25. 1 Cor xi 3, 6, 7, 10. Unto all that are with thee, unto all that here live with thee, or near thee, and with all men whomsoever. Thus she was reproved, or admonished to the more respect for the future, or, and he thou admonished for thy way be the words of Abimelech.

17 ¶ So Abraham prayed unto God, and God healed Abimelech, and his wife, and his maidservants, and they bare children.

18 For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

This phrase elsewhere notes barrenness, as 1 Sam i 5, 6, and so many understand it here. Against which some learned men object, that it could not so soon be discovered, for all this happened between the conception and birth of Isaac. Which objection may seem not valid, because the evidence of women's being with child goes long before the birth of the child, and those evidences not appearing in

any of their women, who before that time were generally fruitful and child-bearing, they might discern God's hand in it, especially upon God's admonition to their king. But because this history seems to have been done in a far less space of time, it not being probable either that God would suffer Sarah to be long with Abimelech ere he warped him, or that he being warped, and so severely threatened and actually punished, would delay the execution of God's command, or that upon his obedience to God the mercy and deliverance promised would be delayed by God, that seems more probable which others think, that this was an indisposition, or plague, or sore in the secret parts, by which they were hindered from cohabitation and mutual converse, and consequently from hopes of conception and child-bearing, upon the removal whereof, it is said that they bore children, where, as oftentimes in Scripture, the last and consummating act is put for all the preceding acts. q. d. and they were restored to the conjugal use, and conception, and, in due time, to child-bearing.

## CHAP XXI

God visits Sarah, she conceives and bears a son, 1, 2. He is named Isaac, 3, circumcised the eighth day, 4. Sarah's joy and thanks, 5, 6, 7. Abraham makes a feast at the weaning of Isaac, 8. Ishmael mocks, Sarah sees it, 9. She complains to Abraham, and desires to have him cast out, 10. Abraham is grieved, 11. God commands it, the reason 12, promises a blessing to Ishmael for his sake 13. Abraham sends Hagar and her son away, they wander in the wilderness, are like to perish for want of water, 14-16. God calls to her, 17, repeats his promise, & Ishmael 18, opens her eyes, she sees a well, 19. They dwell thence, and Ishmael is an archer, 20, marries an Egyptian, 21. Abimelech conceived that God was with Abraham, desires a covenant, 22, 23. Abraham consents, 24. Abimelech's servants having taken a well from him, Abraham reproves him for it, 25. He pleads ignorance, 26. Both of them make a covenant, 27-32. Abraham plants a grove and calls on the Lord the everlasting God, 33, 34.

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

The Lord visited Sarah, i. e. performed his gracious promise of giving her strength to conceive and bear a child. God's visitation of a person in Scripture useth the manifestation and execution of his purpose or word towards that person, and that either for evil, and so it is an inflicting of evils threatened, as the word visiting is used, Exod ix 5. Psal lxx 5, or for good, and so it is used for the actual giving of mercies promised, as here, and Gen i 24, Exod iv 31, Ruth i 6.

2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

In his old age, or, for his old age, i. e. for the comfort of his old age.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

Before, my own distrustful heart made me to laugh, now God makes me laugh, not through diffidence and incredulity, as before, chap. xxi 12, but through excess of holy joy. All that hear will laugh with me, or, at me, some through sympathy rejoicing with me and for me, laughter being put for joy, as Isa lvi 1, Gal iv 27, &c., others through

scorn and derision, as at a thing which well may seem incredible to them, because it did so to me. See Gen xii 17, xxi 12, 13, 15

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age

What man or woman could believe so improbable a thing? Or, who but a God could have foreseen and foretold it? She saith *children* though she had but one child, either by a usual indulgence of the plural number for the singular, whereby the word *sons* or *daughters* is used when there was but one as Gen xxvi 23; xli 23, Numb xvi 8, or presaging that having received from God a new strength, she might have more children. By her expression she sheweth all mothers what their duty is, viz to give their children suck when they are able to do it, and that neither greatness of quality, nor multitude of business, nor other difficulties and inconveniences, will be a sufficient excuse to those that neglect it

8 And the child grew, and was weaned and Abraham made a great feast the same day that Isaac was weaned

It doth not appear how old Isaac was, because the time for the weaning of children is very various, according to the differing tempers and necessities of children, or inclination of parents, and in those times, when men's lives were longer than now they are, proportionably the time was longer ere children were weaned

9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking

Signifying either by words or gestures his contempt of Isaac and his derision of all that magnificence then shewed towards his younger brother. And this carriage proceeding from a most envious and malicious disposition, and being sufficient indication of further mischief intended to him, if ever he should have opportunity, it is no wonder it is called *persecution*, Gal. iv 29, although the Hebrew word may be rendered *biting him*, as it is used 2 Sam ii 11

10 Wherefore she said unto Abraham, Cast out this bondwoman and her son for the son of this bondwoman shall not be heir with my son, even with Isaac

She was enraged by this fact and perceived it was but a beginning and earnest of greater evil designed by him against her beloved Isaac, being also grieved by the wise counsel and providence of God, as appears from ver 12. Though the fact was done by Ishmael, yet Sarah plainly saw that this and other like carriages were from his mother's instigation and encouragement who being of an unpeaceable and petulant disposition, as appears from Gen xvi 4, 9, in all probability comforted herself, and animated her son, by that right he had to his father's inheritance as he was first-born, as may be gathered both from the custom of women in such cases, and from the last words of this verse. Besides, if the mother had been continued, she would easily have prevailed with Abraham to fetch the child back again

11 And the thing was very grievous in Abraham's sight because of his son

Because of his tender affection to him, and God's promise concerning him. See Gen xxi 18, 20. He who cheerfully parted with Isaac, was hardly brought to part with Ishmael, because the former was done by God's command, which he was obliged to obey, the latter by the passion of an enraged woman, wherewith he thought not fit to comply; and probably he had denied her desire if God had not interposed in it. He doth not say *because of his wife*, from whence may be gathered, either that Hagar was not properly his wife, or that this was another of Abraham's infirmities, that he had not that affection for her which he should have had. Whereby we may also see the excellency of God's institutions, who appointed but one woman for one man, that each might have the entire interest in the other's affections, and the danger of men's inventions, which brought polygamy into the world, whereby a

man's affections are divided into several, and sometimes contrary streams

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice, for in Isaac shall thy seed be called

Thus Abraham had better authority for his divorce from Hagar than he had for his marriage with her, chap xvi 2. Thy seed, to wit, the promised Seed, the heir of thy estate, covenant, and promises, the progenitor of my church and people, and particularly of the Messias

Called, i. e. reputed and valued, both by me and other men. The words may be thus rendered, *by Isaac shall thy seed be*, for to be called is oftentimes put for to be, as Isa i 26, xlvii 1, 5, Matt v. 9, 19

13 And also of the son of the bondwoman will I make a nation, because he is thy seed

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away and she departed, and wandered in the wilderness of Beer-sheba

He who before doubted and lingered to do it when Sarah's passion suggested it, when once he understands it to be God's will, he makes haste to execute it. An excellent example of prudence and piety. Bread, by which may be here understood all necessities as Mal i 7, 12, Matt vi 11, xiv 15, compared with Mark vi 36, Luke xiv 1. *Quest* How is it likely that so rich and liberal a person as Abraham would send away such near and dear relations with so mean accommodations? *Ans* 1. This might be done by particular command from God to Abraham, though it be not here expressed, as many things said by God, and done by men, which are not mentioned in Scripture as is evident from John xv 30, 31, xvi 7, and many other places. And God might order it thus, partly, to chastise Abraham's irregular marriage with Hagar, partly, to correct and tame the haughty and rugged temper of the bondwoman and her son, and to prepare them for the receiving of God's help and mercy, and partly, that he might more eminently show his care and kindness to Abraham, in providing for such forlorn and neglected creatures, because they belonged to him 2. It cannot be reasonably doubted that Abraham gave her these provisions only for the present, and intended to send further and better afterward to a place appointed by him, which also he did. But she missed her way, as well she might, in the wilderness, and thereby came into these straits designed by God for the signification of greater mysteries, as may be gathered from Gal iv. *Beer-sheba*, a place near Gerar, so called here by a prolepsis. See ver 31

15 And the water was spent in the bottle, and she cast the child under one of the shrubs

Not as if she carried him in her arms, or upon her shoulders for he was now about eighteen years old, but being weak and faint, and no doubt much dejected in spirit upon the prospect of his desolate and distressed condition, she was forced to support and lead him by the hand but now, despairing of his life she lay him down under a shrub

16 And she went, and sat her down over against him a good way off, as it were a bowshot for she said, Let me not see the death of the child And she sat over against him, and lift up her voice, and wept

Who wept? Either Hagar, for the verb is of the feminine gender, or the lad, as the words following seem to intimate. And for the change of the genders that is not unfrequent in Scripture use

17 And God heard the voice of the lad, and the angel of God called to Hagar

gar out of heaven, and said unto her, What aileth thee, Hagar? fear not, for God hath heard the voice of the lad where he is.

God heard his cry, though not flowing from true repentance, but extorted from him by his pressing calamity. Though he be in a vast and desolate wilderness yet my eye is upon him, and I will take care of him.

18 Arise, lift up the lad, and hold him in thine hand, for I will make him a great nation.

19 Support or sustain thy languishing child with thy hand, for I will bless him and thy care shall not be in vain.

19 And God opened her eyes, and she saw a well of water, and she went, and filled the bottle with water, and gave the lad drink.

Not that her eyes were shut or blind before, but she saw not the well before, either because it was at some distance, or because her eyes were full of tears and her mind distracted and hindered through excessive grief and fear, or because God withheld her eyes that she might not see it without his intimation. Compare Num. xxi. 31, Luke xiv. 16.

20 And God was with the lad, and he grew, and dwelt in the wilderness, and became an archer.

21 A skilful hunter of beasts, and warrior with men too, according to the prediction, Gen. xii. 12. For the bow was a principal instrument in war as well as in hunting. Gen. xlii. 22, xli. 23, 24. And these two profits no more oft went together. See Gen. x. 9.

21 And he dwelt in the wilderness of Paran, and his mother took him a wife out of the land of Egypt.

In the wilderness of Paran, in the borders of that wilderness, by comparing Gen. xiv. 6, for the innermost parts of it were uninhabitable by men or beasts, an ancient writer is told.

His mother took him a wife, by which we see both the obligation that lies upon parents and the right that is invested in them, to dispose of their children in marriage in convenient time. Compare Gen. xxiv. 4, xxviii. 2, Judg. xiv. 2. Out of the land of Egypt, rather than out of Canaan, concerning whose accused state and future destruction she had been informed in Abraham's house.

22 And it came to pass at that time, that Abimelech and Phicol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest.

We plainly see that God blesseth and prospereth thee in all thy undertakings. Of Abimelech, see Gen. xx. 2.

23 Now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son, but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

That thou wilt not deal falsely with me, that thou wilt not do me any hurt or injury. It is that thou wilt not be unto me, i. e. as thou hast formerly professed kindness and friendship to me, give me this to assure me that thou wilt be true and constant to thy own professions.

24 And Abraham said, I will swear.

Quest. How could Abraham lawfully swear this, when Canaan was given by God to him and his seed for ever? Answer. Neither Abraham nor his seed had any present and actual right to the possession of the land, but only the promise of a right in it, and possession of it after some hundreds of years, and therefore he gave away none of his right by this oath. For this oath did only oblige Abra-

ham, and not his posterity, and Abimelech extended that obligation no further than to his son's son.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

That the foundation of true friendship might be firmly laid, and the peace inviolably observed, he removes an impediment to it, an occasion of quarrel and just exception on Abraham's part. A well of water in those hot and dry countries was of great esteem and necessity. Compare Gen. xxi. 19-21, Judg. i. 15. Besides, a well may be put for wells, as the Greeks render it, and as may seem probable by comparing this with Gen. xxvi. 15, 18, it being an ordinary thing to use the singular number for the plural, as hath been showed. See Gen. iii. 2, iv. 20.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day.

By which he wisely and truly suggests, that Abraham should not have smothered the grudge in his mind so long time, but should instantly have reproved him for it, and intimated a speedy redress, which hereby he intimates that he was ready to give.

27 And Abraham took sheep and oxen, and gave them unto Abimelech, and both of them made a covenant.

Abraham gave them unto Abimelech, partly, as an acknowledgment to him for his former favour and friendship, partly as an assurance of his sincere friendship, both present and for the future, of his acquiescence in his answer about the well, and partly for sacrifice, and for the usual rite in making covenants, which was, that the persons covenanting might pass through the parts of the slain beasts. See Gen. xv. 17.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves?

30 And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

That this care of Abraham's was not superfluous may appear from Gen. xxvi. 15.

31 Wherefore he called that place Beer-sheba, because there they swore both of them.

Which name was communicated unto a city adjoining of which see Gen. xxvi. 23, Josh. xv. 28, 2 Sam. xvii. 11, xxiv. 2.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phicol the chief captain of his host, and they returned into the land of the Philistines.

1. e. Into their part of that land to wit, Gerar, which was not far from this place. It is a usual synecdoche, whereby the whole land is put for a part of it, otherwise they were at this time in that land.

33 And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God.

Abraham planted a grove, not so much for shade, which yet was pleasant and necessary in these hot regions, as for religious use, that he might retire thither from the noise of worldly business, and freely converse with his Maker. Which practice of his was afterwards abused to superstition and idolatry, for which reason groves were commanded to be cut down. See Deut. xii. 3, xvi. 21. Called there on the name of the Lord, He thankfully acknowledging God's great goodness in giving him the favour and friendship of so great and worthy a prince and neighbour.

34 And Abraham sojourned in the Philistines' land many days.

CHAP XXII.

*God tempts Abraham, 1, to sacrifice Isaac, 2. He readily goes about it 3-6. Isaac's question, 7. Abraham's answer, 8. They come to the place, he binds Isaac, lays him on the altar, takes the knife, 9, 10. The Lord sees his integrity, and forbids him, 11, 12. Isaac caught, and offered in the stead of Isaac, 13. The name of the place, Jehovah-jireh, 14. The Lord calls a second time, 15, assures by himself, confirms his promise to Abraham and his seed, 16-18. Abraham returns to Beer-sheba, 19. The posterity of his brother Nahor, 20-24.*

1872.  
Gen. xxi  
1 Cor. 10,  
13.  
Heb. 11, 17  
James 1, 12.  
1 Pet. 1, 7  
† Heb.  
Behold we

AND it came to pass after these things that God did tempt Abraham, and said unto him, Abraham, and he said, † Behold, here I am

After the accomplishment of God's promises made to Abraham, and especially of that promise concerning the blessed seed, when now he seemed to be in a most prosperous and secure condition, he meets with a severe exercise from God, *God did tempt Abraham*. The word *tempt* is ambiguous, and signifies either, 1. To entice to sin, in which sense devils and wicked men are said to tempt others, but *God tempts no man*, James 1, 13. Or, 2. To prove or try, and in this sense God is said to tempt men. See Deut. viii, 2, xiii, 3, Judg. ii, 22. Thus God tempted Abraham: he tried the sincerity and strength of his faith, the universality and constancy of his obedience, and thus for God's great honour, and Abraham's great glory and comfort, and for the church's benefit in all following ages.

*Behold, here I am*, an expression signifying a man's attentive hearing what is said to him, and his readiness to execute it, as ver. 7, 11, Gen. xxvii, 1, 1 Sam. iii, 4, 6.

2 And he said, Take now thy son, *thyne only son Isaac*, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

Not a word here but might pierce a heart of stone, much more so tender a father as Abraham was. *Take now*, without dithering or delay, I allow thee no time for consideration, *thy own proper son*, not a beast, not an enemy, not a stranger, though that had been very difficult to one so kind to all strangers, not a dear servant, not a friend or familiar *thyne only son*, not by birth, for so he had another, Ishmael, but this was his only son by Sarah, his first and legitimate wife, who only had the right of succession both to his inheritance, and to his covenant and promises, and this only was now left to him, for Ishmael was abandoned and gone from him, and thus must be such a son as Isaac, one matter of laughter and great joy, now cause of unexpressable sorrow, thy Benoni, a son of the promise, of so great hopes, and such pregnant virtue and piety as this story shows, *whom thou lovest*, peculiarly and superlatively, even as thy own soul, and get thee into the land of Moriah, a place at a great distance, and to which thou shalt go but leisurely, ver. 4, that thou mayst have thy mind all that while fixed upon that bloody act, which other men's minds can scarce once think of without horror, and so thou mayst offer him in a sort ten thousand times over before thou givest the fatal blow, and offer him there with thine own hands, and cruelly take away the life which thou hast in some sort given him, for a burnt-offering, wherein by the law of the burnt-offering then known to Abraham, afterwards published to all Israel, his throat was to be cut, his body directed into quarters, his bowels taken out, as if he had been some notorious traitor, and vile malefactor and miscreant, and afterwards he was to be burnt to ashes, that if possible there might be nothing left of him, and this must be done upon one of the mountains, which I shall tell thee of, not secretly in a corner, as if it were a work of darkness, and thou wert ashamed or afraid to own it, but in a public and open place, in the view of heaven, earth, God, angels, and men. Which horrid and stupendous act it may be easily conjectured what reproach and blasphemy it would have occasioned against the name and worship of

God and the true religion, and what shame and torment to Abraham, from his own self-accusing mind, from the clamours of his wife, and all his friends and allies, and what a dangerous and mischievous example this would have been to all future generations. That faith that could surmount these and many more difficulties, and could readily and cheerfully rest upon God in the discharge of such a duty, no wonder it is so honoured by God and celebrated by all men, yea, even by the heathens, who have translated this history into their fables. *Moriah* signifies the vision of God the place where God would be seen and manifested. And so it is here called by way of anticipation, because it was so called afterwards, ver. 14, in regard of God's eminent appearance there for Isaac's deliverance, though it may also have a further respect unto Christ, because in that place God was manifested in the flesh. There were divers mountains there, as is evident from Psal. cxxv, 2, and particularly there were two eminent hills, or rather tops or parts of the same mountain; *Scion*, where David's palace was, and *Moriah*, where the temple was built, and whence the adjoining country afterwards received its name. Which I will tell thee of, by some visible sign, or secret admonition which I shall give thee.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

*Abraham rose up early in the morning* that he might execute God's command without doubt or delay, and saddled his ass, for greater expedition, not waiting for his servant to do it.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

Probably on the beginning of the third day. It is true, *Moriah* was not three days' journey from Beer-sheba. But it must be considered that the ass, upon which he rode, is a dull and slow creature, and that Abraham went no faster than the rest of his company, who for aught appears, were on foot, and that the provisions which they carried along with them, both for their own and the ass's subsistence, and for sacrifice, must needs retard them.

5 And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you.

*Abraham said* this lest they should hinder him in the execution of his design. *I and the lad will come again to you*, for he knew that God both could and would for his promise's sake, either preserve Isaac from being sacrificed, or afterward raise him from the dead, as it is intimated, Heb. ii, 19.

6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son, and he took the fire in his hand, and a knife, and they went both of them together.

*Isaac*, though called a *lad*, ver. 5, was now a grown man, at least five and twenty years old, and therefore well able to bear that burden, and in this act he was an eminent type of Christ, who carried that wood upon which he was crucified.

7 And Isaac spake unto Abraham his father, and said, My father, and he said, † Here am I, my son. And he said, Behold the fire and the wood, but where is the lamb for a burnt offering?

*My father*, a compellation which might both wound Abraham's heart, and admonish him how unbecomingly to a father that action was which he was going about. *Here am I, my son*, which expression showed that he had not put off fatherly affection to him, and that his intention did not arise from any unnatural and barbarous disposition, nor from any decay of love to him, but from a higher cause, even the declared will of God.

8 And Abraham said, My son, God will pro-

† Heb.  
Behold we

Or I said



vide himself a lamb for a burnt offering so they went both of them together

*God will provide himself a lamb*, either, 1. Literally, though I know not how, for his wisdom and power are infinite or 2. Mystically, as Christ, whose type Isaac was is called a Lamb. Thus Abraham prudently reveals the matter to him by degrees, not all at once.

9 And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

*Abraham built an altar* made of earth slightly put together, as God afterwards prescribed Exod. xx. 24, and bound Isaac his son partly because burnt offerings were to be bound to the altar, of which see on Psal. cxviii. 27, partly, to represent Christ who was bound to the cross. And that Isaac might be the more exact type of Christ, he was bound by his own consent, otherwise his age and strength seem sufficient to have made an effectual resistance. It is therefore highly reasonable to think that Abraham, having in the whole journey prepared Isaac for such a work by general but pertinent discourses, did upon the mount particularly instruct him concerning the plan and preceptory command of God, the absolute necessity of compliance with it, the glorious reward of his obedience, and the dismal consequences of his disobedience, the power and faithfulness of God either to prevent the fall, or to restore his life lost with infinite advantage. Upon these and such like reasons, doubtless he readily laid himself down at his father's feet, and yielded up himself to the Divine will.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

*The angel of the Lord* i.e. Christ the Angel of the covenant appears from ver. 12-16. He repeats his name to prevent Abraham, whom he knew to be most expeditious in God's service, and just ready to give the deadly blow.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

God knew the sincerity and righteousness of Abraham's faith and obedience before and without this evidence, and from eternity foresaw this fact and all its circumstances, and therefore you must not think that God had now made any new discovery, but this is spoken here as in many other places of God after the manner of men, who is then said to know a thing, when it is notorious and evident to a man's self and others by some remarkable effect. Thus David prayed that God would *work and know his heart*, and his thoughts Psal. cxxxix. 23, though he had before professed that God *understood his thought afar off*, ver. 2. Thus therefore is the sense, Now I know, i.e. Now I have what I designed and desired, now I have made thee and others to know. As the Spirit of God and of Christ is said to cry Abba Father, Gal. 4. 6, when it makes us to cry so, Rom. viii. 15. *Thou hast not withheld thy son from me*, for my voice and sacrifice, i.e. for me, i.e. for my sake, i.e. thou hast purchased mine authority and honour before the life of thy dear son. By which words it appears that God himself speaks these words.

13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

*Behind him*, which was he looked, either because the voice came that way, or because he heard the noise made by the motion of the ram in the thicket, which had gone astray from the rest of the flock, and whose errors were

directed hither by God's wise and powerful providence, and being young though horned, it might be called either *lamb*, as ver. 7 or *ram* as it is here. There needs no curious inquiry how he could offer up that to God which was not his own, both because it was found in a public place, and in all probability utterly lost to its owner, and because he had no doubt a warrant and inspiration for it from the great Lord and supreme Owner of all things.

14 And Abraham called the name of that place *Jehovah-jireh* as it is said to this day, In the mount of the Lord it shall be seen.

*Jehovah-jireh* The same Hebrew letters differently pointed make the sense either active, *the Lord will see*, i.e. provide or take care of those that commit themselves and their affairs to him, or passive, *the Lord will be seen*, i.e. will appear and show himself in the behalf of all those that love him. As it is said to this day, wherein Moses wrote this book this is still used as a proverb. In the mount of the Lord i.e. in greatest extremities and distresses, as we saw, *the pit's brink, it shall be seen*, or, *the Lord shall be seen or manifested*. And although these words are used by way of remembrance of this great deliverance, and by way of accommodation to such-like eminent preservations from great dangers, yet they may have a further respect, and may signify, that this was but an earnest of further and greater blessings to be expected in this place where the temple was built, and the Lord Christ was manifested in the flesh.

15 ¶ And the angel of the Lord, called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son.

*By myself have I sworn* so the I of old swears by his name, Jer. xlv. 26 by his soul in the Hebrew text, Jer. xl. 14, by his holiness Amos iv. 2, which is the same with *by himself* here. Hence also it appears that the Angel who speaks here is Christ and God, because this is God's prerogative to swear by himself, as appears from Heb. vi. 13. *Because thou hast done this thing*, not that Abraham by this act did properly merit or purchase the following promises, as plainly appears, because the same things for substance had been freely promised to Abraham long before this time and action, Gen. xii. 2, xvi. 16, only what before was promised is now confirmed by an oath, as a testimony of that singular respect which God had to Abraham, and to this heroic instance of faith and obedience.

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.

i.e. The city, by a usual synecdoche, as Deut. xii. 15, xviii. 6, all the cities, and consequently the country adjacent, *gate for gates*. The sense is, they shall subdue their enemies. For the gates of cities were the places both of jurisdiction or judicature, Deut. xxi. 19; xxii. 15, Amos v. 12, 15, Zech. viii. 16, and of fortification and chief strength in war, Judg. v. 8, Psal. cxlvi. 13, Isa. xlii. 7, Ezek. xxi. 22. And this promise was fulfilled both literally in Israel's conquest of Canaan, in David, Solomon, &c., and spiritually in Christ, Psal. cx. 1-3.

18 ¶ And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba, and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying,



Behold, <sup>1</sup> Milcah, she hath also born children unto thy brother Nahor.

This narration and genealogy is added for Rebekah's sake, and to make way for the following relation.

<sup>21</sup> Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, From Buz descended, as some conceive, Eilhan the Buzite, Job xxxi 2 Aram was so called, possibly because he dwelt among the Syrians, as Jacob, for the same reason, was called a Syrian, Deut xxi 5 But there was another more ancient Aram, from whom the Syrians descended, Gen. x 22

<sup>22</sup> And Ohesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

<sup>23</sup> And <sup>1</sup> Bethuel begat <sup>2</sup> Rebekah these eight Milcah did bear to Nahor, Abraham's brother

Rebekah was afterwards Isaac's wife, chap xxiv

<sup>24</sup> And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah

A concubine was an inferior kind of wife, taken according to the common practice of those times, subject to the authority of the principal wife, and whose children had no right of inheritance, but were endowed with gifts See Gen xxi 14, xxv 6 Maachah a name common both to man, as 2 Sam x 6, and woman, as 1 Kings xv 13

## CHAP. XXIII

Sarah's age and death, Abraham mourns, 1, 2 He speaks to the sons of Heth for a burying-place, 3, 4 They offer him the choice of their sepulchres, 5, 6 Abraham desires to purchase a field of Ephron, 8, 9 Ephron would give it him, 10-15 Abraham purchases it, and weighs the silver, 16 The field made sure to Abraham for a possession before witnesses, 17-20

AND Sarah was an hundred and seven and twenty years old these were the years of the life of Sarah

This is the peculiar honour of Sarah the mother of the faithful, 1 Pet iii, 6, to have the years of her life numbered in Scripture

<sup>2</sup> And Sarah died in Kirjath-arba, the same as Hebron in the land of Canaan and Abraham came to mourn for Sarah, and to weep for her

Kirjath-arba or, the city of Arba, so called probably from a giant or great man called Arba, who lived and ruled in those parts See Josh xiv 15; xv 13 It is objected against this scripture, that this city was not called Hebron till Joshua's time, Josh xiv 15, but this is a mistake, Joshua doth not say so, but only that the name of Hebron before, (or in old times,) as this very participle is rendered, Deut ii 20, and is where So the sense is, the most ancient name of it was Kirjath-arba Nor doth Joshua there give any account or reason of this change of the name at that time, or upon that occasion, as the sacred writers used to do in such cases but rather supposeth that Hebron was the name of it before he came thither, and how long before that time he doth not express Abraham came into Sarah's tent, (see Gen xviii 6, 9,) to weep for her, according to the laudable custom of all ages and nations, to manifest their sense of God's hand upon them, and of their own loss See Gen i, 3, Deut xxxiv. 8, &c

<sup>3</sup> And Abraham stood up from before his dead,

To show his moderation in sorrow, and to take care for her burial, according to his duty

—and spake unto the sons of Heth, saying,

<sup>4</sup> I am a stranger and a sojourner with you give me a possession of a buryingplace with you, that I may bury my dead out of my sight

The privilege of burial hath been always sought and prized by all nations, whom nature and humanity teacheth to preserve the bodies of men, which have been the temples of reasonable and immortal souls, from contempt and violation; so especially by Christians, as a testimony and pledge of their future resurrection See Numb xxviii 1 Deut xxi 23; Job vi, 26 For which cause Abraham desires a distinct burying-place separated from the pagan people. <sup>1</sup> Heth you, in Canaan. There he, and after him other patriarchs, earnestly desired to be buried, upon this account, that it might confirm their own and their children's faith in God's promise, and animate their children in due time to take possession of the land See Gen xxi 9, xiv. 29, 30, i 13, 25, Exod xiii. 19, Heb xi 22 That I may bury my dead out of my sight, so she that before was the desire of his eyes, Ezek xxiv 16, is now, being dead, become their torment

<sup>5</sup> And the children of Heth answered Abraham, saying unto him,

<sup>6</sup> Hear us, my lord thou art <sup>1</sup> a mighty prince among us. in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead

Hear us, my lord here is a conjunction of the plural and singular number, because though but one person spake, yet he spake in the name of the whole community <sup>1</sup> mighty prince, Heb a prince of God Great and excellent persons or things are expressed by adding the name of God See Gen xiii 10 Or, by prince of God, they understand a prince favoured and beloved of God In the choice of our sepulchres, for each family had a distinct sepulchre

<sup>7</sup> And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth

He showed a civil respect to them in testimony of his thankfulness Religion allows and requires civility, and those gestures which express it To the people of the land, to the governors of the people, who managed all public affairs in the people's name I stand, and for thou good The children of Heth, as called from Heth the son of Canaan, Gen x 15

<sup>8</sup> And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and intreat for me to Ephron the son of Zohar,

Heth If it be with, i. e. agreeable to, your will, that is, your will, or good pleasure, for so the soul is sometimes taken, as Deut xxiii 24, Psal xxvii 12, xli 2

<sup>9</sup> That he may give me the cave of Machpelah, which he hath, which is in the end of his field, for <sup>1</sup> as much money as it is worth he shall give it me for a possession of a buryingplace amongst you

Machpelah, which seems to be the proper name of the place, ver 17, 19, so called from its duplicity, because the cave was double, either one for men and another for women, or the one served only for an entrance into the other, which was the burying-place For as much money as it is worth; Heb for full money, 1 Chron xxi 22, 24; i. e. for money of full weight, answerable to its worth

<sup>10</sup> And Ephron dwelt amongst the children of Heth; and Ephron the Hittite answered Abraham in the <sup>1</sup> audience of the children of Heth, even of all that went in at the gate of his city, saying,

Ephron dwelt, Heb did not, to wit, at that time, as one of the chief or rulers of the people, for so the word sitting is oft used, as we shall see here after His city, either where he was born, or at least where he lived

<sup>11</sup> Nay, my lord, hear me the field I give thee, and the cave that is therein, I give it thee, in the presence of

the sons of my people give I it thee bury thy dead

- 12 And Abraham bowed down himself before the people of the land

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me I will give thee money for the field, take it of me, and I will bury my dead there

But if thou wilt give it, it is a short speech, and something must be supplied, either if thou wilt give or resign it to me, or, if thou be the man of whom I speak, for though Abraham knew his name, he might not know him by face, nor that he was then present. He prudently chose rather to buy it than to receive it as a gift partly because it would be the surer to him and his, ver 17-20, and partly because he would not have too great obligations to his pagan neighbours

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me the land is worth four hundred shekels of silver what is that betwixt me and thee? bury there fore thy dead

He speaks of the common shekel, which many value at fifteen pence of English money, but others, more probably, at two shillings and sixpence rightly, as I conceive, supposing that this was of the same weight and value with the shekel of the sanctuary which was so called, not as if that were double to the former, but only because all shekels were to be examined by that standard which was kept in the sanctuary. What is that betwixt me and thee? both friends and rich men, it is not worth any words or trouble between us

16 And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant

In those times silver was paid by weight, Gen xlii 21, Lev xxxii 10 Current money with the merchant is a right for quality is well as weight in the judgment of merchants whose frequent dealing in it makes them more able to judge of it

17 ¶ And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field that were in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth before all that went out at the gate of his city

19 And after this Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre, the same is Hebron in the land of Canaan

20 And the field and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth

#### CHAP. XXIV

Abraham's age and proximity 1. He makes his eldest servant swear not to take a wife for his son Isaac of the Canaanites, but of his own kindred 2-4 The servant introduces into the narrative and condition of the oath, 5 Abraham expresses his faith in the promise 7, explains the oath, 8 The servant swears, 9 He goes to the city of Nahor, 10, prays for an heir, 12, and direction, 13, 14 An immediate and particular answer 15-20 He

wonders at the providence, 21; makes a present to Rebekah, 22, inquired of what family she was, 23 Her answer, 24, 25 He blesseth the Lord, 26, 27 Rebekah acquaints her friends with it, 28 They provide for him, &c. and invite him in, 31, 32 He goes in, but refuses to eat till he had told his errand, 33 He acquaints them with his business, and God's providence towards him, 34-49 They consent to his proposal, 50, 51 He praises God, 52; makes presents to them, 53, desires to return to his master 54-56 Rebekah being content to go with him, they consent and bless her, 57-60 They depart, and meet Isaac meditating in the field, 61-65, who marries her, 67

AND Abraham was old, and well stricken in age and the Lord had blessed Abraham in all things

He was one hundred and forty years old, comprising Gen xxi. 5, with Gen xxv 20

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh

His eldest servant of his house, viz Eliezer, Gen xv 2 This ceremony was used in swearing, as now, so anciently in the eastern parts as Gen xliii 29, either as a testimony of subjection, and promise of faithful service, for this rite was used only by inferiors towards superiors, or, as some think, with respect to the blessed Seed, Christ, who was to come out of Abraham's thigh, as the phrase is Gen xlii 26, because this rite was used only to believers

3 And I will make thee swear by the Lord, the God of heaven, and the God of the earth that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell

Not persuade nor engage my son to take, for Isaac, though forty years old was not only willing to be governed by his father in this affair but also to hearken to the counsel of this wise and faithful servant, of whom both his father and himself had such long and large experience He knew that the Canaanites were not only gross idolaters and heinous sinners, for so many others were, but that they were a people under God's peculiar curse, Gen ix 25 and devoted to extirpation and utter destruction, which was to be inflicted upon them by Abraham's posterity, and therefore to marry his son to such persons had been a high degree of self-murder, whereby the holy and blessed seed had been in danger of great infection from them, and utter ruin with them And Abraham's practice was afterwards justified by God, who hath oft showed his dislike of such unequal matches of his people with those unfidels and idolaters by severe prohibitions and sharp censures. See Exod. xxxiv 16, Deut vii 3, Josh xlii 12, Ezra ix 1-3, Neh xiii 23, 25, 2 Cor vi. 14, 15

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac

My country, i. e. Mesopotamia, ver 10, which being largely taken for the country between those two famous rivers Euphrates and Tigris, from which situation it hath that name, so Chaldees, whence Abraham came, Gen xi 31, xii 1, was a part of it My kindred, the family of Nahor, concerning the increase whereof he had received information, chap xxi. 20, &c, which he justly preferred before the Canaanites, partly because though they were idolaters, as appears from Gen xxxi 19, 30 32, 35, Josh xxi 2, yet they did worship the true God together with idols as may be gathered from ver. 31, 50 of this chapter, and from other places, and therefore there was more hopes of the conversion of one of that family, and partly because they lived at a great distance from the place where Abraham and his posterity did and should live, and therefore one of that stock would be more easily disentangled from her superstition and idolatry, because she was removed from the influences of the evil counsels and examples of her

nearest relations, and partly because they were of the race of Jessed Shem, and not of cursed Canaan.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

Note here the prudence and piety of this good man, who, before he would take an oath doth diligently inquire into the nature and conditions of it, and expressly mentioneth that exception which might seem to be of course supposed in it.

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

In case she will not come thither, do not thou engage that he shall go thither. Why so? 1 Because there was more danger of infection from his wife and her kindred, because of their friendly, and familiar, and constant converse with him, than from the Canaanites, who were strangers to him and lived separately from him, and had but little conversation with him. 2 Because the command of God to Abraham to come out of Chaldea, and into Canaan, did extend to his posterity also, whom God would oblige to dwell there as long as they could, that they might live in constant faith and expectation of the performance of God's promise in giving this land unto them. *Quest* How could he bring Isaac thither again, where he never was? *Answe* 1 Isaac might be said to be there before virtually, or in the loins of his father as Levi is said to pay tithes to Melchizedek by Abraham, in whose loins he was. 2 This again may be referred to the servant, that when he returned again he would not carry Isaac along with him. 3 He might reasonably suppose that Isaac must go once thither to fetch his wife, (for her coming so suddenly to him was an unexpected thing;) but he would not have him promise, that when he had done so once, he should go thither again to live there with her.

7 ¶ The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, 'Unto thy seed will I give this land,' he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

He shall send his angel before thee, to direct and succeed thee in this enterprise. Compare 1 xod xiv 19, xxiii 20. Thou shalt take a wife unto my son from thence, I doubt not of the success. He might say so either by rational conjecture, both from the nature of the thing, and from the constant course of God's providence blessing him in all his concerns, or by particular assurance and inspiration from God.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

Thou shalt be clear from the obligation of this oath, and from the penalties of the violation of it.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels of the camels of his master, and departed, for all the goods of his master were in his hand, and he arose, and went to Mesopotamia, unto the city of Nahor.

The goods of his master were in his hand, i. e. in his power to take, without particular orders, what he thought fit and necessary, either for his own use, or for the promotion of the present business. The city of Nahor was Haran, by comparing Gen xxviii 10, xxi 4.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening: even the time that women go out to draw water.

12 And he said, 'O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.'

Or, *mercy*. He makes no mention of himself nor of the merits of his master, but he ascribes even temporal blessings, and much more eternal salvation, merely to God's mercy.

13 Behold, I stand here by the well of water, and the daughters of the men of the city come out to draw water.

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac, and thereby shall I know that thou hast shewed kindness unto my master.

That this was not a rash and vain fancy, but a special expectation and confidence wrought in him by God's Spirit, appears both by the eminent prudence and godliness of this pious man, and by the exact correspondency of the event with his prayer, and by parallel examples, as Judg vi 36, 1 Sam vi 7, xiv 8. She that thou hast appointed, Heb evidently pointed out, or exactly watched out, as a person meet for him.

15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

According to the manner of the first and purest ages of the world, wherein humility and diligence, not, as in this degeneration of the world, pomp and idleness, were the ornaments of that sex and age. See Gen xviii 6, ix 9, 18, 20, Exod ii 16, Prov xxxi 27.

16 And the damsel, which was very fair to look upon, a virgin, neither had any man known her, and she went down to the well, and filled her pitcher, and came up.

She was a virgin not only in title and show, but in truth, for no man had known her, i. e. corrupted her.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

She said, Drink, my lord, for his return showed him to be a person of more than ordinary quality.

19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

21 And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not.

The man wondered at her, i. e. at the wonderful providence of God, and the eminent answer of his prayer.

22 And it came to pass, as the camels had done drinking, that the man took a golden bangle of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold.

The man took, i. e. gave to her, (as that word of taking, or receiving, is oft used, as Gen xii 19, Exod xviii 12, xxi 25; Psal lxxviii 18, compared with Eph iv 8,) a

golden earring, so the word signifies, Gen xxxv 4, Exod xxxii 2, 3. Or, jewels for the forehead, which hung down from the forehead to the nose, or between the eyes. So the word is used, ver 47, Ezek xvi 12.

23 And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

And said, or, for he had said, for it is probable he inquired who she was before he gave her those presents.

24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

So she signifies that she was Nahor's daughter, not by his concubine but by his lawful and principal wife.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the Lord.

Giving thanks to God for his marvellous assistance hitherto, and begging the continuance of his presence and blessing.

27 And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren.

His mercy and his truth, i. e. who hath showed his mercy in promising, all manner of blessings and his truth in performing his promises at this day. Or, it is a figure called *hendyadis* for true mercy: q. d. he hath not only been kind to him in show and in words, but in deed and considerable effect. My master's brethren, i. e. my kinsmen as that word is commonly used as ver 48. Gen xiii 8, Mark iii 31, 32.

28 And the damsel ran, and told them of her mother's house these things.

Not of her father's house, either because her father was now dead and Bethuel who is hereafter mentioned, was not Laban's father but his brother so called, or because the women had distinct apartments in the houses, and she went first thither according to her custom.

29 ¶ And Rebekah had a brother, and his name was Laban: and Laban ran out into the man, unto the well.

30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man, and behold he stood by the camels at the well.

31 And he said, Come in, thou blessed of the Lord, wherefore standest thou without? for I have prepared the house, and room for the camels.

Come in thou blessed of the Lord, i. e. whom God hath so mercifully favoured and blessed.

32 ¶ And the man came into the house and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

Of which custom, see Gen xviii 1.

33 And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

34 And he said, I am Abraham's servant.

35 And the Lord hath blessed my master greatly, and he is become great

and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

i. e. Hath purposed and promised, and doth by me engage that he will give. Things are oft said to be done, in scripture language, when they will certainly and shortly be done.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell.

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The Lord, before whom I walk, will send his angel with thee, and prosper thy way, and thou shalt take a wife for my son of my kindred, and of my father's house.

Before whom I walk, in obedience to all his commands, and in hearty trust in his promises and gracious providence towards me and mine.

41 Then shalt thou be clear from this my oath, when thou comest to my kindred, and if they give not thee one, thou shalt be clear from my oath.

Clear from this my oath, Heb. from my curse, denounced against thee if thou shouldst violate this oath. The words *oath* and *curse* are sometimes indifferently used, because they commonly go together, and sometimes they are both expressed as Numb v 21.

42 And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go.

i. e. The design or course in which I am engaged, as the word *way* is frequently used.

43 Behold, I stand by the well of water, and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink,

44 And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed out for my master's son.

45 And before I had done speaking, in mine heart, behold, Rebekah came forth with her pitcher on her shoulder, and she went down unto the well, and drew water: and I said unto her, Let me drink: I pray thee.

46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

First he asks who she was, then he gives the gifts to her, which is the right order, and is here observed in the repetition, which was inverted in the first relation, ver 22, 23.

48 \* And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

49 And now if ye will deal kindly and truly with my master, tell me. and if not, tell me, that I may turn to the right hand, or to the left.

If you will show true kindness and real friendship to him in giving your daughter to his son, *tell me, and if not, tell me*, that I may look out a wife for him elsewhere. It is a proverbial expression, Numb xx 17, xxi 26, Deut ii 27.

50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

Laban is put first, either because this Bethuel was not his father, but his younger brother, as Josephus thinks, or because Laban was the chief manager of this business, to whom his father seems to have committed the care of his family, being himself unfit for it through age or infirmity. *The thing proceedeth from the LORD*, from God's counsel and special providence. Hereby it appears they had the knowledge and worship of the true God among them, though they added idols to him. We cannot without opposing God speak or act any thing which may hinder thy design, or thwart thy desire. Compare Gen xxxi 21, 29, 2 Sam vii 22.

51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

*Rebekah is before thee*, i. e. in thy power and disposal, as this phrase is taken, Gen xx 15, and elsewhere.

52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth.

53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

The precious fruits of the land from which he came, see Deut xxxiii 13, &c., or in general, other rare and excellent things. In those days men gave portions for their wives, as now they have portions with them.

54 And they did eat and drink, he and the men that were with him, and tarried all night, and they rose up in the morning, and he said, Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten, after that she shall go.

Others think a year, or at the least ten months, the word *days* being put for a year, as elsewhere. But it is very improbable that they would demand or expect such a thing from this man, whom they saw bent so much upon expedition.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

*I* understand her mind by her words, not so much concerning the marriage itself, in which she resigned up herself to the disposal of her parents and friends, and to which she had given an implicit consent by her accept-

ance of those presents which were made to her for that end, as concerning the hastiness of her departure.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

*Her nurse was Deborah*, by comparing chap xxxv 8. In this corrupt family, the mother and the nurse are two distinct persons, but in Abraham's pious family there was no such principle or practice. See Gen xxi 7.

60 And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

*Thou art our sister*, i. e. our near kinswoman, distance of place shall not alienate our affections from thee, but we shall still own thee as our sister, and, as far as we can, be ready to perform all the duties of brethren to thee.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well Lahai-roi, for he dwelt in the south country.

In the southern parts of Canaan as Gen xii 9, at Beer-sheba, whither it seems Abraham returned after Sarah's death.

63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

*To meditate*, to converse with God, and with himself, by pious and profitable thought and speculations, and fervent prayers, as for other things. Particularly for God's blessing upon this great affair, so his prayers are eminently answered. He chooseth a solitary place, wherein he might more freely attend upon God without any interruption or distraction, *in the field at the eventide*, that as he had begun the day with God, so he might close it with him, and commit himself to his protection. Compare Psal li 17.

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

As a testimony of her respect to him, whom by the servant she understood to be her lord and husband. Compare Josh xv 18, 1 Sam xxv 23.

65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself.

In token of modesty, reverence, and subjection. See Gen xx 16, 1 Cor xi 10.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife, and he loved her: and Isaac was comforted after his mother's death.

*Isaac brought her into his mother Sarah's tent*, partly to give her possession of it, and partly to consummate the marriage. Women then had their tents apart from men. See Gen xviii 10, xxiv 67, xxxi 33. *Isaac was comforted after his mother's death*, a sorrowful scene which he yet had retained, though she died three years before this time.

## CHAP XXV

Abraham's sons by Keturah, 1-4 Isaac inherits his father's estate, 5 Provision for the other sons, 6 Abraham's age, 7, death, 8, burial, 9, 10 God's blessing Isaac, 11 The posterity of Ishmael, 12-15 His age and death, 17 Their habitation, 18 The generations of Isaac, 19 His age when married, 20 He prays for children, God answers, 21 Two children struggle in the womb, Rebekah inquires of the Lord, 22 God gives the reason, 23 She delivered of twins, 24 The first-born red and hairy his name Esau, 25 His brother takes him by the heel, his name Jacob, 26 Isaac's age when they were born, 27 The eldest a cunning hunter, the other a plain man, 28 Isaac loves the eldest, Rebekah the youngest, 29 The eldest sells his birthright for red pottage, and is called Edom, 30-32 Confirms the sale by an oath, 33 Despoising his birthright 34

1853 THEN again Abraham took a wife, and her name was Keturah

After Sarah's death and Isaac's marriage Abraham took a wife, (a secondary wife or a concubine, as she is called, ver 6, and 1 Chron i 32) not from any inordinate lust, which his age and eminent grace may sufficiently evince, but from a desire of more children, and of accomplishing God's promise concerning the great multiplication of his seed. Keturah was a distinct person from Hagar, as appears from ver 6 and 12, and as it seems, of better quality and younger for Hagar was now eighty years old and not likely to be a mother of six children.

11 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah

Quest. How could Abraham being now about one hundred and forty years old have so many children when his body was decayed in his hundredth year? Answe. Because that renewed strength which was unimpaired by conferred upon him, did still in a great measure remain in him, being not a temporary action but a durable habit or power.

These persons were the heads of several people dwelling in Arabia and Syria where we shall find evident footsteps of their names amongst ancient geographers, only a little changed which could not be avoided in their translation into another language. Mahan the father of those Medians of whom we read Gen xxxv 5, Judg vi 2, Isa x 26. From Shuah Baldad seems to be descended Job ii 11.

3 And Jokshan begat Shoba and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian Ephah, and Ephraim, and Hameh, and Abidai, and Eldai. All these were the children of Keturah.

Ephah, of whom see Isa lx 6. From Ephraim some think Africa received its name.

5 ¶ And Abraham gave all that he had unto Isaac.

Which before he proposed and proposed to give, Gen xxiv 36 and now actually give, except that which is excepted in the following ver 6 and except the use and enjoyment of his estate during his own life.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet liveth, eastward, unto the east country.

The concubines Hagar and Keturah. Concubines are sometimes called wives as Gen xvi 1 Judg xiv 1-3, 29, but their children had no right to the inheritance. For though the children of Jacob's concubines did equally partake of the inheritance with the other children, that was done by Divine appointment and Jacob's voluntary act, and upon special reason, because of the vast inheritance promised, and afterwards given to them, which made it no loss but a great convenience and advantage to the children of

the chief wives to have their half-brethren, the sons of the concubines, seated so near to them. Sent them away from Isaac, partly, that the entire possession of that land might be reserved to the children of Isaac; and partly, lest nearness of relation joined with cohabitation or neighbourhood should beget a great familiarity between them, which by Isaac's seed were likely to be infected by their brethren, whose degeneration and apostasy Abraham might easily foresee from the evil inclinations of their own hearts, and God's exclusion of them from that covenant of grace and life which was the only effectual remedy against that powerful and universal corruption. Eastward, unto the east country, into Arabia, and other parts of Asia the Greater, which were situate eastward from the southern part of Canaan where Abraham now was, whence these people are oft called the children of the east, as Judg vi 3, vii 12, Job i 3.

7 And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people.

His soul was not required of him, as it was of that fool Luke xii 20; not forced from him by sharp and violent diseases, but was quietly, easily, and cheerfully yielded up by him into the hands of his merciful God and Father as the word intimates, in a good old age, good, both graciously, his heavy head being found in the way of righteousness, and naturally free from the manifold infirmities and calamities of old age. Of which see Eccl vii 1 &c Full of years, in the Hebrew it is only full, or satisfied, but you must understand, with days or years, as the phrase is fully expressed, Gen xxxv 29, 1 Chron xxiii 1, xxix 28, Job xlii 17. Jer vi 11. When he had lived as long as he desired being in some sort weary of life, and desirous to be dissolved, or full of all good, as the Chaldee renders it satisfied as it is said of Naphthali, Deut xxxiii 23, with favour and full with the blessing of the Lord upon himself and upon his children, he was gathered to his people, to his godly progenitors, the former patriarchs the congregation of the just in heaven, Heb xii 23, in regard of his soul for it cannot be meant of his body, which was not joined with them in the place of burial, as the phrase is, Isa xiv 20 but buried in a strange land, where only Sarah's body lay. And it is observed, that this phrase is used of none but good men of which the Jews were so fully persuaded, that from this very expression used concerning Ishmael here below, ver 17 they infer his repentance and salvation. See this phrase Gen xv 15, xlix 29, Numb xx 21, xxvii 13, Judg ii 10.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre.

Ishmael though banished from his father's house, lived in a place not very far from him, and as no doubt he received many favours from his father after his departure, which is implied here ver 6, though it be not mentioned elsewhere. So it is probable that he had a true respect and affection to his father, which he here expresseth.

10 The field which Abraham purchased of the sons of Heth there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac, and Isaac dwelt by the well of Beer-lahai-roi.

12 ¶ Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

They are here recorded as an evidence of God's faithfulness in fulfilling his promise made to Abraham, Gen xvi 10 xvii 20.

1 Chro  
1 28.

13 And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedai, and Ad-beel, and Midsam,

Nebajoth of whom see Isa. lx 7 From whom part of Arabia was called Nabathara. Of Kedai, see Psal. cxx 5, Isa. xxi 18, Jer. xlv 28, the father of those called Cedar, or Cedarom, in Arabia

14 And Mishma, and Dumah, and Maasa,

Dumah, from him Dumah, Isa. xxi. 11, of Dumatha, a place in Arabia, seems to have received its name Others make him the father of the Idumeans

1 Chron. 1  
30

15 Hadar, and Tema, Jetur, Naphish, and Kedemah

Tema gave his name to the city and country of Tema, or Teman, Job ii 11, vi 19, Jer. xlv 23 Jetur, the father of the Itureans, as may be gathered from 1 Chron. v 19

2 Ch. 17 30

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles: twelve princes according to their nations

1772

ver 6.

17 And these are the years of the life of Ishmael, an hundred and thirty and seven years and he gave up the ghost and died, and was gathered unto his people

1 Sam. 15.

18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria and he died in the presence of all his brethren

1 Ch. 12  
14

Before Egypt as thou goest toward Assyria, i. e. on that part or side of Egypt which leads to Assyria He died in the presence of all his brethren, his brethren surviving him, and being his neighbours, and therefore is they had conversation with him in the time of his life, so now they did him honour at his death But this translation and interpretation may seem improbable, 1 Because his death was related, ver 17, and would not be so presently repeated 2 Because the foregoing words in this verse speak not of his death, but of his dwelling, to which these words do very well agree For what we translated and he died is commonly rendered and he fell or it fell, and is most commonly used concerning a lot which by men's portions are designed and divided, 24 Lev. xvi 9, 10, Numb. xxviii 54, Josh. xvi 1, and so the sense may be, at fell, i. e. that country fell to him or his or he lay, or was stretched out, or posited himself, as the Hebrew word is used, Judg. vii 12, i. e. he dwelt in the presence of all his brethren, and so indeed his country lay between the children of Keturah on the east, and the children of Isaac and Israel on the west

Met. 1 2.

19 And these are the generations of Isaac, Abraham's son Abraham begat Isaac

1687

2 Ch. 22 23

1 Ch. 24 20

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian

Bethuel the Syrian of Padan-aram, either of the country of Syria, as it is called, Hos. xii 12, or rather, Padan of Syria, or, as the Septuagint and Chaldees render it, Mesopotamia of Syria For that Padan is the proper name of a place, may be gathered from Gen. xlviii 7, and it is so called from its situation between two rivers, for Padan signifies a pair or twofold

1 Chro  
1 28.

21 And Isaac intreated the Lord for his wife, because she was barren and the Lord was intreated of him, and Rebekah his wife conceived

He prayed, as the Hebrew word signifies, instantly or fervently, frequently and continually, for near twenty years together; for so long it was between their marriage and

the first child He was so much concerned because not only his comfort but the truth of God's promise, depended upon this mercy, and he knew very well that God's purpose and promise did not exclude but require the use of all convenient means for their accomplishment For his wife, or, in the presence of his wife, signifying that, besides their more secret devotions, they did oftentimes in a more solemn manner, and with united force, pray for this mercy wherein they were both equally concerned Or, even against his wife, noting that each of them did specially and apart entreat God for this mercy, so that there was a concurrence, if not in place, yet in design and action She was barren, as divers of those holy women that were progenitors of Christ have long been, that it might appear that that sacred stock was propagated more by the virtue of God's grace and promise than by the power of nature

22 And the children struggled together

within her, and she said, If it be so, why

am I thus? And she went to enquire of the Lord

1 Sam. 9  
8 & 10 22.

The children struggled, in a violent and extraordinary manner, which was likely to cause both pain and fear in her The sense may be either, 1 If it be thus with me, that there be two children contending and fighting within me, likely to destroy one the other, and both threatening my death why did I desire and pray for this as a great mercy? Or, why is it thus with me? why hath God dealt thus with me, to continue my life till it be a burden to me, and to give me conception which is so painful and hazardous? Or rather, 2 If God hath granted me my desire in the conception of a child, what means this disturbance and conflict within me, which threatens me with loss of the mercy before I enjoy it? For she seems not so much to murmur at it, as to wonder and to inquire about it is it here follows She went to enquire of the Lord, either immediately, by ardent prayers to God that he would reveal his mind to her herein, or mediately, by her father Abraham who lived fifteen years after this time, ver 7, or by some other godly patriarch yet surviving, by whom God used to manifest his will and counsels to others, when he thought fit

23 And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger

2 Sam. 8  
14  
1 Ch. 27 30  
Met. 1 9  
Rom. 9 12

The Lord spoke, either by inward inspiration, in a dream or vision, or by the ministry of an angel or prophet Two nations, i. e. the roots, hands, or parents of two distinct nations, one opposite to the other, the one blessed, the other cursed, namely, the Israelites and Edomites shall be separated, not only separated from thee, but one separated or greatly differing from the other in their frame of body, temper of mind, course of life, profession and practice of religion The elder, or, the greater, namely Esau, who was, as older, so of a stronger constitution of body, and of greater power and dignity in the world than Jacob, and Esau's posterity were great princes for a long time, when Jacob's seed were strangers in Canaan, slaves in Egypt and poor afflicted wanderers in the wilderness But, smiteth he, Esau and his shall not always be stronger and mightier than Jacob and his posterity, the tables shall be turned, and the children of Israel shall be uppermost and subdue the Edomites, which was literally accomplished in David's time, 2 Sam. viii 14, and afterwards, 2 Chron. xxv 11, 12, and after that by the Maccabees, but much more eminently in a spiritual sense under the gospel, when one of Jacob's children, even Jesus Christ, shall obtain the dominion, and shall rule the Edomites no less than other heathen nations with his iron rod, and make them serviceable any way or other to his glory, and to the felicity of his true Israel

24 And when her days to be delivered were fulfilled, behold, there were twins in her womb

25 And the first came out red, all over like an hairy garment, and they called his name Esau

1 Ch. 27 12  
10, 22.



*Red*, with red hair upon all the parts of his body. From him the Red Sea is supposed to receive its name, it being so called, as the heathen writers took it, from one who reigned in those parts, and was called Erythrae, or Erythrus, which signifies *red*, the same with Edom, or Esau. *Esau*, is *not* *not* perfect, not properly a child but rather a man as soon as he was born, having that hair upon him which in others was an evidence of manhood.

26 And after that came his brother out, and his hand took hold on Isaac's heel, and his name was called Jacob. *1637* Isaac was threescore years old when she bare him.

*Jacob*, is a supplanter, or one that taketh hold of or trippeth up his brother's heels. See Gen xxvii 36. *Isaac was threescore years old*. Thus God exercised his faith and patience twenty years, by comparing this with ver 20, ere he gave him the promised blessing.

27 And the boys grew and Esau was a cunning hunter, a man of the field, and Jacob was a plain man, dwelling in tents.

*Isau was a hunter* of wild beasts and afterwards an oppressor of men. Compare Gen x 9. This course of life was most suitable to his complexion, fierce and violent. *A man of the field*, one that delighted more in conversing abroad than at home, whose employment it was to pursue the beasts through fields and woods and mountains, who therefore chose a habitation fit for his purpose in Mount Seir. *4 plain men*, a sincere, honest and plain hearted man, or a just and perfect man as the word is used, Gen vi 9, dwelling in tents, quietly minding the management of his own domestic affairs, his lands and cattle, and giving no disturbance either to wild beasts or men.

28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

*Isaac loved Esau*, not simply nor chiefly because he pleased his palate, but because this was an evidence of his son's great piety and affection to him, that he would take such pains and incur such hazards to which that course of life exposed him, that he might please and serve his father. *But Rebekah loved Jacob* upon better grounds both because of his more pious and meek temper, and because of the oracle and promise of God.

29 ¶ And Jacob sold pottage and Esau came from the field, and he was faint.

30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage for I am faint: therefore was his name called Jacob.

*Red pottage*, red by the infusion of lentiles, or saffron, or some other things of that colour. The word is doubled in the Hebrew text to show how vehemently he desired it. *Edom*, which signifies *red*, as he was at first so called from the colour of his hair, so now that name was confirmed and given to him, fresh upon the occasion of it. He was rightly called *Edom*, or *red*, not only historically for his colour, but practically for this accident.

31 And Jacob said, Sell me this day thy birthright.

*1 e* Specially without delay. So this Hebrew word is used 1 Sam ii 16, ix 13 2 Chron xviii 4. The birthright then had divers important privileges, as 1. Dignity and authority over his brother, 1 Gen iv 7, xxvii 29, 37, xli 3 2. A double portion, Deut xxi 17, 1 Chron v 1 3. A special blessing from his father, Gen xxvii 4 4. The priesthood and chief government of the affairs of the church in his father's absence, or sickness, and after his death. Numb vii 16, 17, &c. 5. The first-born was a special type, both of Christ, who was to be a first-born; and of the church which is called God's first-born, 1 Esd iv 22, and of the great privileges of the church, particularly of adoption and eternal life. See Heb xii 23. And therefore he is justly called *profane*,

Heb xii 16, for slighting so sacred and glorious a privilege. *Quest 1* Could the birthright be lost? *Answer* Yes. See Gen iv 7; 1 Chron v 1. *Quest 2* Did Jacob sell in this matter? *Answer* No, because he tempted his brother to an act of profaneness and folly, and so was guilty of his sin. And though God had designed and promised this privilege to him, yet he should have waited till God had executed his promise in his own way, as David did till God gave him possession of Saul's kingdom, and not have anticipated God, and snatched it by an irregular act of his own, as Jeroboam did the kingdom from Rehoboam.

32 And Esau said, Behold, I am at the point to die, and what profit shall this birthright do to me?

*I am at the point to die*, not with famine, which could not consist with Isaac's plentiful estate and house, but by the perpetual hazards to which his course of life exposed him in the pursuit of wild beasts, and contending with other men. *What profit shall this birthright do to me?* by which he plainly sheweth that his care and affections reached no further than the present life.

33 And Jacob said, Swear to me this day, and he sware unto him and he sold his birthright unto Jacob.

Jacob acted subtly in this affair, he knew that delays were dangerous, and Esau's consideration, or second thoughts, might have spoiled his bargain, and therefore he requires haste, as in the sale, so in his oath, wherein he addeth another sin in hurrying his brother into an oath by precipitation, which neither his brother should have taken, nor Jacob should have advised him to take, without mature advice.

34 Then Jacob gave Esau bread and pottage of lentiles, and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Secure and impatient, without any remorse for his ingratitude to God, or the injury which he had done to him, and to all his posterity, he went his way, despising his birthright, preferring the present and momentary satisfaction of his lust and appetite before God's and his father's blessing, and all the glorious privileges of the birthright.

## CHAP XXVI

4 *famine in the land, Isaac goes to Gerar* 1 God directs him to abide there, and promises to be with him the covenant with Abraham also made with Isaac, 2-5. Through fear he denies Rebekah, 7. Abimelech, seeing Isaac and Rebekah together, concludes her to be his wife, charges him with it, he confesses it, 8, 9. Abimelech reproves him, charging his people not to touch them on pain of death, 10, 11. Isaac blessed with great plenty, 12-14. The Philistines envy him, stop his wells, 15; desire him to depart, 16. He removes to the valley of Gerar, 17. There he digs wells, but the herdsmen strive with him, about them, 18-21. He hath rest, 22, returns to Beer-sheba, 23. The Lord renews his covenant, 24. He calls on the name of the Lord, 25. Abimelech, convinced that the Lord was with Isaac, desires to make a covenant with him, 26-29. They make a feast, and swear to one another, 30, 31. Esau being forty years old, taketh to him wives of the Canaanites, 34. Isaac and Rebekah grieved hereat, 35.

AND there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

*Abimelech* is not he mentioned Gen xx 2, but most probably his son and successor, called by his father's name.

2 And the Lord appeared unto him, and said, Go not down into Egypt, dwell in the land which I shall tell thee of: *ch. 12. 1.*



to Egypt it seems Isaac intended to go, it being a very useful place, and being encouraged to do so by his father's example upon the same occasion. But God saw good reasons to forbid Isaac to go thither, which it is needless to inquire, and not difficult to conjecture.

Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father.

Unto thee, and unto thy seed, to thee to enjoy for thy present comfort and to them to possess as an inheritance. See the notes on Gen xiii 15, xv 18. I will perform the oath, &c. the promises confirmed by oath, Gen xxi 16 &c.

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed.

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Here was a covenant made between God and Abraham, and as, if Abraham had broken the condition of walking before God required on his part, God had been discharged from the promise made on his part, so contrarily, because Abraham performed his condition, God engaged himself to perform his promise to him, and to his seed. But as that promise and covenant was made by God of mere grace, as is evident and confessed, so the mercies promised and performed to him and his are so great and vast, that it is a needless thing to think they could be merited by so mean a compensation as Abraham's obedience, which was a debt but he owed to God, had there been no such covenant or promise made by God, and which also was an effect of God's grace to him and in him.

6 ¶ And Isaac dwelt in Gerar.

7 And the men of the place asked him of his wife, and he said, She is my sister for he feared to say, She is my wife, lest, said he, the men of the place should kill me for Rebekah, because she was fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac was sporting with Rebekah his wife.

Using more free and familiar carriage than became a brother and sister but such as was allowable between husband and wife. See Deut xxiv 5, Prov v 18, 19. But that this was not the conjugal act, may easily be gathered from the circumstances of the time and place, which was open to Abimelech's view, and therefore that was not consistent either with Isaac's modesty or with his prudence, because he would not have his thought to be his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

The heathens esteemed fornication either no sin, or a very little one, but adultery was heinous and formidable even among the heathens, and especially here, because it was fresh in memory how sorely God had punished Abimelech, and all his family, only for an intention of adultery, Gen xx. Note here, they take it for granted

that their ignorance had not been a sufficient excuse for their sin.

11 And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.

He that hurteth or oppresseth. So that word is used, ver 29. Josh ix 19; Psal. cv, 15; Zech ii 8, and being applied to a woman, it is used for the defiling or humbling of her, as Gen. xv 9; Prov. vi. 24.

12 Then Isaac sowed in that land, and received in the same year an hundredfold, and the Lord blessed him.

Isaac sowed in that land, either in the grounds which he had hired of the right owners, or in some grounds which lay neglected, and therefore were free to the first occupier, which was not strange in that age of the world, when the inhabitants of countries were not so numerous as afterward. An hundredfold, i. e. a hundred times as much as he sowed. The same degree of increase is intimated Matt xiii 8 and affirmed sometimes of other places by heathen writers, but then it was in a better soil and season than this was, for this was a time of famine or scarcity.

13 And the man waxed great, and went forward, and grew until he became very great.

14 For he had possession of flocks, and possession of herds, and great store of servants, and the Philistines envied him.

Great store of servants, or rather, of husbandry, as this word is elsewhere used, of corn-fields, vineyards, &c. for he is describing his riches, which then consisted in the two things here expressed, cattle and lands, which he diligently and successfully managed, ver 12.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us, for thou art much mightier than we.

Which breeds envy and jealousy, and fear among my subjects, and may occasion greater mischiefs, and therefore it is better that we should part friends, than by continuing together be turned into enemies.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father, for the Philistines had stopped them after the death of Abraham, and he called their names after the names by which his father had called them.

Though there might be a brook there, probably it was but little, and soon dried up. And Isaac digged those rather than new ones, partly to keep up his father's memory, and partly because he had most right to them, and others less cause of quarrel with him about them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is our's and he called the name of the well Esek, because they strove with him.

The water is ours, because digged in our soil, which was no good argument, because he digged it by their consent or permission at his own charge, and for his own use.

21 And they digged another well, and  
strove for that also and he called the  
name of it *That is,* // *Sitnah*

**That is,  
 hatred**

22 And he removed from thence, and  
dugged another well, and for that they  
strove not and he called the name of it  
|| Rehoboth, and he said, For now the  
LORD hath made room for us, and we shall  
be fruitful in the land

23 And he went up from thence to Beer-sheba

**When he lived before the famine drove him thence**

21 And the Lord appeared unto him  
the same night, and said, *I am the God*  
of Abraham thy father. *Is it not, for*  
*I am with thee, and will bless thee, and*  
*multiply thy seed for my servant Abra-*  
*ham & sake*

25 And he <sup>25</sup> builded an altar there, and  
called upon the name of the LORD, and  
pitched his tent there: and there Isaac's  
servants digged a well.

**26 ¶** Then Abimelech went to him from Gezer, and Ahuzzath one of his friends,

*Phicol* may be either, 1 The title of an officer, for the word signifies *the mouth of all*, or by whom all the people were to present their addresses to the king and receive the king's commands. Or, 2 The name of a man, and then the might be the son of him mentioned Gen. xxi 32, called by his father's name, as Abimelech was

27 And Isaac said unto them, Wherefore come ye to me, seeing <sup>h</sup>ye hate me, and have <sup>i</sup>sent me away from you?

28 And they said, ¶ We saw certainly that the LORD <sup>h</sup> was with thee and we said, Let there be now an oath betwixt us, <sup>i</sup> even betwixt us and thee, and let us make a covenant with thee.

29 † That thou wilt do us no hurt, as  
we have not touched thee, and as we have  
done unto thee nothing but good, and  
have sent thee away in peace <sup>1</sup>thou *art*  
now the bless'd of the LORD

We have not touched the Lord to wit so as to injure or hurt  
there, as we have ver 11 *Thou art now the blessed of the  
Lord, O P'ntee who art now the blessed of the Lord whom  
God hath enriched with great and innumerable blessings which  
we did not take away from thee as we could easily have  
done, but thou dost still enjoy them, and now art as thou  
wert amongst us, the blessed of the Lord* O, Seeing God  
hath blessed us, it will not become thee to curse us, or to  
bear any malice against us for that little unkindness which  
we expressed to thee O it may be a wish, if thou desirest  
this covenant with us to thou now the blessed of the Lord,  
we heartily wish thy blessings and prosperity may increase

30 "And he made them a feast, and they did eat and drink."

11 And they rose up betimes in the morning, and swore one to another and Isaac sent them away and they departed from him in peace.

*They rose up betimes* partly for the despatch of their journey and business, all *indulgence* than their minds were most vigorous, and sober and to perform so sacred in action as an oath was

32 And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water.

• 33 And he called it || Shobah \*there-  
fore the name of the city is || Beer-sheba  
unto this day \*

That is,  
an out,  
on the 21st.  
That is,  
the well of  
the out.

This name had been given before, either to ~~his~~ <sup>the</sup> or a neighbouring place, by Abraham, Gen. xxi. 31; but was now buried in oblivion, as his wells were; and the wells being revived, he revives and renews the name, which proved now a lasting name, ~~unto this day~~ <sup>unto this day</sup>, as here follows, which is not added Gen. xxi. 31, because then the name, though given by Abraham, was soon forgotten and neglected by others.

34 ¶ And Sam was forty years old  
when he took to wife Judith the daughter  
of Beeri the Hittite, and Bashemath the  
daughter of Elon the Hittite

Both *Hittites*, the worst of the Canaanites, *Ezek. xvi 3*; which, from his grandfather Abraham's severe charge, *Gen. xiv 3*, he must needs know would be highly displeasing both to God and to his parents. And as *Esaú* had several names, being called also *Idem* and *Ser*, so it seems these women and their parents had, by comparing this with *Gen. xxxvi 2*, which was usual in those times and places. Or *Esaú* had more wives than these.

35 Which were † a grief of mind unto <sup>q ch 27, 48</sup>  
Isaac and to Rebekah <sup>& 28, 1, 8</sup>  
<sup>† Heb</sup>

*bitterness of spirit*

Because to their idolatry and other wickedness they added obstinacy and incorrigibility, despising their persons and godly counsels, whereby they invited them to repentance.

## CHAP XXVII

1 Isaac being aged sends Esau for venison that he might eat thereof and bless him 1-4 Esau obays his father, 5 Rebekah hearing it tells Jacob, 6, 7 His comforter and advice to him to intercept the blessing 8-10 Jacob is afraid of a curse instead of a blessing 11 12 His mother encourageth him 13 He complies, puts on Esau's raiment, and the skins of the kids, goes with the venison his mother prepared Isaac eats of it and blesseth him 14-24 Esau brings the venison he had taken, 30, 31 Isaac is exceedingly surprised but confirms the blessing on Jacob, 32, 33 Esau weeps bitterly and prays for a blessing 34, expostulates with his father and obtains one, 36 40 Esau hates Jacob, 41 Rebekah hears of it, 42 She advises Jacob to go to her kindred, 43, 44 Complains of Esau's wiles to Isaac

AND it came to pass, that when Isaac was old, and \*his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son and he said unto him, Behold, *here am I*

Isaac was about one hundred and thirty-seven years old. He could not see, which was ordered by God's wise providence not only for the exercise of Isaac's patience, but also as a means to transfer Isaac's right to Jacob.

2 And he said, Behold now, I am old, <sup>¶ Prov 21</sup>  
I <sup>b</sup>know not the day of my death <sup>Jam 4. 14</sup>

3 \*Now therefore take, I pray thee, <sup>ch 23 27</sup>  
thy weapons, thy quiver and thy bow, <sup>28</sup>  
and go out to the field, and take me <sup>+Heb 20 26</sup>  
some venison.

*Thy quiver*, or, as the Chaldaee and Hebrew doctors render it, *thy sword*, a weapon no less necessary for a hunter of beasts than a bow

And make me savoury meat, such  
as I love, and bring it to me, that I may  
eat, that my soul may bless thee before  
I die

**Quest.** Why doth he require that he *may not* before he bless him? **Ans.** That being refreshed and delighted with the reward, his spirit might be more cheerful, and so the fitter for the giving of this prophetic benediction; for which reason also the prophet Elisha called for a minstrel ere he

1 ver-27  
 ch 45 9, 15  
 44 2  
 Dist 33 b

could utter his prophecy, 2 Kings in 15. 2. By the special direction of Divine Providence, that Esau's absence might give Jacob the advantage of getting the blessing. He speaks not here of a common and customary blessing, which parents may bestow upon any of their children as and when they please; but of the last, solemn, extraordinary, and prophetic benediction, whereby these holy patriarchs did by God's appointment, and with his concurrence, constitute one of their sons heir, not only of their inheritance, but of Abraham's covenant, and all the promises, both temporal and spiritual, belonging to it. As for the oracle delivered to Rebekah, which transferred this blessing upon Jacob, chap. xxv 23, either Isaac knew not of it, not being sufficiently informed thereof by Rebekah, or he did not thoroughly understand it, or he might apprehend that it was to be accomplished not in the persons of Esau and Jacob, but in their posterity, or at this time it was quite out of his mind, or he was induced to neglect it through his passionate affection to his son Esau.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death.

Before the Lord, solemnly, as in God's presence, in his name, and by his authority, and with his leave and favour, which I shall heartily pray for thee. So he signifies that this was more than an ordinary blessing which he now intended to give him.

8 Now therefore, my son, obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two kids of the goats, and I will make them savoury meat for thy father, such as he loveth.

It is observable, that as Jacob deceived his father by a kid, so his sons deceived him by the same creature, Gen. xxxvii 31-33. I will make them savoury meat, out of their most tender and delicate parts, wherewith it was not difficult to deceive Isaac, partly because of the likeness of the flesh, especially being altered by convenient sauce, and partly because the same old age which had dimmed Isaac's sight had also dulled his other senses.

10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man.

12 My father peradventure will feel me, and I shall seem to him as a deceiver, and I shall bring a curse upon me, and not a blessing.

I shall appear to him to be indeed a deceiver, one that abuseth his age and blindness. The particle *as* sometimes signifies not the likeness, but the truth of the thing, John i 14, 2 Cor in 18. I shall bring a curse upon me, which is due to every one that deceiveth the blind, Deut xxvii 18, especially his father, and especially in a religious concern, Jer. xlviii 10, Mal i 14, such as this was.

13 And his mother said unto him, Upon me be thy curse, my son, only obey my voice, and go fetch me them.

She saith so out of an assured confidence in the Divine oracle and promise.

14 And he went, and fetched, and brought them to his mother, and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son.

Esau, the sacerdotal garments which the eldest son wore in the administration of that office which belonged to him, or rather some other suit better than ordinary.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

Upon the two naked parts of his body, which were most likely to be discovered. As for his face, it is more than probable from his age, which was the same with Esau's chap. xxv 34, that nature had given him a covering like Esau's.

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father, and he said, Here am I, who art thou, my son?

19 And Jacob said unto his father, I am Esau thy firstborn, I have done according as thou badest me. I pray thee, sit and eat of my venison, that thy soul may bless me.

This cannot be excused, for it was a manifest untruth, and no less is all this following relation, though it pleased God graciously to pardon it, and notwithstanding these failings, to confer the blessing promised upon Jacob.

20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

22 And Jacob went near unto Isaac his father, and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

He discerned him not, because all his senses were not only dulled with age and infirmity, but also held by Divine Providence, as theirs, Luke xxiv 16, for the bringing about his own purpose, so that it is no wonder he was so grossly deceived in the whole business.

24 And he said, Art thou my very son Esau? And he said, I am.

25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat, and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

Which he did, either that he might more fully satisfy himself concerning the person, or rather as a mark of that special favour and affection wherewith he bestowing the blessing. Compare Gen. xlviii 10.

27 And he came near, and kissed him, and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed.

Which is full of odorous herbs and flowers, and fruits, and spices, with some of which Esau's garments

might be performed in the chest wherein they were laid, as the manner now is. These garments smelt not of the sheep-cots and stables, as Jacob's do, but of the fields, in which Esau is conversant.

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.

God give thee, or, will give; for it is both a prayer and a prophecy. He mentions the dew rather than the rain, because it was of more constant use and necessity in those parts than the rain, which fell considerably but twice in a year, the first being called the former and the other the latter rain. And under this and the following blessings, which are but temporal, are comprehended all manner of blessings, both spiritual, temporal and eternal according to the usage of that time and state of the church. The fatness of the earth a fat and fruitful land, which Canaan was, abounding with all sorts of precious fruits. Compare Deut viii 8, xxiii 13, 14.

29 Let people serve thee, and nations bow down to thee, be lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be every one that curseth thee, and blessed be he that blesseth thee.

Let thy mother's sons bow down to thee. How and when this was fulfilled, see on Gen xvi 23.

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may be refreshed.

That Esau did not come to his father till the meat was dressed, may be ascribed partly to his own choice, that he might come with more acceptance, and partly to Rebekah, who could easily find a his coming sooner by specious pretences and artifice.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born Esau.

33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison and brought it me, and I have eaten of all before thou comest, and have blessed him? yea, and he shall be blessed.

Esau was filled with astonishment and horror in consideration of Jacob's sin, and the sad disappointment and great misery of his beloved Esau and his own rashness and sin in suffering his fond affection towards him to carry him headlong into an opposition to the Divine oracle, Gen xvi 23, which now came to his remembrance, as appears by his titillation of Jacob's blessing. Who? where is he? a short speech, proceeding from a discomposed mind. Yea, and he shall be blessed, &c. This blessing though otherwise was intended by me and pronounced upon a mistake of the person shall and must rest upon the head of Jacob, and I neither can nor dare undertake to revoke and contradict God's appointment which now I more fully discern at this, which both thou and I and all men must fully acquiesce. And now I will bestow the blessing upon Jacob by faith, as it is expressed, Heb xi 20 which before, through misguided fancy and affection, he intended for Esau.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

He cried with a great and exceeding bitter cry, not for any sense of his former sin, in despising his birthright; but for grief at his great loss therein, because God would not suffer him to be perjured in keeping that birthright blessing which he had sold and sworn away. Bless me, even me also, O my father, &c. Then art my father no less than his, and therefore, as a child, I claim a share in thy blessing.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

Which was thine by the right of nature, and by custom of nations, and by my hearty desire and intention, as well as by thy own persuasion and opinion.

36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times. He took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

He puts a perverse construction upon Jacob's name, as if it belonged not to him so properly, because of the manner of his birth, as because of his falseness and deceitfulness, and his tripping up his brother's heels. He took away my birthright, a false accusation, Jacob did not take it deceitfully, but Esau sold it profanely.

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants, and with corn and wine have I sustained him and what shall I do now unto thee, my son?

The blessing of Abraham is not at my disposal, but God's who hath manifested his mind and will by my error, it cannot be divided into several hands, nor imparted to one, who, though my son, yet hath made himself unworthy of it.

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Isaac lifted up his voice, and wept.

Hast thou but one? By these words Esau manifests his pride and worldly mind, that he esteemed this blessing but as one among many others equal to it, and did not apprehend the true and peculiar excellency and absolute necessity of it, and that it was impossible for him or his posterity to be happy without an interest in this covenant and continuance in that church to which it was appropriated.

39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.

In a country comparatively fruitful and refreshed with convenient dews and showers. Observe that Esau seems to have the same blessing, which was before given to Jacob, Anselm. Though it may seem to be the same as to the fertility of the soil, in which divers other parts of the world did and do equal the land of Canaan, yet there is an observable difference in the manner of Isaac's expression. When he speaks of Esau, he only saith, Thy dwelling shall be the fatness, &c. But when he speaks to Jacob, he saith, God give thee, or shall give thee of the fatness, &c., which words being, as it may seem, purposely omitted concerning Esau, and emphatically expressed concerning Jacob, seem to intimate especially if compared with many other scriptures where that phrase is applied to good men, that Esau's fat soil was rather taken by himself than given by God, &c. If given by God to him, it was only by his general providence, by which he giveth food to all creatures, whereas Jacob's fat and fruitful soil was derived to him and his by God's special gift, as a token of his singular kindness, and pledge of greater blessings. 2. This is but one branch of the blessing; the other part, which concerns dignity and superiority, is expressly given to Jacob, ver 29, and denied to Esau, ver 40.

40 And by thy sword shalt thou live, and shalt serve thy brother, and shalt come to pass when thou shalt have

the dominion, that thou shalt break his yoke from off thy neck.

*By thy sword shalt thou live, by violence and rapine, in an undisciplined and military posture, warring others and forced to defend thyself. But this, as also the following language, spoken to Esau, was not fulfilled in him; but in his posterity the Edomites, whose history makes good this prophecy. Thus things spoken and promised to Abraham were fulfilled in his posterity, as Gen. xii. 3; xlii. 18. When thou shalt have the dominion, when thou shalt grow potent. Some render the words thus, When thou shalt have mourned or grieved, in the same word is used Psal. iv. 2, when thou hast mourned as long as I think fit.*

41 ¶ And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, "The days of mourning for my father are at hand; then will I slay my brother Jacob."

*Esau hated Jacob, and this hatred was hereditary, extending to their posterity also. See Ezek. xxxv. 5, Amos i. 11, Obad. 10. Esau said in his heart, within himself, although he could not contain it there, but declared his intentions to some of his confidants, by which means it came to Rebekah's ear.*

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

43 Now therefore, my son, obey my voice, and arise, flee thou to Laban my brother to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

*A few days, so she expected and intended, but was disappointed, for he tarried there twenty years.*

45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

*Of thee by Esau's bloody hands, and of Esau, who was likely to suffer death for his murder, either by the authority of the magistrate, as God commanded, Gen. ix. 6, or by the hand of God, who oftentimes supplies the magistratus defects in that particular, and in some extraordinary manner executes this vengeance. See Gen. iv. 11, 16, Acts xxviii. 4.*

46 And Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?"

*The daughters of Heth, Esau's wives, who were Hittites, Gen. xxvi. 34. Therefore let us, after the example of Abraham, send him to fetch a wife from his own kindred. This indeed was one reason, but the other she conceals from Isaac; thus prudently alleging several reasons, one to Jacob, and another, as it is probable, to Esau, and each most suitable to the person to whom she speaks.*

# CHAP. XXVIII

*Isaac calls Jacob, charges him not to marry a Canaanite, but one of his kindred in Padan-aram, 1, 2, confirms the blessing to him, 3, 4. Jacob obeys his father, and goes to Laban, 5. Being perceiving this, marries one of his kindred, but of Ishmael's family, 6-9. Jacob journeys towards Haran; as his way takes of the stones of the place for pillows, 10, 11, in a dream sees a ladder reaching from*

*heaven to heaven, angels ascending and descending on it, 12. The Lord standing above it, renews his covenant concerning Canaan and the promised seed, Gen. 13-15. Jacob awakes, acknowledges God's presence there, and is afraid, 16, 17. Goes up the stairs for a pillow, puts a stone for his pillow, the place Beth-el, 18; makes a vow to be the Lord's, if God will return him in peace, 20-24.*

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, "Thou shalt not take a wife of the daughters of Canaan."

*Isaac here confirmed his former blessing being now thoroughly sensible both of God's purpose, and of his own duty, wishing him also a prosperous and successful journey as the word is used, Josh. xxi. 7.*

2 "Arise, go to Padan-aram, to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of Laban thy mother's brother."

*The house of Bethuel. See Gen. xxi. 27, 28; xxi. 20.*

3 "And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people."

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land where thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob, and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

*Bethuel the Syrian. Object. He was no Syrian, but a Mesopotamian. Answer. Syria is sometimes largely taken, so it comprehends Mesopotamia, or Chaldaea, yet, Assyria, as appears from Isa. xxi. 11, Dan. ii. 4.*

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence, and that as he blessed him he gave him a charge, saying, "Thou shalt not take a wife of the daughters of Canaan;"

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram,

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had. Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

*Esau went unto Ishmael, either to his person, or rather to his family, called Ishmael by their father's name, as David is sometimes put for David's posterity, for Ishmael seems to have been dead before this, from Gen. xxi. 17 though that may possibly be a prolepsis, and then this may be Ishmael himself. Mahalath, called also Bashemath Gen. xxxvi. 3. He thought by this means to ingratiate himself with his father, and so to get another and a better blessing; but he takes no care to reconcile himself to God, nor observes his hand in the business. Besides, he minds one fault by committing another, and taking a third wife when he had one too many before, and her too he unlawfully fetcheth out of that stock which was begotten to bondage, and was utterly incapable of the inheritance. Naboth was Ishmael's eldest son, Gen. xxi. 13, who alone is here mentioned, either in the name of all the rest, whose sister she is by consanguinity supposed to be, or because perverture she and Nebajoth were Ishmael's children by the same mother, and the rest by another.*

10 ¶ And Jacob <sup>Gen 28. 12.</sup> went out from Beer-sheba, and went toward <sup>Gen 28. 12.</sup> Haran.

It is not strange that Jacob went alone, as it appears that he did from Gen xxxii 10, when his grandfather's servant was attended with a great retinue, Gen xiv, because attendance was then necessary to procure him reputation, and to obtain the consent of the virgin and her parents to so long a journey but here, as it was unnecessary, so it would have been troublesome and prejudicial, exposing him both to the envy and snarcs of his brother Esau, which by this private departure he did avoid Besides, God by his wise providence did so order this, and some other matters of the like nature, for the greater illustration of his care and kindness towards his children Add to this the great simplicity, humility and innocency of those times, if compared with ours, which made many things then usual which now would be ridiculous

11 And he lighted upon a certain place, and tarried there all night, because the sun was set, and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven and behold the angels of God ascending and descending on it

This ladder may be considered, either, 1. Literally, and so it represented to Jacob the providence of God, who, though he dwell in heaven, extends his care and government to the earth, and particularly makes use of the angels as ministering spirits for the good of his people And these angels do not appear idle, or standing still, but always in motion, either ascending to God to receive his commands, or descending to earth for the execution of them Which was a most reasonable vision for Jacob in his sad and sorrowful condition that he might see that though he was forsaken and persecuted by men, and forced to flee away secretly for fear of his life, yet he neither was, nor should be, neglected or forsaken by God in this whole journey Or 2. Mystically, and so it represents Christ, by whom heaven and earth are united, who is called the way to heaven, which this ladder was, who, as the Head of angels, is perpetually sending them forth either to God or from God to minister to the needs of salvation, Heb i 14 and this explanation or accommodation of this vision, is warranted by our Saviour himself, John i 51

13 And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac the land whereon thou liest, to thee will I give it, and to thy seed

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south and in thee and in thy seed shall all the families of the earth be blessed

15 The nations of the earth, is that word is used

15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee, until I have done that which I have spoken to thee of

Nor is it after, for so the word *will* is frequently used, as 2 Sam vi. 23, Matt i 25, so as to exclude the time following, but so as to include all the foregoing time, wherein the thing spoken, of might be most suspected or feared; as here the worst and most dangerous state in which Jacob was, or was like to be, was this time of his banishment from his country and kindred, against which he is therefore particularly armed and comforted in these words

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not

Surely the Lord is in this place, by his special and gracious presence, and the manifestation of his mind and will to me, and I little expected to meet with such a revelation out of my father's house, much less in this desert and solitary state and place, when I thought myself rejected by God, as well as abandoned by men

17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

How dreadful is this place, or venerable, both for the majesty of the Person present, and for the glorious manner of his discovery of himself The house of God, the habitation of God and of his holy angels

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it

As a monument of God's great kindness and gracious manifestation of himself to him, which might bring this mercy to his remembrance in his return, Gen xxi 13 This was an ancient practice among the patriarchs, Gen xxxv 14, but afterwards, upon the growing abuse of it among the heathens, it was forbidden by God, Lev xxvi 1, Dent vii 5, xii 3 The oil he brought with him either for food or medicine, or for the anointing of himself, as need required, and poured it upon the top of the stone as a token of his consecration thereof to this use to be a memorial of God's favour to him Oil was used in sacrifices, and in the consecration of persons and places, Exod xxv 25, 26, xl 9

19 And he called the name of that place Beth-el but the name of that city was called Luz at the first

Either of that city which was nearest to the field in which Jacob lay, or of that city which afterwards was built in or near to this place, and was known by the name of Bethel

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

Jacob vowed a vow, i. e. bound himself by a solemn promise or obligation Compare Gen xiv 24, Eccl i 4 If God will be with me He speaks not thus as if he doubted of the truth of God's promises, or would, like a mercenary person make a bargain with God, but rather supposeth that God will do this for him, as he had in effect promised ver 15, and thereupon obligeth himself to a grateful return to God for this mercy If God will be with me, &c. as he has just now assured me he will, or, Seeing God will be with me, &c. for the Hebrew *im* doth not always imply a doubt, but rather a supposition, and is oft rendered *seeing* that, as Exod xx 25. Numb xxxvi. 4, 1 Sam xv 17 Amos vii 2 And so the Greek particle answering to the Hebrew *im* is used, Matt vi 22; Luke xi 34 Bread, food convenient, as it is called, Prov xxx 8, which is oft signified by the name of bread See Gen ix 19

21 So that I come again to my father's house in peace, then shall the Lord be my God

I will publicly own him for my God, and the Saviour of men, and will establish his solemn worship, as it follows.

22 And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee.

God's house, i. e. a place where I will offer prayers and sacrifices to God; such places being commonly called God's houses, and God is oft said to dwell in them, in regard of his special presence there See Exod. xx. 24. Compare ver 17 of this chapter, and Gen. xxxv 1, 3, 7, I will surely give the tenth unto thee, to be laid out in thy service, and for sacrifices, and for the use and benefit of those who

of the custom, order, and agreement made amongst them-  
selves about it, will consent to wit, rightly, or we may not;  
as that word is used, Gen. xxxiv 14, xliii 32, alh. 26.

*Jacob comes to the well of Haran, 1-3; inquires of the shepherds concerning Laban, 4-8. They tell him Rachel, Laban's daughter, coming with the sheep, 9. Jacob goes near to her, waters the flock, 10; tells her who he was, 12. She tells of her father, who brings him to his house, hears what had happened to him, 13-14. They bargain that Jacob should serve seven years for Rachel, 15-19. He performs his service, and desires her to be given him, 20, 21. Laban makes a feast, and invites all the men of the place, 22; and puts Leah, his eldest daughter, in the room of Rachel, 23-26. Jacob obtains Rachel, promising other seven years' service, 27-30. Rachel is beloved and barren, Leah hated, and bears Reuben, Simeon, Levi, Judah, 31-35.*

Heb *Jacob* *lift up his feet*; which may note either the gesture of his body, that he went on foot, or the temper of his mind, that he went not sadly and unwillingly, drawing his legs after him, as we use to say, but readily and cheerfully, being encouraged by God's word *The land of the people of the east*, which lay eastward from Canaan, as Mesopotamia did.

*They, i e the people belonging to that place, watered, or, the flocks were watered, it is an impersonal speech. A great stone was upon the well's mouth, to preserve the water, which was scarce in those parts, and to keep it pure.*

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we. He calls them *my brethren*, partly in token of respect and affection, and partly because they were of the same nature and employment with himself.

6 And he said unto them, †<sup>b</sup> *Is* he well? And they said, *He is* well. and, behold, Rachel his daughter cometh with the sheep

+ Heb. yet the day is great

8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth: then we water the sheep.

Either because of the greatness of the stone, which they could not remove till more help came, or rather because

Having probably other shepherds under her, who did the messenger offices, whom she was to oversee.

Either with the assistance of others, or by himself, he being then strong and lusty, and putting forth all his might before Rachel.

*Jacob kissed Rachel*, as the custom of friends then was, both at their first meeting, as ver 13, Gen xxxii 4, Exod ix 27 xxxv 7 and at their departure as Ruth 1

Exod. iv 27, xviii 7, and at their departure, as Ruth i. 14, i Sam xiv 41, i Kings xix 20 *Wept* tears of joy, like those Gen xxxiii 4, at the gracious providence of God to him, which had brought him safe to his desired place, and so happily and strangely conducted him to that person and family which was so desirable and dear to him.

12 And Jacob told Rachel that he *was*  
'her father's brother, and that he *was* Gen. 29:10,  
24:14, 16  
Rebekah's son "and she ran and told Gen. 29:20  
her father

*Her father's brother*, his near kinsman, as that word is frequently used, as GEN viii 8, xxiv, 27

43 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that <sup>h</sup> he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

The tidings of Jacob, the report of his father's family, of the cause of his coming in so mean circumstances, of the occurrences in his journey, and of his providential meeting with Rachel at the well

14 And Laban said to him, 'Surely  
thou *art* my bone and my flesh. And he  
abode with him † the space of a month

*Thou art my bone and my flesh*, of the same <sup>days</sup> bone and flesh with myself, by our common grandfather Terah and therefore art justly dear to me, and with me thou shalt be in safety. See the same or like expression, Gen 11 23, Judg ix 2, 2 Sam xix 12, 13.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldst thou therefore serve me for nought? tell me, what *shall* thy wages *be*?

16 And Laban had two daughters the name of the elder *was* Leah, and the name of the younger *was* Rachel

17 Leah ~~was~~ tender eyed, but Rachel was beautiful and well favoured

<sup>A</sup> *Leah was tender-eyed; her eyes were soft and moist, and therefore unsightly.*

18 And Jacob loved Rachel; and said,  
 \* I will serve thee seven years for Rachel  
 thy younger daughter

See Gen xxxiv. 12, Exod xxi 17, 1 Sam xviii. 25,  
2 Sam iii 14, Hos. ii 2.

19 And Laban said, *It is better that I give her*



to thee, than that I should give her to another man: abide with me

An ambiguous and crafty answer, wherein he doth not directly grant his desire, but only insinuates it in such terms as might hide his design, which the event showed

20 And Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her

He speaks not of the time, which in such cases seems long, Prov xii 12, but of the service of that time, which seemed but little, and far below the worth of Rachel

21 ¶ And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her

Give me my wife, so she was by promise and contract; persons betrothed or espoused being oft called wives in Scripture, as Matt 1 18 20, Luke 1 5 My days are fulfilled, the seven years of service agreed upon, ver 18

22 And Laban gathered together all the men of the place, and made a feast

His kindred and neighbours, according to the custom, Gen Judg xiv 10, 11, John 1 1, 2 &c He gathered a great number together, both that the marriage might be more solemn and public, and that Jacob might be overawed by their presence and authority, and not dare to disannul the marriage, and reject Leah afterwards, which otherwise he might have done

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him, and he went in unto her

The occasion of the deceit was the custom of those times, which was to bring the bride to her husband in the dark, and with a veil upon her face see Gen xiv 65 And Leah being instructed by her father, and confederate with him in the deceit, was, doubtless, careful not to discover herself by speech, or any other way, to him

24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid

25 And it came to pass, that in the morning, behold, it was Leah, and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

Though Laban could not solidly answer the question, yet Jacob could do it, and had just cause to reflect upon his own former action of beguiling his father, for which God had now punished him in the same kind

26 And Laban said, It must not be so done in our country, to give the younger before the firstborn

This seems to be a false pretence, but if it had been true, custom is to give place to justice, by which he was obliged to perform his contract with him

27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years

Fulfil her week the seven days usually devoted to the feast and solemnity of marriage, as Judg xiv 12, 15, 17 And thus he desired that a week's cohabitation with Leah might (either knit his affections to her, or at least consist in the contract and marriage with her

28 And Jacob did so, and fulfilled her week, and he gave him Rachel his daughter to wife also

It was not so strange that Laban should give, as that Jacob should take, not only two wives but two sisters to wife, which seems to be against the law of nature, and was expressly forbidden by God afterward, Lev xviii 18 though it be also true that God might dispense with his own institution, or permit such things in the patriarchs upon special reasons, which are not to be drawn into example

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years

31 ¶ And when the Lord saw that Leah was hated, he opened her womb, but Rachel was barren

Leah was hated comparatively to Rachel, less loved slighted So that word is oft used, as Deut xxi 15, Matt vi 24, x 32, compared with Luke xiv 36; John xii 25 Thus variously God distributes his favours, that all may be contented and none despaired

32 And Leah conceived, and bare a son, and she called his name Reuben for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me

The Lord hath looked upon my affliction with an eye of pity and kindness, as that general phrase is oft understood

33 And she conceived again, and bare a son, and said, Because the Lord hath heard that I was hated, he hath therefore given me this son also and she called his name Simeon

The Lord hath heard, i e perceived or understood, hearing being oft put for understanding

34 And she conceived again, and bare a son, and said, Now this time will my husband be joined unto me, because I have born him three sons therefore was his name called Levi

This time will my husband be joined unto me in more sin cere and fervent affection

35 And she conceived again, and bare a son and she said, Now will I praise the Lord therefore she called his name Judah, and left bearing

Now will I praise the Lord more solemnly and continually, for otherwise she did praise and acknowledge God for the former mercies

## CHAP. XXX

Rachel being barren, envies her sister, impatiently desires children of Jacob, 1 He is angry, and reproves her 2 She gives him her handmaid Bilhah, who bears him Dan and Naphtali, 3-8 Leah ceasing to bear, gives Zilpah her maid to Jacob, 9 She bears him Gad and Asher 10-13 Reuben, Leah's son, finds mandrakes, and brings them to his mother, Rachel desires them, they bargain 14, 15 Jacob goes in to Leah, who conceives again and bears Issachar, Zebulun, and Dinah, 16-21 God remembers Rachel, she conceives and bears Joseph, 22-24 Jacob desires to return unto his own country with his wives and children, 25, 26 Laban denies his consent, having learnt by experience that God had blessed him for Jacob's sake, 27 They make a new contract, 28-30 Jacob's device, and the success of it, 31-43

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister, and said unto Jacob, Give me children, or else I die

A speech full of impetuosity, and bordering upon blasphemy, and striking at God himself through Jacob's side, for which therefore she afterwards smarted, dying by that very means whereby she hoped to prevent her death, and prolong her life, Gen xxxv 18

2 And Jacob's anger was kindled against Rachel, and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?

Jacob's anger was kindled against Rachel for the injury



done to himself, and especially for the sin against God, which case anger is not only lawful, but necessary. *Am I in God's stead?* It is God's prerogative to give children. See Gen. xvi. 2; 1 Sam. ii. 5, 6; Psal. cxlviii. 9; cxlviii. 2. **3** And she said, Behold 'my maid, go in unto her, 'and she shall bear upon my knees, 'that I may also 'have children by her.

*She shall bear upon my knees, an ellipse or short speech; She shall bear a child which may be laid upon my knees, or in my lap, which I may adopt and bring up as if it were my own.* See Gen. i. 23; Isa. lxi. 12. *Thou shalt also have children by her; for as servants, so their work and fruit, were not their own, but their masters'.*

**4** And she gave him Bilhah her handmaid 'to wife: and Jacob went in unto her.

**5** And Bilhah conceived, and bare Jacob a son.

**6** And Rachel said, God hath 'judged me, and hath also heard my voice, and hath given me a son. therefore called she his name || Dan.

*God hath judged me, pleaded my cause, or given sentence for me, as this phrase is oft taken.*

**7** And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

**8** And Rachel said, With †great wrestlings have I wrestled with my sister, and I have prevailed and she called his name || Naphtali.

*With great wrestlings, Heb. With wrestlings of God, either with great and hard wrestlings or strivings, or by wrestling with God in fervent prayer, and by God's grace and strength. I have prevailed, which was not true, for her sister exceeded her both in the number of her children, and in her property in them, being the fruit of her own womb, not of her handmaid's, as Rachel's were. Here is an instance, how partial judges most persons are in their own causes and concerns.*

**9** When Leah saw that she had left bearing, she took Zilpah her maid, and 'gave her Jacob to wife.

**10** And Zilpah Leah's maid bare Jacob a son.

**11** And Leah said, A troop cometh. and she called his name || Gad.

*A troop cometh, or, good luck cometh, my design hath well succeeded, a happy star hath shone upon me, and such a star in the opinion of astrologers is that of Jupiter, which by the Arabians is called Gad. This may well agree to Leah and her heathenish education, and the manners of the Chaldeans, who were much given to the study of the stars.*

**12** And Zilpah Leah's maid bare Jacob a second son.

**13** And Leah said, †Happy am I, for the daughters 'will call me blessed and she called his name || Asher.

*The daughters of men, i. e. women, as Prov. xxxi. 29, Cant. vi. 9.*

**14** ¶ And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, 'Give me, I pray thee, of thy son's mandrakes.

*Mandrakes the word is only found here and Cant. vi. 13; whence it appears that it is a plant or fruit of pleasant smell, such as the mandrake is said to be by Dioscorides and Levinus Lemnius, and by St. Austin upon his own experience. If it be said this was too early for mandrakes,*

*in the time, it being now but wheat-harvest; it may be replied, that fruits ripen much sooner in those hot countries than elsewhere, and that they are not here said to be ripe, but only to be gathered. Give me, I pray thee, of thy son's mandrakes, which she might desire, either because they were pleasant to her eye or taste, or because they were thought helpful to conception.*

**15** And she said unto her, 'Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

*Jacob either did equally divide the times between his two wives, or rather, had more estranged himself from Leah, and cohabited principally with Rachel, which occasioned the foregoing expostulation.*

**16** And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

*He ratified their agreement, that he might preserve peace and love amongst them.*

**17** And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

*God hearkened unto Leah, notwithstanding her many infirmities. Hence it appears that she was moved here in not by any inordinate lust, but by a desire of children.*

**18** And Leah said, God hath given me my hire, because I have given my maiden to my husband and she called his name || Issachar.

*Thus she mistakes the answer of her prayers for a recompence of her error.*

**19** And Leah conceived again, and bare Jacob the sixth son.

**20** And Leah said, God hath endued me with a good dowry, now will my husband dwell with me, because I have born him six sons and she called his name || Zebulun.

**21** And afterwards she bare a daughter, and called her name || Dinah.

**22** ¶ And God 'remembered Rachel, and God hearkened to her, and 'opened her womb.

**23** And she conceived, and bare a son, and said, God hath taken away 'my reproach.

*Barrenness was then accounted a great reproach, especially in that race, because it was a kind of curse when by such persons were excluded both from the first and general blessing of fructification given to all mankind (Gen. i. 28) and from the special blessing given to Abraham for the multiplication of his seed; and from all hopes of being the progenitors of the blessed Messias.*

**24** And she called his name || Joseph, and said, 'The Lord shall add to me another son.

**25** ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, 'Send me away, that I may go unto 'mine own place, and to my country.

*Canaan, which he calleth his country, in regard both of his former and long habitation in it, and of the right which he had to it by God's promise. see chap. xxi. 13.*

**26** Give me my wives and my children, for whom I have served thee, and let

me go for thou knowest my service which I have done thee

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry*, for I have learned by experience that the Lord hath blessed me for thy sake

28 And he said, Appoint me thy wages, and I will give it

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me

How carefully it was managed, and how greatly improved by my care and industry

30 For it was little which thou hadst before I came, and it is now increased unto a multitude, and the Lord hath blessed thee since my coming and now when shall I provide for mine own house also?

\* I or it was little comparatively to what now it is Since my coming, Heb at my foot, i e upon my coming, since my feet entered into thy house or, by my foot, i e by my ministry and labour, as this phrase is used, Deut xi 10 When shall I provide for mine own house also, according to my duty, which also is thy interest?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing if thou wilt do this thing for me, I will again feed and keep thy flock

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats and of such shall be my hire

*Speckled and spotted cattle*, which may seem to be thus distinguished, *speckled* with little spots, and *spotted* with greater spots or stains both of diverse colours from the rest of the body Or, the *speckled* may be the same with the *ring-straked*, by comparing this with ver 35 All the brown cattle, or black, or dark-coloured, for the Hebrew word signifies also great heat which produceth such a colour Of such shall be my hire, or, then shall be my hire and for this is as frequent in Scripture The sense is Then, when the speckled and spotted and brown are separated, and none but white remaining, my hire shall be of those white ones and that in such manner as is expressed in the following verse, all the white young ones shall be thine and the speckled and spotted, and brown which shall be brought forth by those white ones shall be mine.

33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me

When the cattle shall, contrary to their natural and usual course, bring forth young ones of a contrary colour to their own, it will hereby be evident that this is the work of God, who hereby pleads my righteous cause against a cruel and unjust master Or thus, When thou shalt accuse me of doing thee injury, I shall have this manifest and undeniable evidence of my righteousness or innocency, that I have no cattle but of that colour which is by agreement appropriated to me When it shall come for my hire before thy face, When it, i e my righteousness, shall come to, or upon my reward, i e when my righteousness shall appear in the very colour of that cattle which is allotted to me, for my reward or hire, before my face i e thou being present and diligently observing whether I have any cattle

of another colour But the Hebrew word *tabe* is also of the second person, and so the sense seems to be this, When thou shalt come upon my hire or reward, to wit, to observe and see whether I have any other cattle than what belongs to me. And so these words come in by way of parenthesis, and the following words, before my face, are to be joined to the former words, thus, so shall my righteousness answer for me in time to come (when thou shalt come upon my hire) before thy face This I prefer before the other, because the phrase of coming upon his hire seems more properly to agree to a person than to his righteousness.

34 And Laban said, Behold, I would it might be according to thy word

Laban yielded to the course of nature, whereby cattle usually bring forth their young of their own colour, and Jacob relied upon the providence of an Almighty God, and his gracious Father.

35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons

The he-goats that were ring-straked, which had lines or strakes like bands about them of diverse colours from the rest of their body Every one that had some white this word some is oft understood in other texts of Scripture and here it is so necessarily, as appears both from the thing itself, as it is related and from the phrase, for he saith not that was white, but that had white in it, to wit, mixed with other colours

36 And he set three days' journey betwixt himself and Jacob and Jacob fed the rest of Laban's flocks

Three days' journey, understood it of the journeying or travelling of sheep, not of men He did this lest either Jacob should mingle and exchange the sheep, or the sheep, by the contemplation of the diverse coloured ones, should bring forth others like to them

37 And Jacob took him rods of green poplar, and of the hazel and chestnut tree, and pilled white strakes in them, and made the white appear which was in the rods

Jacob took rods this he did by Divine appointment, as will appear in the sequel, which is sufficient for Jacob's justification Took rods of green poplar, and of the hazel and chestnut tree, either because these trees were next at hand or because he saw these in the Divine vision afterwards, mentioned and would exactly follow his pattern He made the white appear, by pulling off the rind which covered it

38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink

When by their refreshment and meeting together, they were most likely to generate and conceive

39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

The flocks conceived, Heb were kindled, i e inflamed or excited, and disposed to conceive, and this in a more than ordinary manner by the Divine disposal The event hath some foundation in nature, because of the great power of imagination, and there are diverse instances in many authors, both of women and of beasts, who either by the strong fancying, or by the actual and frequent contemplation, of some certain objects, have brought forth young ones exactly of the same colour and complexion, as one did an Ethiopian, &c. But the providence of God was the principal cause of this effect, without which the productions of that kind would neither have been so many nor so certain This policy of Jacob's could scarcely be excused from deceit and injustice, if it were not manifest that it was done by the direction and authority of the sovereign Lord of all

states, Gen xxxi 9, 11, &c., who may take these rods one, and give them to another, as it pleaseth him; who also observed Laban's injustice, and gave to Jacob no more than he abundantly deserved from Laban.

40 And Jacob did separate the lambs, and set the fates of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

Jacob did separate the lambs, such as were ring-straked and brown from the white, as it here follows. He caused the ring-straked and all the brown to go forward, and the white to follow them; that by the continued beholding of them in the time of their conjunction, they might have their colour more imprinted upon their fancies, and thereby convey it to their young ones. He put them not unto Laban's cattle, which he did upon the same reason, lest the constant beholding of them should make them bring forth the like, i. e. single-coloured ones.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

It is known that the cattle in those parts did conceive and bring forth twice in a year, at spring and in autumn, and it is supposed that the stronger here mentioned, are such as joined in the spring, and the feeble they that joined in autumn.

42 But when the cattle were feeble, he put them not in so the feebler were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maid-servants, and menservants, and camels, and asses.

### CHAP XXXI

*Jacob observing Laban's envy, on God's command and promise, with the consent of his wives, departs secretly, 1—21. Laban pursues him, God in a dream warns him not to treat Jacob ill, he overtakes him on Mount Gilead, taxes him sharply for his secret departure, and with stealing his gods, 21—30. Jacob excuses his departure, 31; denies the taking either gods or ought else that was Laban's, 32. Laban searches, but finds not, 33—35. Jacob is wroth, and rebukes him vehemently for all he had suffered from him, 36—41. He vows God as his defence in the day of his affliction, 42. They make a covenant, in which Laban obliges Jacob not to hurt his daughters, nor take other wives to them, 44—52. Jacob swears by the fear of Isaac, and offers sacrifices, 53, 54. Laban returns to his place, 55.*

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's, and of that which was our father's hath he gotten all this glory.

These riches, which are called glory, Gen xiv. 13; Psal cxix 169. Isa lxxvi 12, compared with Isa lx 6, because their possessors use to glory in them, and by them gain glory and esteem from others.

2. And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.

And this change of his countenance argued a change in his mind, and presaged some evil intentions in him towards Jacob.

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred, and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

Leah is first named here, as also Ruth iv 11, because she was his chief, and, by right, his first and only designated wife. In therefore it is observable, that in the enumeration of Jacob's wives and children, Gen xlii, Leah is only mentioned by her name, ver 15, but Rachel is called Jacob's wife, ver. 18, by way of eminency, and in a peculiar manner. In the field they might more freely discourse of their business, and without fear of interruption.

5 And said unto them, I see your fathers countenance, that it is not toward me as before, but the God of my father hath been with me.

Either, 1. Hath blessed me, hath stood constantly by me, when your father hath failed and deceived me. Or, 2. Hath appeared unto me, as ver 13.

6 And ye know that with all my power I have served your father.

With all my power, both of my mind and body, as I would have done for myself, as became a faithful servant to do.

7 And your father hath deceived me, and changed my wages ten times, but God suffered him not to hurt me.

Ten times, i. e. oftentimes, as that certain number is commonly used, as Lev xxvi 26, Numb xiv 22, 1 Sam, i 8, Job xix 3, &c.

8 If he said thus, The speckled shall be thy wages, then all the cattle bare speckled, and if he said thus, The ringstraked shall be thy hire, then bare all the cattle ringstraked.

All the cattle. All is here, as oft elsewhere, put for the greater or the better part, as appears from chap xxxi 1, 8. Or, for all that Jacob desired to be such. The ringstraked shall be thy hire, hence it appears that Laban through envy and covetousness did break his agreement made with Jacob, and altered it as he thought meet, and that Jacob patiently yielded to all such changes.

9 Thus God hath taken away the cattle of your father, and given them to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and griseled.

Were marked with spots, like hail in colour and proportion, as the word signifies.

11 And the angel of God spake unto me in a dream, saying, Jacob. And I said, Here am I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and griseled for I have seen all that Laban doeth unto thee.

13 I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me now arise, get thee out from this land, and return unto the land of thy kindred.

Where thou vowedst a vow unto me, of which see Gen xxviii 19, 20. And this God here mentions to show his acceptance of that action of Jacob's, his mindfulness even of the past and forgotten services of his people, and his purpose now to fulfil the promise there made to him.

14 And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house?

We can expect no further benefit from him, but deceit, and oppression, and injury, and there fore are willing to leave him. This was the fruit of his unnatural and unworthy

carriage to them, that it did eat out their natural affection to him

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

Are we not counted of him strangers? as if we had no more right to his estate than strangers. Instead of a good part of his estate, which by the law of God and nature belongs to us, 2 Cor xxi 14, wherewith he should have endowed us upon our marriage, he hath made sale of us for this fourteen years' hard service, seeking only his own, not our advantage. He hath not only withheld from us, but spent upon himself that money which he got by thy care and industry, whereof a considerable part was due in equity to us and to our children.

16 For all the riches which God hath taken from our father, that is ours, and our children & now thou, whatsoever God hath said unto thee, do

That is ours not only by God's special gift, but by the natural right which children have to a share in his estate, and upon the account of thy faithful and laborious service.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels,

18 And he carried away all his cattle and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep, and Rachel had stolen the <sup>†</sup>images that were her father's.

Quest 1. What were those *teraphim* or images? Answ. They were images made in the shape of men, 1 Sam xix 13. By which the Gentiles worshipped as subordinate gods, ver 30, 32 of this chapter, to which they committed the protection of their families. 1 Sam xix 13, which they used to consult about secret or future things, and from which they received answers about them. 1 Zech xxi 21. Zech xii 2. Of these see more Judg. xxi 5, xxi 11, 17, &c., Hos ii 1. And these idols Laban worshipped together with the true God. Quest 2. Why did Rachel steal them? Answ. Partly for her father by consulting them should discover their fault and the course which they took, and partly, because she intended yet to return a superstitious conceit of them as may be gathered from Gen xxxv 2. Others because they were pretty and precious things, made of silver and gold, which she took as a part of what was due to her, both as his daughter, and for her husband's service. Others that she might remove so great an occasion of her father's idleness and show him the vanity of such gods as might be stolen away.

20 And Jacob stole away <sup>†</sup>unawares to Laban in that he told him not that he fled.

Heb. *Stole away the heart of Laban* to wit his daughters, his cattle and his gods, upon which his heart was vehemently set as Michas by consulting them. But if this had been meant it had been imputed to Rachel and not to Jacob, who knew nothing of the gods. Or rather, *stole away from the heart, &c.*, i.e. Hebrew *chab* lying put for *mouth* as Gen iv 1, xlv 25. 1 King viii 13, compared with 2 Chron vi 33. Michas in 8, i.e. without the knowledge and consent of Laban, which sense is confirmed by the words next following and by ver 20, 27 and by the like use of the phrase 2 Sam xvi 1. Thus he fled because he knew Laban's selfish, and unrighteous, and cruel disposition, that he would always be a hindrance from departing either by fraudulent promises or by open force, nor suffer so great a diminution of that estate which he thought one time or other he might in good measure recover to himself.

21 So he fled with all that he had, and he rose up, and passed over the river, and set his face toward the mount Gilead.

The river Euphrates, which lay between Mesopotamia and Chaldaea, Gen. xv 18, which for its largeness and famousness is often called the *river* *eraphrati* ally, as Exod xxiii 31, Josh xxiv 2, 3, &c.

And set his face, i.e. resolutely directed his course. See Jer l 5, Luko ix 51, 53.

Mount Gilead, a very high and long mountain beyond Jordan, adjoining to the mountain of Lebanon, at the foot of which there was a large and fruitful country, which from the mountain received the name of Gilead, Dent. xxxiv 1, Jer vii 22, xlii 6. This mountain is here called Gilead by anticipation, as appears from ver. 48.

22 And it was told Laban on the third day that Jacob was fled.

That he heard of it no sooner must be ascribed to the great distance which Laban had put between his and Jacob's flocks, Gen. xxx 36, and to the care and art which Jacob used to prevent a sooner discovery.

23 And he took his brethren with him, and pursued after him seven days' journey, and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob <sup>†</sup>either good or bad.

Neither persuading him by flattering promises and cunning artifices, nor compelling him by threatenings, to return. For so these general words must be limited, as is evident from God's design in them, and from the following relation. So this is a synecdochical expression.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount, and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword?

By force and violence. A false accusation, for they freely consented, ver 11–16.

27 Wherefore didst thou flee away secretly, and <sup>†</sup>stealed away from me, and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing.

To kiss my sons and my daughters. As was usual at the parting of friends. See the note on Gen xxix 11. But indeed Jacob took the wisest course for the security of his person and estate, especially having the direction and protection of God in it.

29 It is in the power of my hand to do you hurt, but the God of your father spake unto me <sup>†</sup>vesternight, saying, Take thou heed that thou speak not to Jacob <sup>†</sup>either good or bad.

The God of your father, Isaac, or Abraham, by which he disowns him for his God, and tacitly reproacheth him with the novelty of his religion, which was first brought in by his father. Compare ver 54.

30 And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou <sup>†</sup>stolen my gods?

Laban could not be so senseless as to take those for true gods which could be stolen away; but he called them gods, because they were the means or representations whereby he worshipped his gods.

31 And Jacob answered and said to Laban, Because I was afraid, for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whosoever thou findest thy gods, let him not live before our brethren. See ch. 44.

thou discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them

*Let him not see.* I give my consent that he shall die by the hands of justice. A rash and inconsiderate sentence

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents, but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.

The men and women's tents were distinct and separate. See Gen. xxvii 2, xxv 67.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee, for the custom of women is upon me. And he searched, but found not the images.

*Quest.* How could that occasion hinder her from rising up to her father? *Ans.* 1. It might be attended in her, as it was and is in some other women, especially in those hot countries, with a great flux of blood, or with more than ordinary unwhimsy and sickness, and this Laban might know to be usual with her by former observation or information. 2. She offers this as a reason, not why she could not rise up to show a civility to him, but why she could not rise up from his feet, or from before him, as the words in the Hebrew sound, i. e. so as to give way to him that he might come and search there for the images, because men's trousers were anciently esteemed polluted, and to pollute the things which they touched or sat upon, as you may see by Lev. xv 19-22, which law though it were not yet given and written, yet that, as well as divers other ceremonial rites, might be enjoined by God, and observed by sober heathens at that time, especially by such as were akin to Abraham, as Laban and his family were, who by that means might easily come to the knowledge of such matters. • Add to this, one of the seven precepts given to the sons of Noah, was that of *covering nakedness*, which both Jewish and Christian writers take to be a very comprehensive expression, and to include all such things as have a natural turpitude in them, among which this is confessed to be one. And the words thus understood contain a solid and satisfactory reason why I than should not now come near her, nor search the things which she sat upon, which had been an unwhimsy and immodest thing.

36 ¶ And Jacob was wroth, and chode with Laban. And Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?

*With so much fury and violence*

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

38 Thus twenty years have I been with thee, thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

*They she-goats have not cast their young,* which thou owest in a great measure to my care and diligence in ordering them, and principally to God's blessing given to thee for my sake, by thy own confession, Gen. xxx 27.

39 That which was torn of beasts I brought not unto thee, I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

Which was unjust and unreasonable, except where it fell out through the shepherd's default. See Exod. xxii 13. *Quest.* How could Jacob pay these losses seeing he came empty from his father's house and got nothing by his service, for the first fourteen years, but his wives? *Ans.*

*Either,* 1. He had some supplies sent from his father, though it be not mentioned in this history. Or, 2. He might have some considerable allowances or privileges from Laban, out of which he could easily defray these charges, which because of his great care and watchfulness did but seldom happen. Or, 3. These losses were put to his account, to be satisfied by him as soon as he should be able to do it.

40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

Through my extraordinary thoughtfulness and care about thy cattle, especially in cases of danger.

41 Thus have I been twenty years in thy house, I served thee fourteen years for thy two daughters, and six years for thy cattle, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

*The fear of Isaac,* i. e. the God whom my father Isaac worshipped with reverence and godly fear, as appears by comparing ver. 53. The act is here put for the object, as it frequently is, and particularly God is called our fear, Isa. viii 13. And fear is one of God's names amongst the rabbins. He calls him not Isaac's God, but his fear, because Isaac was yet alive, and in the state of probation and served God with fear and trembling. See Gen. xxviii 33. The Jews observe, that God is not called the God of any particular person, as of Abraham, Isaac, and Jacob till after their death. *God hath seen my affliction,* with compassion and intention of good to me for it. God's seeing is oft used for his relieving and helping, as Gen. xvi 13, xxix 32, Exod. iii 7, 9. Or *hath showed or proved* it to wit, that *he hath seen,* &c. compare Gen. xx 6. Another way it is in Chasid of the pronoun, which is used as appears by comparing 1 K. x, x 7, with 2 Chron. i 10, and Psal. xli 9 with Jobn. i 18.

43 ¶ And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine, and what can I do this day unto these my daughters, and unto their children which they have born?

He pretends that to be an act of his natural affection and kindness which was indeed the effect of his fear.

44 Now therefore come thou, let us make a covenant, I and thou, and let it be for a witness between me and thee.

Both to our own consciences of our mutual obligations, and to God against either of us who shall break it, that he may severely punish us for it.

45 And Jacob took a stone, and set it up for a pillar.

In testimony of his compliance with Laban's proposal, and his entering into this covenant. See Exod. xxiv 1.

46 And Jacob said unto his brethren, Gather stones, and they took stones, and made an heap, and they did eat there upon the heap.

To wit, afterwards, ver. 51, though it be here mentioned by anticipation. *They did eat there upon the heap,* or rather by or beside the heap, as the Hebrew particle of is oft used too, as Psal. xxiii 2, xxxvii 7.

47 And Laban called it Jegar-sadutha, but Jacob called it Galeed.

Both names signify the same thing, a heap of witness, only Laban gives the name in the Syrian language, but Jacob, though he had been long conversant in Syria, and understood that language, yet he chose to give it in

Hebrew, which was both a secret renouncing of the Syrian manners and religion, together with their language, and an implicit profession of his conjunction with the Hebrews, as in their tongue so in their religion

<sup>Gen. 31:24</sup> 48 And Laban said, "This heap is a witness between me and thee this day. Therefore was the name of it called Gilead,"

<sup>Gen. 31:25</sup> 49 And <sup>Gen. 31:26</sup> Mizpah, for he said, The Lord watch between me and thee, when we are absent one from another

<sup>Gen. 31:27</sup> 50 If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us, see, God is witness betwixt me and thee

The curse is here understood as it commonly is, to maintain a greater reverence for oaths and to begot a greater dread of the curse belonging to the violators of it

<sup>Gen. 31:28</sup> No man is with us i.e. here is now no man with us, who when we are parted can witness and judge between us, and punish the transgressor. Or thus. Though now we have many with us witnesses of this agreement, yet shortly, when we shall be parted no man will be with us to observe and report our actions to the other or to do the injured person right

<sup>Gen. 31:29</sup> 51 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee

<sup>Gen. 31:30</sup> 52 This heap be witness, and this pillar be witness that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me for harm

<sup>Gen. 31:31</sup> 53 The God of Abraham, and the God of Nahor, the God of their father, be witness between us. And Jacob swore by the God of his father Isaac

The God of Nahor the God of their father. He joins idols with the true God, and secretly charges the religion of Jacob and Abraham with novelty and prefers his own as the most ancient religion. See Josh xxv 2. Whence we may learn that antiquity of itself is no certain argument of the true church or religion

<sup>Gen. 31:32</sup> 54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount

The Jacob offered sacrifice, either to give God thanks for the great mercies and discharges vouchsafed to him, or to beg God's blessing upon the present treaty, and upon their whole family. But it is not so probable that Jacob would choose that time for the offering of sacrifices when Laban was present whom he could neither honestly admit to them, nor conveniently exclude from them. And therefore, seeing the same Hebrew word signifies killing as well as sacrificing as appears from Num xxi 10. 1 Sam xxviii 24. 1 Kings ii 28. 2 Chron xvi 2 &c. I rather understand it of his killing of beasts in order to a feast which he made for his brethren when he called it is here follows to eat bread &c. under the phrase all meats are usually comprehended in Scripture as hath been already noted and will appear hereafter. And this practice was usual in those times, to confirm covenants as a feast. See Gen xxvi 30

<sup>Gen. 31:33</sup> 55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them, and Laban departed, and returned unto his place

## CHAP. XXXII

The angels of God met Jacob. II. He calls them God's host, and the place Mahanaim, &c. sends messengers to his brother Esau, 3-5. They return, and bring word

that Esau comes to meet him with four hundred men, 6. Jacob is afraid, divides his people and cattle into two bands, 7, gives orders concerning them, 8, prays to God in a very fervent and humble manner, 9-12, sends presents to his brother with directions; gets his wives and children over the ford by night, 13-23. Jacob wrestles with God, and prevails, is called Israel. God blesseth him, he inquires after God's name, calls the place Peniel. Jacob halts, 24-31. The Jews' observation in memorial of it, 32

AND Jacob went on his way, and the angels of God met him

In visible, human, and glorious shape, as they frequently appeared to the patriarchs

2 And when Jacob saw them, he said, This is God's host and he called the name of that place Mahanaim

God's host, so the angels are justly called for their great number, Dan vii 10, Luke ii 13, excellent order, mighty power, and for their use and service to God, and to his church, for whose protection they are sent. See 2 Kings vi 17, Psal xxiv 7. Mahanaim, i.e. two hosts, so called, either because the angels divided themselves into two companies, and placed themselves some before, others behind him, or some on each side of him, for his greater comfort and security, or because the angels made one host, and his family another

3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom

The land of Seir, of which see Gen xiv 6, xxvi 9, 20, 21, whither Esau had removed his habitation from Canaan partly out of discontent at his parents, partly as most convenient for his course of life, and principally by direction of Divine Providence that Canaan might be left free and clear for Jacob and his posterity. The land of Seir, the country of Edom, so that Seir and Edom either are one and the same place, or rather Seir was a part of Edom. Some say both names are put here for distinction. For they make two kinds of Edom, the one southward from Canaan, the other eastward and this latter they understood here, alleging that the other or southern was so remote from Mount Gilead, whence Jacob was now descending, that Jacob need not fear Esau at that distance nor send to him. But as that distinction seems to be without solid ground so this reason seems to have but little weight in it, both because though this history immediately follows his descent from Mount Gilead, yet it might be done some competent time after it, and because Jacob in his journey to those parts where his father Isaac lived, and whither he was going, was still drawing nearer and nearer to Esau

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau, Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now

My lord Esau, which title being but a civil respect commonly given in Scripture to such persons as have no authority nor superiority over them who use it, as Gen xxi 6, xxiv 18, Jacob doth not hereby renounce his right of primogeniture which was devolved upon him, nor return it to Esau. Nor if he did hereby acknowledge Esau his superior for the present, would this have been injurious to that right, because Jacob was not yet in actual possession of it for it was not to commence till his father's death, and indeed did more belong to his posterity than to his person and as to his person, did more respect his spiritual advantages than his worldly greatness. See Gen xxviii, 29. I have sojourned with Laban, and stayed there until now as a stranger and exile, and so a more proper object for thy pity than for thy envy

5 And I have oxen, and asses, flocks, and menservants, and I have sent to tell my lord, that I may find grace in thy sight

Yet in my exile God hath blessed me with a competency

of worldly goods, and therefore I am not likely to be either a burden to thee, or a disgrace to our family. *And I have sent to tell my lord, to acquaint him with my coming, and with the state of my affairs, that I may obtain pardon for my former errors, and thy favour and friendship for the future.*

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

Esau gave them but an imperfect and a doubtful answer, as appears from Jacob's fear, ver 7. He brought four hundred men with him, either as his usual guard, he being then a great man in those parts, or in ostentation of his power and greatness, in spite of all the injury which his father or brother did him, or because at first he designed mischief to Jacob, as may seem by his dismissing of his messengers without any testimony of his favour, though afterwards, upon Jacob's prayer, God changed his mind.

7 Then Jacob was greatly afraid and distressed and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands,

Notwithstanding the renewed promise of God, and the late apparition of angels, Jacob was greatly afraid, wherein he showed the weakness of his faith, to which God left him for his trial and exercise, and to quicken him to prayer, that so God might have more glory, and he more comfort in the mercy.

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

Either by flight, or because he supposed Esau's revenge would be satisfied with the first slaughter.

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee.

It is observable, that Jacob directs his prayers to God immediately, and not to the angels, though now, if ever, he had reason and obligation to do so from their visible apparition to him for his succour and comfort.

10 ¶ I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant, for with my staff I passed over this Jordan, and now I am become two bands.

The truth, which thou hast shewed unto thy servant, in fulfilling thy promises made to me, and much more am I unworthy of those further mercies which I am now about to beg of thee. Having nothing with me but my travelling staff for my support, I passed over this Jordan, or, that Jordan, either which I now see, as being at this time upon a high hill, or which my mind is set upon, as that river which I am going to repass, that I may go to my father, and to that good land which thou hast given to me and mine for ever, and now I am become two bands, or two troops, or companies, into which he had now divided his people and cattle, ver 7.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau for I fear him, lest he will come and smite me, and the mother with the children.

A proverbial speech, noting a total destruction. Compare Deute xxii 6, Hos x 14.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night;

and took of that which came to his hand

present for Esau his brother,

Either that which was in his hand and power, or rather, that which was nearest at hand, and most ready for him, because the approaching night, and his own great fear, gave him not leave to make so scrupulous a choice as otherwise he would have made.

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

16 And he delivered them into the hand of his servants, every drove by themselves, and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

That his gift might be represented to Esau with most advantage, and his mind might by little and little be sweetened towards him.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

18 Then thou shalt say, They be thy servant Jacob's, it is a present sent unto my lord Esau, and, behold, also he is behind us.

Coming to see thy face, and beg thy favour.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob is behind us. I or he said, I will appease him with the present that I goeth before me, and afterward I will see his face, peradventure he will accept of me.

I will appease him, Heb. I will ease or allay his anger, for the Hebrew word *panim* signifies both anger, as Psal. xxi 9, xxxiv 16, and face as every where, because a man's anger is most discernible in his face or countenance, Prov xxi 14. He will accept of me, Heb. will lift up my face or countenance, which now is dejected with the sense of his displeasure, compare Gen iv 6, or will accept of my person, as this phrase is oft used.

21 So went the present over before him, and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.

His eleven sons, and Dinah, though she be not here mentioned, as the women are oft omitted in Scripture, as being comprehended under the men. Passed over the ford Jabbok, which is here generally related but the time and manner of it is particularly described in the following verses. Of this ford Jabbok, see Numb xxi 24, Deut iii 16.

23 And he took them, and sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone, and there wrestled a man with him until the breaking of the day.

In some private place, it matters not on which side Jabbok, that he might more freely and argently pour out his soul unto God. There wrestled a man with him, an angel, yea the Angel of the covenant, the Son of God, as it is plain from ver 28, 30, Hos xli 3, 4 who did here as oft elsewhere, assume the shape and body of a man, that he might do this work, for this wrestling was real and corporeal in its nature, though it was also mystical and spiritual in its signification, as we shall see, and it was accompanied with an inward wrestling by ardent prayers joined with tears, Hos xli 4.



25 And when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint, as he wrestled with him

Not through impotency, but in design, the angel suffered himself to be conquered, to encourage Jacob's faith and hope against the approaching danger. The hollow of his thigh the joint of his hip-bone, or rather the hollow in which that joint was. The hollow of Jacob's thigh was out of joint, which was done that Jacob might see that it was not his own strength, but only God's grace, which got him this victory, and could give him the deliverance which he hoped for.

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

And he said, Let me go, he saith this partly to show the proving power of his prayer with God, and partly to quicken and encourage Jacob to persist in his conflict. Compare Exod xxxii 10, Deut ix 11. The day breaketh, and I am not willing, that there should be any spectators or witnesses of these things. I expect thou bless me with the blessing, which thou hast promised to Abraham and to me, among which one is protection in this hour of my danger. For Jacob now begin to think that it was no man, nor ordinary angel, that was with him, but God himself, as he saith ver 30.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God, and I with men, and hast prevailed.

No more Jacob, not Jacob only. See the like manner of exposition I Sim viii 7, Jer xxiii 7, John vii 16, I Cor i 17. Israel signifies a prince, or prelates with God, or a prince of God, a great prince and conqueror. Thou hast in some sort conquered both God in this conflict and men in him Esau, &c. and hast prevailed, or, and shalt prevail over Esau, of whom thou art afraid.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

Tell me, I pray thee, thy name, that I may give thee the honour due to it. Art thou a creature in which art thou the ever blessed God? Wherefore dost thou ask after my name? A question which comes in it both a kind of his request as Judge xii 17, 18, and a reproval of his curiosity. He blessed him there in an open and audible manner, which was a real answer to Jacob's question, and gave him to understand both his name and nature.

30 And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved.

That is, I have seen God face to face, not in his essence, for so no man ever saw God. John i 18, nor yet in a dream or vision, but in a most evident sensible familiar and friendly manifestation of himself. My life is preserved, I am now well assured of my safety from Esau whose approach threatened my life. Or he speaks of it with wonder, as others did, that he should see God and not be struck dead by the glory of his presence. Compare Gen xvi 13, Exod xx 19, Judge vi 22, 23, 24.

31 And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the snew which shrank, which is upon the hollow of the thigh, unto this day, because he touched the hollow of Jacob's thigh in the snew that shrank.

Not from any superstitious conceit about it, but only for a memorial of this admirable conflict, the blessed effects whereof even the future generations received.

## CHAP. XXXIII

Jacob sets his wives and children in the order they shall travel, 1, 2, meets his brother, has obedience to him, 3, Esau kindly embraces Jacob, 4. His wives and children present themselves to Esau, 7. Jacob offers a present to his brother, 8. He refuses it, 9. Jacob praises him, and he accepts, 10, 11. They part friendly 12—16. Esau returns to Seir, Jacob comes to Succoth, 17 from thence he goes to Shelem, where he buys a field for one hundred pieces of money, builds an altar, calls it El-elohe Israel, 18—20.

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.

Placing his best beloved in the last and safest place.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

He passed over before them, exposing himself to the first and greatest hazard for the security of his wives and children.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept.

5 And he lifted up his eyes, and saw the women and the children, and said, Who are these with thee? And he said, The children which God hath graciously given thy servant.

6 Then the handmaids came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves, and after came Joseph men and Rachel, and they bowed themselves.

8 And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord.

He knew his meaning before from the servants' mouths, but he asks, that he might both be more certainly informed of the truth, and have an occasion for a civil refusal of the gift.

9 And Esau said, I have enough, my brother, keep that thou hast unto thyself.

I neither need it for my use, nor desire it as a compensation for thy former injuries.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand, for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

For therefore I have seen thy face, or, for I therefore tender it unto thee, and humbly beg thy acceptance of it, because, for thus the Hebrew al-con is used, Numb. xiv 43, and elsewhere. As though I had seen the face of God. It is in a manner as pleasant a sight to me as the sight of God himself, because in thy reconciled face I see the face and favour of God thus manifested unto me.



1 Judg 1:15  
Gen 35:27  
2 Kings 5:16  
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11 Take, I pray thee, my blessing that is brought to thee: because God hath dealt graciously with me, and because I have <sup>†</sup>enough. And he urged him, and he took it.

Take, I pray thee, my blessing, this gift, which as I received from God's blessing, so I heartily give it to thee with my blessing and prayer, that God would abundantly bless it to thee. Gifts are oft called *blessings*, as Josh xv, 19, 1 Sam xiv 27, xxi 26.

• 12 And he said, Let us take our journey, and let us go, and I will go before thee.

Or rather, *beside thee*, so as to keep thee company, or to keep pace with thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

The children *are* tender, the eldest of them, Reuben, not being yet fourteen years old. The flocks and herds with young *are* with me, or, upon me, i.e. committed to my care, to be managed as their necessities require. See Isa xl 11.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according to <sup>†</sup>as the cattle that goeth before me and the children be able to endure, until I come unto my lord <sup>1</sup>unto Seir.

We do not read that Jacob did according to this promise or intimation go to Seir, either therefore he changed his first intentions for some weighty reasons, or upon warning from God, or he used this only as a pretence, which we should not too easily believe of so good a man, especially after such dangers and deliverances, or rather he did perform this promise, though the Scripture be silent of it, as it is of many other historical passages: and as it is here concerning Jacob's visiting of his father Isaac, which is not mentioned till ten years after this time, and yet it is utterly incredible that Jacob should be so near to his dear and worthy father for so long a time together, and not once give him a visit.

15 And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, <sup>†</sup>What needeth it? <sup>1</sup>Let me find grace in the sight of my lord.

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

Built him an house, which doubtless was some slight building, because he intended not to stay there.

18 ¶ And Jacob came to Shalem a city of Shchem, which is in the land of Canaan, when he came from Padan-aram, and pitched his tent before the city.

Shalem, most take it for the proper name of a place belonging to Shchem, as it here follows, called Salim, John iii 23, and Shchem or Sychar, John iv 5. But others take it for an appellative noun, and render the place thus, *As came safe or whole to the city of Shchem*, to note either that he was then cured of the lameness which the angel gave him, or rather, to note the good providence of God that had brought him safe in his person, family, and estate through all his dangers, first from Laban, then from Esau, till he came to this place, where it seems he intended to make his abode for a good while, had not the following misadventures obliged him to remove. Before the city, i.e. near to it, but not in it, for the convenience of his cattle.

19 And he bought a parcel of a field, where he had spread his tent, at the

hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

He bought a parcel of a field for his present possession and use, for the right which he had to it was only in reversion after the time that God had allotted for it.

The children of Hamor, i.e. subjects, called his children to note the duty which they owed to him, and the care and affection that he owed to them. Compare Numb xi 12.

An hundred pieces of money. The word is used only here and Josh xiv 32; Job xli, 11, and it may signify either lambs, given in way of exchange for it, or pieces of money, which seems more probable, both by comparing Acts vi 16 and because money was come into use in that place and time, Gen xii 12, 13, xxiii 16, xlvii 16, which were called lambs possibly from the figure of a lamb stamped upon it, as the Athenian money was called an *ox* for the like reason, and as we call a piece of gold a *Jacobus*, because the picture of that king is upon it.

20 And he erected there an altar, and called it El-elohe-Israel.

Or, called upon El-elohe-Israel, the participle to being redundant, as such pronouns oft are, as Gen xii 1, Josh xx 2.

## CHAP XXXIV

Dinah going forth to see the daughters of the country, is abused and defiled by Shechem, son of Hamor, 1, 2 who loves her, 3, desires to marry her, 4 Jacob hears it, 5 Hamor treats with Jacob and his sons 6-12 They answered him deceitfully making a condition that all the males of the Shechemites should be circumcised, 13-17 They and their citizens consent to it 18-23, are circumcised and when very surprised and murdered by Simeon and Levi, the city is plundered by Jacob's sons, the women and children are carried away captive 24-29 Jacob is exceedingly troubled and afraid, 30-31 justify themselves, 31.

AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

From her father's house into the city, out of curiosity, there being then as Josephus reports a great concourse of people to a feast. Thus she put herself out of her father's protection and mercy out of a vain humour exposed both herself and others to temptation, which was the worst, because it was amongst them that had no fear of God to restrain them from the most enormous crimes. She was then fourteen or fifteen years old.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

Perceiving her to be exceedingly enraged and perplexed at this horrid violence, he endeavours to appease and sweeten her, and to get her consent to marry him.

4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

He desires both his father's consent and assistance here in.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

Being unable to punish the delinquent, and not knowing what to do, he waits for his sons' coming and advice.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter, which thing ought not to be done.

*Gen 34:7*  
*Ex 11:21*  
*Josh 11:1*  
*Judg 10:6*  
*1 Sam 11:1*  
*12:12*  
*13:12*

*Because he had wrought folly, that is, wickedness, which howsoever virtuous men may sometimes esteem then wisdom, by the sentence of the all-wise God is accounted and commonly in Scripture called folly, as Deut xxii 21, Josh vii 15, Judg xix 24, xx 6, &c. In Israel, or against Israel, either, 1 Against the person and in or against the family of Israel a person near and dear to God, and highly honoured by him, and in covenant with God, who there fore esteems the injuries done to Israel as if they were done to himself. See Gen xii 3, 1 Exod xiii 22 Zech ii 8. Or 2 In or against the church of God which then was in a manner continued to that family, and which is oft called by the name of Israel. See Deut xxii 21, Josh vii 15. And Moses may here vary the phrase from what was used in Jacob's time to what was usual in his time, the sense being in both the same, and therefore not altered by such a change.*

Which thing ought not to be done, Heb shall not be done it should not, &c. But in the Hebrew language words of the future time oft signify duty and decency, as Mal i 6, ii 7.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

*Hamor communed with them, with Jacob's sons, to whom Jacob committed the business being himself oppressed with shame and grief and fear for his daughter. Your daughter the daughter of your family, or he thus speaketh to her brother, because they trafficked all in their father's name.*

9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us, and the land shall be before you, dwell and trade ye therein, and get you possessions therein.

*Before you is in your power to dwell where you please, and to have the same rights and privileges in it which we enjoy. See Gen xx 15. Get you possessions therein, or take possession in it, in any vacant part of it use it for pasture or tillage as you think good, and take the benefit to yourselves.*

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and ye shall say unto me I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

*Dowry to her for her portion, according to the ancient custom of men's buying their wives, of which see 1 Exod xxii 17 and oft to you either for reparation of the past injury, or in testimony of my respect to you, and desire of her, as Gen xxv 13.*

13 And the sons of Jacob answered Shechem and Hamor his father, deceitfully, and said, because he had defiled Dinah their sister.

*Deceitfully, pretending and promising marriages with them upon that condition which they never intended.*

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised, for that were a reproach unto us.

*There was no such law, not in force as the examples of Isaac and Jacob show, who married the daughters of uncircumcised persons, and therefore they do not here reject*

it as simply unlawful, but only as dishonourable, and reproachful.

15 But in this will we consent unto you. If ye will be as we be, that every male of you be circumcised.

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised, then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

*The gate of their city, the place where all public affairs were debated and concluded. See on Gen xxi 17, xxiii 10.*

21 These men are peaceable with us, therefore let them dwell in the land, and trade therein, for the land, behold, it is large enough for them, let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

23 Shall not then cattle and then substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us.

*Shall not then substance be ours? either for our use and benefit in the way of commerce and trade, or because they will descend to the issue of our children as well as theirs, or because we being more numerous and powerful than they can easily overcome them, and when we think meet, dispose all things to our own advantage. Thus they cover their private design with the specious show of public good.*

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city, and every male was circumcised, all that went out of the gate of his city.

*They yielded to circumcision partly in compliance with the young prince whom they either loved or feared, and partly for the prospect of their own advantage, for which men are frequently willing to expose themselves to great pains and hazards. All that went out of the gate of his city, all the citizens that went out of the gate, &c. in came in at the gate, as they are described Gen xxiii 10, Jer xxv 20. For when the chief persons had consented, they could easily persuade or overrule others to comply with them.*

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

*On the third day, when the pain and grief of wounds is the greatest, as physicians note, when they were sore, and therefore not well able to defend themselves, for circumcision caused great pain in children, which was the ground of that exclamation, Exod iv 25 much more in grown men. See Josh v 8. Simeon and Levi these two only are mentioned, because they were authors of the counsel and conductors of the rest in the execution, but it is probable, from ver 27, that most of their brethren were con-*

federate with them, and that they had a considerable number of their servants with them, who would be ready enough to revenge their masters' quarrel, and to punish so great a villany; but all that was done is justly ascribed to them two, as it is common for all writers to say this or that was done by such a captain or general, when in truth it was done by his soldiers. *Thinah's brethren*, so they were both by the father and mother, which made them more forward and zealous than the rest. *All the males*, such of them as were grown up, by comparing ver 29, for these or some of them, seem to have been the abettors of the injury against their sister and family. Their sin in this act was manifold, that they did it without sufficient authority, and against their father's mind, as appears from ver 30, and Gen xlix 6, which they well knew, and without all bounds, rashly, unjustly, and cruelly punished the innocent and the guilty together, and ushered in this fact with horrible deceit and lying, and that under pretence of friendship and show of religion.

26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

They are one of them, as oftentimes that which is done by one man is imputed to the whole body. See Josh vii 1, 11, 12, xxii 20, Matt ii 20. Or they impute Shechem's fact to all, either invidiously and cunningly to take off from themselves the reproach of this cruel action, or because they made themselves guilty of it, either by not discouraging and hindering that filthiness as far as they might, or by their being instrumental in it, or by their approbation of it and compliance in it.

28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field.

Thus they add to their cruelty theft and robbery which doubtless Jacob disowned when he brought the spoil home, and returned back both the surviving people and their goods though it be passed over in silence, as many other things are. See on Gen xxviii 14.

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

Either in the prince's house, or in their several houses, or within doors, as the word signifies.

30 And Jacob said to Simeon and Levi, 'Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites, and I being few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, I and my house.'

You have not only discomposed my mind, but perplexed my affairs, and brought me into such troubles and dangers as I am never likely to escape. You have made me odious to the inhabitants of the land, who will impute this perfidious and bloody fact to my contrivance. *Few in number*, Hebrew *men of number*, i. e. few, for such can easily be numbered. So this phrase is used Deut ii 27, xxxiii 6, opposite to which are *men without number*, 2 Chron xii 3. *They shall slay me* he could expect no other in human reason, and they were hindered from so doing only by the hand of the great God smiting them with terror, Gen xxxv 5.

31 And they said, Should he deal with our sister as with an harlot?

Shall we express no more resentment of this abominable abuse of our sister, than if she had been some common harlot, whose abuse no man either regardeth or revengeth? Thus they excuse one fault by committing another, and defend themselves by accusing their father of stupidity, and insensibleness of so great an indignity and injury.

## CHAP XXXV.

God commands Jacob to dwell at Beth-el, and build an altar there, 1. He commands his family to purge themselves from idols, and go to Beth-el, 2, 3. They obey, 4. He and they go thither, none pursuing them, the reason thereof, 5, 6. There he builds an altar, 7. The death and burial of Rebekah's nurse, 8. God appears to Jacob, confirms his name of Israel, renews the promises 9-13. For which he sets up a pillar pours oil thereon, and calls the place Beth-el, 14, 15. Going thence Rachel dies in labour of Benjamin, and is buried there, 16-20. Reuben commits incest in his father's house, 21. Jacob's sons' names, 22-26. Jacob visits his father Isaac, 27. His age, death, and burial, 28, 29.

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there, and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

This was a word in season to comfort his disquieted mind, and convey him to a safer place. Understand and pay thy vows there made in the time of thy distress, but not yet paid: whether it was Jacob's error to forget and neglect his former vows and promises, or whether he waited for a fit time or an admonition from God concerning the season of paying them.

2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments.

The strange gods, the idols which are so called here and Deut xxxi 16, xxxii 12. Josh xiv 20, because they were the gods of strange and foreign nations such as all were accounted who were not Israelites. *Quest* How came these to be and to continue so long in Jacob's house? *Ans* Father 1 By Rachel's means, who brought them from her father's house, which surely was not discovered till this time. Or, 2 By Leah, and by Jacob's two concubines, who might possibly bring such with them. Or, 3 By the means of Jacob's Canaan servants, who might secretly worship such gods, or having taken them from the Shechemites, they might keep them for their precious matter as gold and silver, though not for religious use. Like a good man, and a good master of a family he takes care not only for himself, but for all his family, to keep them from the exercise of a false religion, and to engage them as far as he can in the profession and practice of the true.

Compare Gen xviii 19, Josh xxiv 15. *Be clean*, cleanse yourselves by outward and ritual washing, as Exod xix 10, 11, which even then was in use, and especially by purging your hearts as well as hands from these idols which I perceive, to my sorrow some of you have still retained, and from your late detestable cruelty that you may be fit to approach to that God who hath now summoned me and you to make a solemn appearance before him. *Change your garments*, either by putting on new garments as 2 Sam xii 20, or by washing the old ones, as Exod xix 10, Lev xv 13. And these as well as other ceremonial institutions and practices were professions of their repentance, which consists in putting off the old man, and putting on the new, Eph ii 22.

3 And let us arise, and go up to Beth-el, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

He takes God's gracious promise, and the comfortable hope and assurance of God's favour to him, and care of him, impressed by God upon his mind and heart for an answer to his prayers, though he had then seen no success nor accomplishment of God's word to him.

4 And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their



and Isaac heard it. Now the sons of Jacob were twelve.

This was a horrid incest; for concubines were a sort of wives. See Gen. xxii 24, xxv 1. *Isaac heard it* and doubtless sorely resented it, both in Reuben, as appears from Gen. xlii 2, 4. Chap. v. 1, 2, and in Bilhah, whose bed without question he forsook upon it, as afterwards David did in the like case. See 2 Sam. xvi. 22, xxi. 3. Yet here is no mention of Jacob's reproof of it, nor any censure of Moses added to it; possibly to teach us, that we are not to approve of every fact which is mentioned in Scripture without censure, and that the misdeeds of professors of religion are rather to be silently bewailed than publicly reproached, lest religion should suffer by it. *The sons of Jacob were twelve* which were heads of the twelve tribes, therefore his daughter Dinah is not here mentioned, because she was not the head of a tribe.

23 The sons of Leah, <sup>Gen. 29. 31. 32.</sup> Reuben Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel, Joseph, and Benjamin. 25 And the sons of Bilhah, Rachel's handmaid, Dan, and Naphtali.

26 And the sons of Zilpah, Leah's handmaid, Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram.

All but Benjamin, who must in all reason be supposed to be excepted here, because he is said to be born elsewhere, above, ver. 15. But it is a usual synecdoche, whereby that is ascribed to all in gross which belongs to the greatest part. See Gen. xv. 13, xlv. 15, Exod. xii. 40, Judg. ix. 40, John x. 21, 1 Cor. xv. 5.

27 And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.

Jacob came, either with his wives and children, and estate, to dwell with Isaac, or rather in person, to visit his sick and dying father, for otherwise Jacob having been ten years near his father, no doubt he had oft visited him and carried his wives and children thither, though Scripture be silent in this particular: but they could not live together because of the greatness of their estates, as it happened with others. See Gen. xiii. 6, xxxvi. 7.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

Was gathered unto his people, either to the society of the dead, or to the congregation of the just. See Gen. x. 15, xxy. 8.

## CHAP XXXVI.

*Esau's wives and children born in Canaan, 1—5. They remove from Jacob to Seir, the reason, 6—8. His posterity, 9—12: as also that of Seir the Horite, 20, among whom is Anah, who first found out mules in the wilderness, 24. His children, 25—30. A catalogue of kings and princes in Edom, 31—43.*

NOW these are the generations of Esau, who is Edom.

They are here mentioned partly to show the effect of his father's blessing chap. xxvii. 39, partly that the Israelites might be admonished to treat the Edonites like brethren, and not to invade their land. See Deut. xxiii. 7.

2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite.

In this account be understood, that Gen. xxvi. 34, we shall find some difficulties, which yet admitting an easy reconciliation. If these things be considered 1. That it is very singular, and confessed by all, that the same persons are oft called by several names. 2. That the names of some persons are in Scripture given to others, because of a great resemblance between them. Upon which account the parents of the Israelites are called Amorites and Hittites, Esau. xvi. 3; and the governors of Jerusalem are called the rulers of Edom and Gomorrah, Isa. i. 10. and John the Baptist is called Elias, Matt. xiii. 12. 3. That the same men are oft times denominated from several countries, as Christ is noted to have a threefold country in Scripture: Bethlehem by his birth, Nazareth by his education, and Capernaum by his much residence and preaching there. 4. That the same names are sometimes common to men and women. 5. That persons are called the children, not only of their immediate parents, but of their grandparents, and of those who adopted them. These things premised, the seeming contradictions objected by infidels do vanish. She who was properly called Judith, chap. xxi. is here called Aholibamah, a name which seems to be given her either by Isaac or by Moses, from her settledness in her idolatrous courses. And Adah was also called Bashemath chap. xxi. and Mahalath, Ishmael's daughter, was called Bashemath either because in her principles and manners she resembled Esau's other wife so called, or to show that Isaac's marriage to a third wife was no less opprobrious to him and displeasing to his parents than the former Anah, a man, and the son of Zibeon, as appears from ver. 24 called here a Hivite is called Ben the Hittite, chap. xxi. either because those two people were mixed together in habitation and by marriage, or because the one people was larger than the other, and comprehended under their name, or because he was a Hivite by birth, a Hittite by habitation or incorporation with them. Hence also we may learn how Aholibamah here comes to be the daughter both of Anah and of Zibeon, the one being either the natural or proper father, and the other either the grandfather, or father by adoption.

3 And Adah Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to Esau Eliphaz, and Bashemath bare Reuel.

Eliphaz, the progenitor of that Eliphaz, Job ii. 11. Reuel the father of Ichabod. See Exod. ii. 18, Num. x. 29.

5 And Aholibamah bare Jeshu, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan.

He had also daughters, ver. 6, though their names be not here mentioned.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his herds, and all his substance, which he had got in the land of Canaan, and went into the country from the face of his brother Jacob.

Quest. 1. Why went he thither? Answer. Partly by his own choice, that wild and mountainous country being very commodious for hunting, to which he wholly addicted himself, partly by his wife's persuasions, who were both utterlyaverse from cohabitation with Isaac or Jacob, and strongly inclined to their own country, but principally from the secret conduct of Divine Providence, thus accomplishing his promises. See Josh. xiv. 4; Mal. i. 3. Quest. 2. Why went he thither? Answer. He went thither before this time in discontent at his parents, and dwell in Seir before Jacob's return to Canaan, as appears from Gen. xxvii. 3, xxxiii. 14, 16; yet so as he came sometimes to Canaan, and to his father's house, and did not quit his interest in his father's estate. But when his father was dead, and Jacob and he agreed about the partition of the estate, he did totally and finally forsake Canaan, partly for the reason here following, partly for the other reasons now alleged; and partly, to avoid all occasion both of communication and contention with his brother. From the face of his brother

*Isaac, i. e. further up into the country, or, into an other country, as the Chaldee renders it, namely, into Seir, the word another being supplied. At that time too hold a supplement, the place may be rendered thus, he went into a land distant or remote from the face of his brother, who he supplimented, had and is implied in the word *supra*, from the face, or thus he went out of the land, for so the Hebrew preposition *el* is sometimes used for men, which signifies off, or out of an apposite; by comparing 1 Kings viii 30, with 2 Chron vi 21, 1-7 has 20, Rom xi 20, Judg xvii 2, 2 Chron i 13, and many other places.*

17 ¶ And then riches were more than that they might dwell together, and the land wherein they were strangers could not bear them because of their cattle

Which words contain the reason why that land which was large and fruitful could not bear them, because they were not entire possessors of it but only sojourners in it, and therefore must take the owners' levings, which were not sufficient for both of them and their numerous families

18 ¶ Thus dwelt Esau in mount Seir Esau is Edom

This seems to be mentioned by the Holy Ghost by way of contempt or reproach, this is he who sold his birthright for a mess of red pottage, and therefore was called *Edom* or *red*

19 ¶ And these are the generations of Esau the father of the Edomites in mount Seir

20 These are the names of Esau's sons, Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau

21 And the sons of Eliphaz were Teman, Omai, Zepho, and Gatam, and Kenaz

22 And Timna was concubine to Eliphaz Esau's son, and she bare to Eliphaz Amalek these were the sons of Adah Esau's wife

23 And these are the sons of Reuel, Nahath, and Zerah, Shammah, and Mizzah these were the sons of Bashemath Esau's wife

24 ¶ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibion, Esau's wife and she bare to Esau Jeush, and Jaalam, and Korah

25 ¶ These were dukes of the sons of Esau the sons of Eliphaz the firstborn son of Esau, duke Teman, duke Omai, duke Zepho, duke Kenaz,

These were dukes princes or heads of their several families and little principalities according to the manner of those times who ruled their dominions, either severally each his own, or jointly, by common advice, or it may be under one chief prince their superior either in title or in power. And in this division Eliphaz as he was Esau's first born, so he had more than a double portion his 14 sons being made dukes, as Esau's name duke sons were. Compare 1 Chron v 1

26 Duke Korah, duke Gatam, and duke Amalek these are the dukes that came of Eliphaz in the land of Edom, these were the sons of Adah

Korah is not mentioned among the sons of Eliphaz, and therefore is thought to be his grandson. There is another Korah, ver 14, 18

27 ¶ And these are the sons of Reuel Esau's son, duke Nahath, duke Zerah, duke Shammah, duke Mizzah these are the dukes that came of Reuel in the land of Edom these are the sons of Bashemath Esau's wife,

18 ¶ And these are the sons of Aholibamah Esau's wife, duke Jeush, duke Jaalam, duke Korah these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife.

19 These are the sons of Esau, who is Edom, and these are their dukes.

20 ¶ These are the sons of Seir the Horite, who inhabited the land, Lotan, and Shobal, and Zabeon, and Anah,

The sons of Seir are here mentioned, partly because of their alliance with Esau's family, ver 2, 20, 22, 24, 25, and partly because the government was translated from him to Esau's family. Who inhabited the land, and ruled there, till Esau and his posterity drove them out, Deut ii 12, 22

21 And Dishon, and Ezer, and Dishan these are the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and Hemdan, and Lotan's sister was Timna

23 And the children of Shobal were these, Alvan, and Manahath, and Ebal, Shapho, and Onam

24 And these are the children of Zabeon, both Ajah, and Anah this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father

Mules, so most understand the word *Jemim* which is no where else used and give this sense of it, that he found out the way of the generation of mules by the copulation of a horse and a man. Others render it *waters*, that he found out some springs of water, which in those hot countries were rare and precious, or *hot waters*, some hot and medicinal springs. But the Chaldee renders it *giants* and the Samaritan version *Emims*, a sort of giants mentioned Deut ii 10 11, who also were neighbours to the Horites as is spoken of, as appears from Gen xiv 5, 6, and therefore might, according to the manner of those times make inroads one upon another. So *Jemim* is put for *Emim*, either by an apocope of the first letter or by the change of the Hebrew letter *Jod* into *Aleph*, both which are frequent among the Hebrews. And the sense is, that Anah the Horite found out the *Emims*, that is, he met with them, or came upon them suddenly, and smote them. In this sense the word *finding* is oft used, as Judg i 5 1 Sam xxi 3, Psal xxi 8, Isa x 10

25 And the children of Anah were these, Dishon, and Aholibamah the daughter of Anah

The children, Heb *sons*, though but one son be mentioned. Either then he had other sons not here expressed, or the plural number is put for the singular, as Gen xxv 7

26 And these are the children of Dishon, Hemdan, and Eshban, and Ithrah, and Cheran

27 The children of Ezer are these, Bilhan, and Zaavan, and Akan

28 The children of Dishan are these, Uz, and Aran

29 These are the dukes that came of the Horites, duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan these are the dukes that came of Hori, among their dukes in the land of Seir.

Among other dukes which were in that country. Or, according to their dukedoms or principalities, the word *duke* being here put for *dukeedom*, as the word *king* is put for *kingdom*, Isa xxiii 15; Dan vii 17

31 ¶ And these are the kings that reigned in the land of Edom, before

there reigned any king over the children of Israel.

He speaks of the posterity of Esau, who after they had subdued the Horites, erected a kingdom there.

How glorious was triumph How, say they, could Moses write this, when as yet there was no king in Israel? *Answer*

1 The word may be taken for any chief governor, in which sense the title of king is given to Moses, Deut xxiii 5, and to the judges, Judg xii 6, and to others who were not kings, properly so called, Psal cxix 46, Luke xxii 25; Acts ix 15 &c. *Answer* 2 Moses might well say thus, because he did by the Spirit of prophecy foresee, and therefore could foretell, that the Israelites would have a king, as appears from Deut xvi 14, 15. *Answer* 3 This, with other clauses of the same nature, might be inserted afterwards by some holy and inspired man of God as it is confessed that part of the last chapter of Deuteronomy was

32 And Bela the son of Beor reigned in Edom and the name of his city was Dinhabah

Where he was born or dwelt, and so in the rest The diversity of their cities makes it probable, that these kings had not their power by succession, but either by election, or by usurpation, according to Isaac's prophecy of him, Gen xxvii 40, *By thy sword thou shalt live*

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead

34 And Jobab died, and Husham of the land of Temani reigned in his stead

Of which land, see Jer xlix 7 20, so called either from the city Teman, or from Teman the son of Eliphaz, ver 11 Or, of the south country, as the ancient translations render it.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead and the name of his city was Avith

36 And Hadad died, and Samlah of Masrekah reigned in his stead

37 And Samlah died, and Saul of Rehoboth by the river reigned in his stead

The river, either Euphrates, or a branch of it, called Chabrus, by which there is even at this day a city called Rahabath-anah, i. e. King's Rahabath as the learned observe, or some other river of note in those times and parts.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead and the name of his city was Pau, and his wife's name was Melchabel, the daughter of Matred of Matred, the daughter of Mezahab

Either Matred was the father, and Mezahab the mother, or Matred was the mother, and Mezahab the grandmother

40 And these are the names of the dukes that came of Esau, according to their families, after their places, by their names, duke Tunnah, duke Alvah, duke Jetheth,

The names of the dukes, of their persons, and generations, and families The state of Edom between the times of Esau and Moses seems to have been this, there were first dukes, then kings, and after them dukes again But it is objected, that the time was too short for a succession of so many persons, it may be replied that what is confessed concerning the dukes preceding the kings might be true also of these succeeding dukes, and that the Edomites either having taken some distaste at kingly government, or differing about the choice of a new king, divided themselves again into several petty principalities or dukedoms; and so several of those were dukes at the same time in divers parts

41 Duke Aholibamah, duke Elah, duke Piton,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these be the

dukes of Edom, according to their habitations in the land of their possession; he is Esau the father of the Edomites.

## CHAP XXXVII

Jacob dwells in Canaan Joseph brings to his father an all report of his brethren, 2 He loves, they hate him 3, 4, the more because of his dreams which he told them, 5 His first dream, 7 His brethren interpret it, and their hatred increases, 8 His second dream, 9 Tells of his father, who rebukes him, but observes his saying, 10, 11 He is sent by his father to seek after his brethren, 13-17 They seeing him, conspire his death, 18-20 But upon the intercession of Reuben they stop and throw him into a pit, 21-24 Some Ishmaelites passing by, by Judah's advice they sell him to them, who carry him into Egypt 25 28 Reuben is concerned for him, 29, 30 Their contrivance to deceive Jacob, 31, 32 His grief for the loss of Joseph, 33-35 Joseph sold to Potiphar, an officer in Egypt 36

AND Jacob dwelt in the land of Canaan where his father was a stranger, in the land of Canaan

2 These are the generations of Jacob Joseph, being seventeen years old, was feeding the flock with his brethren, and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives and Joseph brought unto his father their evil report

The generations are the events or occurrences which happened to Jacob in his family and issue so that word is used Gen vi 9, Numb iii 1 On the word these may relate to what is said Gen xxv 22, &c. The genealogy of Isaac being brought in by way of parenthesis, and not being finished, Moses returns to the generations of Jacob as his principal business, and proceeds in the history of their concerns

Jacob placed Joseph with the sons of Bilhah, and with the sons of Zilpah rather than with the sons of Leah, either to keep Joseph humble, or for Joseph's security, because the other sons retained the old grudge of their mother, and were more like to envy, contemn, hate, and abuse him or as an observer of their actions, whom he suspected as the following words may seem to imply, Joseph brought unto his father their evil report, acquainted him with their evil and wicked courses, to the dishonour of God and of their family, that so his father might apply such remedies as he thought meet

3 Now Israel loved Joseph more than all his children, because he was the son of his old age and he made him a coat of many colours

He was the son of his old age, being born when Jacob was ninety years old Such children are commonly best beloved by their parents, either because such are a singular blessing of God, and a more than common testimony of his favour, and a more than expected by them, and therefore most prized, or because they have more pleasing conversation with them, and less experience of their misbehaviour, of which the elder oftentimes are guilty whereby this alienates their parents' affections from them The ancient translations, Chaldee, Persian, Arabic, and Samaritan render the words thus, a wise or prudent son, old age being oft mentioned as a token of prudence, one born old, one wise above his years, one that had a grey head, as we say, upon green shoulders This may seem the more probable, both because Joseph was indeed such a child and gave good evidence of it in a prudent observation of his brethren's trespasses and a discreet choice of the fittest remedy for them; and because the reason here alleged seems proper and peculiar to Joseph, whereas in the other sense it belongs more to Benjamin, who was younger than Joseph, and cost his mother dearer, and

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Judg 6 38  
2 Sam 11 18



therefore might upon that account claim a greater interest in his father's affections

A coat of many colours, probably made of threads of diverse colours interwoven together. Compare 2 Sam xiii 18. Thus he gave him as a token of his special love, and of the rights of the first-born, which being justly taken from Reuben, he conferred upon Joseph 1 Chron v 1

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him

Their hatred was so deep and keen that they could not smother it, as for their own interest they should have done, but discovered it by their churlish words and carriages to him

5 ¶ And Joseph dreamed a dream, and he told it his brethren and they hated him yet the more

The dream it is probable he did not understand, for then he would never have told it to them, who, as he knew very well, were likely to make in evil construction and use of it

6 And he said unto them, Hear, I pray you, this dream which I have dreamed

7 For, behold we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright, and, behold, your sheaves stood round about, and made obeisance to my sheaf

We were binding sheaves in the field, a secret insinuation of the occasion of Joseph's advancement, which was from his courage and care about the corn of Egypt. Your sheaves stood round about, this was a posture of ministry and service, as is manifest both from Scripture and from common usage

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words

In his relation of his dreams, which they imputed to his arrogance

9 ¶ And he dreamed yet another dream and told it his brethren, and said, Behold, I have dreamed a dream more, and, behold, the sun and the moon and the eleven stars made obeisance to me

He dreamed another dream, that the repetition of the same thing in another shape might teach them that the thing was both certain and very observable. The sun and the moon were not mentioned in the first dream, because in the event his brethren only went at first to Egypt and there worshipped him as afterwards his father went with them. Object His father did not worship him in Egypt. Issue 1 He did worship him mediately by his sons, who in their father's name and stead bowed before him, and by the presents which he sent as testimonies of that respect which he owed to him. 2 It is probable that Jacob did before the Egyptians pay that reverence to his son which all the rest did and which was due to the dignity of his place. As the Roman consul was commended by his father for requiring him to alight from his horse, as the rest did, when he met him in the way

10 And he told it to his father, and to his brethren and his father rebuked him, and said unto him What is this dream? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

His father rebuked him, not through anger at Joseph or contempt of his dream, for it follows he observed it, but partly lest Joseph should be puffed up upon the account of his dreams, and principally to allay the envy and hatred of his brethren. Thy mother either Rachel, who was now dead, and therefore must rise again and worship thee, whence he may seem to infer the idleness of the dream, be-

cause the fulfilling it was impossible. Or rather, 2 Leah, his stepmother, one that filled his mother's place, being now Jacob's only wife, and the mother of the family.

11 And his brethren envied him, but his father observed the saying.

The words of Joseph, or the thing, the dream which he told, well knowing that God did frequently at that time signify his mind by dreams, and perceiving something singular and extraordinary in this dream, and especially in the doubling of it

12 ¶ And his brethren went to feed their father's flock in Shechem

In the parts adjoining to Shechem, in the lands which he had purchased there, Gen xxxiii 19. Let none think strange that he should send his sheep so far from him, both because that land was his own, and because his sheep being exceeding numerous, and he but a stranger in the land, was likely to be exposed to many such inconveniences. Compare Gen xxx 36. One may rather wonder that he durst venture his sons and his cattle there where that barbarous massacre had been committed, chap xxxiv 25. But those pastures being his own, and convenient for his use, he did commit himself and them to that same good Providence which watched over him then and ever since, and still kept up that terror which then he sent upon them. Besides Jacob's sons and servants made a considerable company, and the men of Shechem being universally slain, others were not very forward to revenge their quarrel, where there was any hazard to themselves in such an enterprise

13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them And he said to him, Here am I

Having kept him for some time at home and supposing that length of time had cooled their heats, and worn out their hatred, he now sends him to them

14 And he said to him, Go, I pray thee, & see whether it be well with thy brethren, and well with the flocks, and bring me word again. So he went from out of the vale of Hebron, and he came to Shechem

15 ¶ And a certain man found him, and, behold, he was wandering in the field and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren. Tell me, I pray thee, where they feed their flocks

17 And the man said, They are departed hence, for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan

Dothan, a place not very far from Shechem, where afterwards a city was built. See 2 Kings vi 13

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him

19 And they said one to another, Behold, this dreamer cometh.

Heb. This master of dreams, this crafty dreamer, that covers his own ambitious designs and desires with pretences or fictions of dreams.

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him and we shall see what will become of his dreams

Cast him into some pit, partly, as unworthy of burial partly, to cover their villainous action, and partly, that they might quickly put him out of their sight and minds. Some evil beast hath devoured him, there being great store of such creatures in those parts. See 1 Kings xiii 24, 2 Kings ii 24



21 And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

He delivered him, as to the violent and certain despatch of his life which was intended. Or the act is here put for the purpose and endeavour of doing it, in which sense Bilah is said to fight against Israel, Josh xiv 9, and Abraham to offer up Isaac, Heb xi 17. So here, he delivered him, i. e. used his utmost power to deliver him, that so he might recover his father's favour lost by his incestuous action.

22 And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him, that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colours that was on him.

24 And they took him, and cast him into a pit, and the pit was empty, there was no water in it.

25 ¶ And they sat down to eat bread, and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

They sat down to eat bread, to refresh themselves, their consciences being stupified, and their hearts hardened against their brother, notwithstanding all his most passionate entreaties to them, Gen xlii 21.

Ishmaelites, the posterity of Ishmael. See Gen xxv 18. Gilead, a famous place for balm, and other excellent commodities, and for the confluence of merchants. See Jer vii 22, xlii 6.

Balm, or resin, as the ancient and divers other translators render it.

26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

If we suffer him to perish in the pit, when we may sell him with advantage, and conceal his blood, i. e. his death, as the word blood is often used. See Deut xvii 8, 2 Sam i 16, iii 28.

27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother and our flesh. And his brethren were content.

28 Then there passed by Midianites merchantmen, and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver, and they brought Joseph unto Egypt.

This story seems a little involved, and the persons to whom he was sold doubtful. Here seem to be two, if not three, sorts of merchants mentioned, Ishmaelites and Midianites here, and Midianites, as it is in the Hebrew, ver 36, which were a distinct people from the Midianites, as descended from Medan, when the Midianites descended from Midian, both Abraham's sons, Gen xxv 2. The business may be accommodated divers ways; either, 1. The same persons or people are promiscuously called both Ishmaelites and Midianites, as they also are Judg vii 1, 21, 28, either because they were mixed together in their dwellings, and by marriages, or because they were here joined together, and made one caravan or company of merchants. And the text may be read thus, And the Midianite merchantmen (either the same who were called Ishmaelites, ver. 27 or others being in the same company with them).

passed by, and they (i. e. not the merchantmen, but Joseph's brethren, spoken of ver. 27; the relative being referred to the remainder antecedent, as it is frequently in the Scripture) left up Joseph, and sold him to the Ishmaelites or Midianites, &c. Or, 2. The persons may be distinguished, and the story may very well be conceived thus. The Ishmaelites are going to Egypt, and are discerned at some distance by Joseph's brethren, while they were discoursing about their brother. In the time of their discourse, the Midianites who seem to be coming from Egypt, coming by the pit, and hearing Joseph's cries there, pull him out of the pit, and sell him to the Ishmaelites, who carry him with them into Egypt. There they sell him to the Midianites, though that, as many other historical passages, be omitted in the sacred story. And the Midianites, or Midianites, if you please, only supposing them to be other persons than those mentioned ver 28, which is but a fair and reasonable supposition, sell him to Potiphar.

29 ¶ And Reuben returned unto the pit, and, behold, Joseph was not in the pit, and he rent his clothes.

Reuben returned unto the pit, that, according to his brethren's order, ver 27, he might take him thence and sell him. He rent his clothes, as the manner was upon doleful occurrences. See below, ver 31, Numb xiv 6, Ezra xiii 3, Job i 20, ii 12.

30 And he returned unto his brethren, and said, The child is not, and I, whither shall I go?

He calls him the child comparatively to his brethren, though he was seventeen years old ver 2. The child is not, i. e. is not in the land of the living or is dead, as that phrase is commonly used, as Gen xlii 13, 36, compared with Gen xlii 20, Job vii 21, Jer xxxi 15, Lam v 7, Matt ii 18. I, whither shall I go, either to find the child, or to flee from our father. He is more solicitous than the rest, because he being the eldest brother, his father would require Joseph at his hand, and being so highly incensed against him for his former crime, would be the more apt to suspect him, and deal more severely with him.

31 And they took Joseph's coat, and killed a kid of the goat, and dipped the coat in the blood.

32 And they sent the coat of many colours, and they brought it to their father, and said, This have we found. Know now whether it be thy son's coat or no.

They brought it by a messenger whom they sent more commonly said to do what they cause others to do.

33 And he knew it, and said, It is my son's coat, an evil beast hath devoured him, Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

Sackcloth, i. e. a coarse and mournful habit. This is the first example of that kind, but afterward was in common use upon these occasions. See 2 Sam iii 31, 1 Kings xx 31, xxi 27, &c.

35 And all his sons and all his daughters rose up to comfort him, but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

All his daughters, Dinah, and his daughters in law and his sons daughters. The grave, this Hebrew word sheol is taken sometimes for hell, as Job xi 8, Prov vi 11 but most commonly for the grave, or the place or state of the dead, as Gen xlii 38, xlii 29, 31, Psal vi 5, xvi 10, &c. And whether of those it signifies, must be determined by the subject and the circumstances of the place. Here it cannot be meant of hell, for Jacob neither could believe that good Joseph was there, nor would have resolved to go thither.

but the sense is, I will kill myself with grief, or I will never have mourning till I die *Unto my son, or, for my son* the preposition *al* is oft used for *al*, as 1 Sam i 27, iv 19, 21, 22, 2 Sam xxi 2

<sup>ch 38 v 1</sup> <sup>Heb. *sewaka* but the word *dukh* signify not only *enough*, but also *chamberlains* *courtiers*, and *officers* *Lath 1 10* <sup>the chief</sup> <sup>of the slaughterers or executioners</sup> <sup>1 Chr chief marshal</sup> 36 And <sup>the</sup> Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and <sup>the</sup> captain of the guard</sup>

Whose office it was to apprehend and punish criminal persons *See Gen xl 1, Jer xxxiv 9, Mark vi 27*

### CHAP XXXVIII

*Judah marries a Canaanitish woman, who bears him three sons, 1-5 He marries her eldest son to Tamar, 6 He being wicked is slain by God 7 The second son is commanded to marry her, 8 His wickedness 9 and death 10 He promises her his third son but performs not, 11 She by a subtle practice commits incest with him 13 He gives her a pledge 14 She is found with child, Judah commands her to be burnt 21 She brings to her father the pledge 25 He acknowledges it acquits her and condemns himself, 26 She brings forth two sons, 27-50*

AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah

<sup>ch 38 v 1</sup> <sup>2 Kings 4 1</sup>

This story is not without difficulty if we consider how little time is allowed for all the events of this chapter, there being not above twenty three years between Judah's marriage and the birth of Pharez, and the birth of his sons too Hezion and Hamul, who are said to go into Egypt with Jacob *Gen xlii 12*. But there are two ways proposed for the resolution of it as the phrase *at that time* may be understood two ways either 1 More largely for the time since Jacob's return from Padan to Canaan and so the history may be conceived thus Judah was married some years before the selling of Joseph, though it be here mentioned after it, and so out of its place, as being the foundation of all the following events, which are here placed together because they followed the selling of Joseph Judah and Er and Onan and afterwards Pharez, are supposed each to marry and have a child at fourteen years old which though unusual wants not examples both in sacred and profane writers And they that will quarrel with the Scripture and question its authority for some such uncouth occurrences which it relates show more of impety than wisdom in it and shall do well to consider that God might so order things by his providence and record such things in his word upon the same account on which he hath put several other difficult passages in Scripture partly to try and exercise men's faith humility and modesty, and partly to punish the evil minds of unbelly men and for their sins to lay an occasion of stumbling and eviling, at the Scriptures before them that greedily seek and chafely catch at all such occasions Or, 2 More strictly for the time following the sale of Joseph which seems the more probable way, and so the story lies thus Judah was now about twenty years old when he married and the three years after he hath three sons La Orion, and Shelah The two last marry each when they were about sixteen years old *Gen xlii 13* But as for Hezion and Hamul they are said to go into Egypt with Jacob, as also Benjamin ten sons are said to go with him thither to wit in their father's house because they were begotten by their father in Egypt, whilst Jacob lived there, of which more in its proper place

Judah went down from his brethren, probably a discontent, upon occasion of quarrels arisen among them about the selling of Joseph, whereof Judah was a great promoter, it not the first matter A certain Adullamite, of the city of Adullam, of which see Josh xii 15, xv 35

<sup>ch 38 v 2</sup>

2 And Judah saw there a daughter of a certain Canaanite, whose name was

Shuah, and he took her, and went in unto her *1 Chr 2 13*

He married her against the counsel and example of his parents But when Judah had committed so great a crime as the selling of his brother, and God had forsaken him, no wonder he adds one sin to another. *Shuah* was the name, not of the daughter, but of her father, ver 12

3 And she conceived, and bare a son, and he called his name Er <sup>ch 48 v 12</sup> <sup>Num 26 v 18</sup> <sup>1 Chr 2 v 13</sup>

4 And she conceived again, and bare a son, and she called his name Onan. <sup>ch 48 v 12</sup> <sup>Num 26 v 18</sup>

5 And she yet again conceived, and bare a son, and called his name Shelah and he was at Chezib, when she bare him <sup>ch 48 v 12</sup> <sup>Num 26 v 18</sup>

*Chesib*, a place near Adullam, called also *Achzib*, Josh xix 29, Micah i 14

6 And Judah took a wife for Er his firstborn, whose name was Tamar <sup>ch 21 v 21</sup>

7 And Er, Judah's firstborn, was wicked in the sight of the Lord, and the Lord slew him <sup>ch 48 v 12</sup> <sup>Num 26 v 18</sup> <sup>1 Chr 2 v 13</sup>

*Wicked in the sight of the Lord* is notoriously wicked Compare *Gen x 9*, *xiii 13* The Lord shew him, in some extraordinary and remarkable manner, as ver 10

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother <sup>Deut 25 v 1</sup> <sup>Matt 23 v 14</sup>

This is also divers other things, was now instituted and observed amongst God's people and afterwards was expressed in a written law *Deut xxv 5-6* See also *Numb xxxii 6-7* *Ruth i 11*, *Matt xxii 21* *Raise up seed to thy brother*, begot a child which may have thy brother's name and inheritance, and may be reputed as his child So it was with the first child, but the rest were reputed his own

9 And Er knew that the seed should not be his, and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother <sup>Deut 25 v 1</sup>

Two things are here noted 1 The sin itself which is here particularly described by the Holy Ghost, that men might be instructed concerning the nature and the great evil of this sin of self pollution, which is such that it brought upon the actor of it the extraordinary vengeance of God, and which is condemned not only by Scripture but even by the light of nature, and the judgment of heathens, who have expressly censured it as a great sin, and as a kind of murder Of which see my Latin Synopsis Whereby we may sufficiently understand how wicked and abominable a practice this is amongst Christians, and in the light of the gospel which lays clearer and stricter obligations upon us to purity, and severely forbids all pollution both of flesh and spirit 2 The cause of this wickedness, which seems to have been either hatred of his brother, or envy at his brother's name and honour, springing from the pride of his own heart

10 And the thing which he did displeased the Lord, wherefore he slew him also <sup>11 b some read in the eyes of the Lord</sup> <sup>ch 48 v 12</sup> <sup>Num 26 v 18</sup>

*Displeased the Lord*, an expression noting a more than ordinary offence against God, as 2 Sam xvi 27 This just but dreadful severity of God is noted both for the terror of so heinous a transgression, and to provoke love and thankfulness to God in those whom he useth more indulgently

11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown for he said, Lest peradventure he die also as his brethren did And Tamar went and dwelt in her father's house <sup>ch 22 v 13</sup>

*at thy father's house*, whether he sent her from his house,

that Shelah might not be injured by her presence and conversation. So he dismissed her with a pretence of kindness, and a tacit promise of marriage to her, which he never intended to keep, as the following words imply: *for he said, or rather, but he said,* for the Hebrew *an* signifies *but* as Gen xiv 8, Psal xxxvii 20, Eccl i 10; vi 2. So here is an opposition between what he said to Tamar, and what he said to himself, or in his own heart, as that word *said* is oft used. He intimated to her that he would give Shelah to her, but he meant otherwise, and said to himself, I will not do it, lest peradventure he die also as his brethren did, imputing the death of his two sons either to her fault, or to her unluckiness, rather than to his own or his son's misarrriages.

12 ¶ And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

In process of time, when many days had passed, and Shelah, though grown, was not given to Tamar, Judah went up unto his sheepshearers, to feast and rejoice with them at that time, as the manner was then and afterwards. See 1 Sam xv 36. Timnath, a place not far from Adullam, of which see Josh xv. 57.

13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath, for she saw that Shelah was grown, and she was not given unto him to wife.

Covered her with a vail as harlots used to do in those modest ages of the world, when they had not learnt to outface the sun, nor to glory in their villanies. In an open place, where she might be soonest discovered by passengers. This is noted as the practice of harlots, Prov xii 12, x 14, Jer iii 2, Ezek xvi 24, 25.

15 When Judah saw her, he thought her to be an harlot, because she had covered her face.

And was doubtless careful not to discover himself by her voice.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee, (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.

Thy bracelets, or handkerchief, or girdle, or any other ornament made of twisted thread, which the Hebrew word signifies. God so ordering things by his providence, that his sin might be discovered. And thus and other such hard crimes committed sometimes by the patriarchs, and other eminent persons, it hath pleased God for divers wise and holy reasons to leave upon record, partly, to discover how great and deep the corruption of man's nature is, and that even in the best, partly, to oblige all men to a humble sense of their own infirmity, and to a diligent application of the means to God for his gracious succours, and to a greater circumspection and watchfulness to prevent those evils in themselves; partly, to encourage even the greatest sinners to repentance and the hope of pardon, and partly, for the just punishment and obduration of incorrigible sinners.

who were such sad examples matter of their delight and imitation.

19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand, but he found her not.

21 Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place.

22 And he returned to Judah, and said, I cannot find her, and also the men of the place said, that there was no harlot in this place.

23 And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

Note, that fornication was esteemed sinful and shameful amongst the heathens.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot, and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

Bringing her forth to the magistrate from whom she may receive her sentence and deserved punishment. Judah had not the power of life and death, at least not over her who was a Canaanite and who was not in his, but in her own father's house. But he being a person of great estate and authority, and, as it seems, of obliging conversation, could do very much to persuade those who then had the power of the sword either to draw it forth, at least in a just cause, on his behalf, or to sheath it upon his desire and satisfaction.

Let her be burnt, as guilty of adultery, which was punished with death by the laws of God. Deut xxi 23, 24, and of nations too, Jer xxix 22, 23. He charged her with adultery, because she was betrothed to Shelah. See Deut xxi 23. This eagerness of Judah proceeded not from zeal of justice, for then he would not have endeavoured to destroy the innocent child with the guilty mother, against God's law, Deut xxiv 16, Ezek xviii 20, but from worldly policy, that he might take her out of the way, which he termed a burden and a blot to his family.

25 When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child, and she said, Discern, I pray thee, whose these are, the signet, and bracelets, and staff.

26 And Judah acknowledged them, and said, She hath been more righteous than I, because that I gave her not to Shelah my son. And he knew her again no more.

His guilty conscience, and the horror of so foul a fact, together with his sudden surprisal, forced him to an ingenuous confession, whereas he might have used many pretences and evasions, which would easily have prevailed with such partial judges. She hath been more righteous than I. She was more chaste, because she knowingly committed adultery and murder, when he designed neither, but he was more unjust, because he was the cause of her sin, both by withholding Shelah from her, who was hers both by right and by Judah's promise, and by whom her chastity should have been preserved, and by his solicitation and encouragement of her to the sin. He knew her again no more, showing the sincerity of his confession by his forsaking of the sin confessed. See Job xxxv 32. And it may be probably concluded, that he neither knew her nor

any other woman afterward, because there is no mention of any child which he had after this time.

27 ¶ And it came to pass in the time of her travail, that, behold, twins were in her womb

28 And it came to pass, when she travailed, that the one put out his hand, and the midwife took and bound upon his hand a scarlet thread, saying, This came out first

The midwife bound upon his hand a scarlet thread, in token of his being the first-born, which she confidently expected he would be

29 And it came to pass, as he drew back his hand, that, behold his brother came out, and she said, ¶ How hast thou broken forth? *this breach be upon thee.* therefore his name was called ¶ Pharez

*This breach be upon thee,* be imputed to thee, as the same phrase is taken Gen xvi 5

30 And afterward came out his brother, that had the scarlet thread upon his hand and his name was called Zarah

### CHAP XXXIX

God prospers Joseph in Potiphar's service, 1, 2 Potiphar observes it, and sets him over all his house, 3-6 He is a goodly person, and his mistress solicits him to lie with her 7 He abhorring the iniquity against his master, and an against God constantly refuses 8-10 They being in the house alone, she seizes his coat, which he leaves with her, and flees, 11-13 She accuses him first to the servants, 14-15, then to his master 16-18 who casts him into prison, 19-20 The Lord is with him there, he finds favour with the keeper is set over the prisoners and prospers, 21-23

1729 AND Joseph was brought down to Egypt, and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither

2 And the Lord was with Joseph, and he was a prosperous man, and he was in the house of his master the Egyptian

The Lord was with Joseph, with his gracious presence and blessing as this phrase is taken here, ver 21; Gen xxi 22, xxxi 21 He was in the house of his master he doth not endeavour to make in escape to his father, but demeaned himself patiently and faithfully in the station into which to d's providence had brought him

3 And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand

The brethren owned a supreme God and his overruling providence in affairs though they did not glorify him as God, but worshipped the creature with and more than the Creator, Rom i 25 In his hand, i<sup>e</sup> under his ministry, as this phrase is used 1 Cor i 17, Lev viii 36, Prov xxi 6, and oft elsewhere

4 And Joseph found grace in his sight, and he served him, and he made him overseer over his house, and all that he had he put into his hand

He served him not now as a slave, but in a higher degree. All that he had he put into his hand, i<sup>e</sup> committed to his care and management, as Gen xvi 6 Object How could this be when Joseph understood not the Egyptian tongue? Answer Joseph doubtless when he came hither did as much as possibly he could endeavour to get the knowledge of that language and being a person of excellent parts, would soon obtain it especially because of the great affinity between that language and his own Nor must we think that Joseph was thus highly advanced in an

instant, but by degrees, step by step, and after some considerable time.

5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field

6 And he left all that he had in Joseph's hand, and he knew not ought he had, save the bread which he did eat And Joseph was a goodly person, and well favoured

He took care for nothing, but that he might eat, and drink, and fare deliciously Nor did he indeed take any care for that, it being provided for him by other hands Others thus, He took care for nothing, but committed all to Joseph, except his bread, which he would not have provided by a Hebrew hand, because the Egyptians might not eat bread with the Hebrews, Gen xliii 32 But that was no impediment, for neither did Joseph eat with his master, nor was he the cook to dress it for him But he might provide food for him, as afterwards he did for all the Egyptians without any scruple on their side

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph, and she said, Lie with me She cast her eyes upon Joseph, in a lascivious and unchristian manner See Job xxxi 1, Matt v 28, 2 Pet ii 11

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what as with me in the house, and he hath committed all that he hath to my hand,

9 There is none greater in this house than I, neither hath he kept back any thing from me but thee, because thou art his wife - how then can I do this great wickedness, and sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her

He avoided her company and familiar conversation, as evil in itself, the present circumstances considered, and as an occasion of further evil See Prov i 15, v 8, 1 Cor xv 33, 1 Thess v 22, 1 Tim v 14

11 And it came to pass about this time, that Joseph went into the house to do his business, and there was none of the men of the house there within

About this time, or, upon a certain day, which she thought convenient for the reason following To do his business, that which he belonged to his charge, to cast up his accounts, as the Chaldee renders it, which requiring privacy, gave her this opportunity There was none of the men within, to wit, in that part of the house where Joseph was,

12 And she caught him by his garment, saying, Lie with me and he left his garment in her hand, and fled, and got him out

He left his garment in her hand, which he would not strive to get from her, partly, for reverence to his mistress, partly, in detestation of her wickedness, whereby even his garment might seem to be infected, and partly to put himself and her out of the danger of further temptation.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house,

and spake unto them; saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to be with me; and I cried with a loud voice:

Unto the men of her house, to such as were in other parts of the house, whom she called in as witnesses for her husband's satisfaction. *He*, i. e. my husband, whom she would not name, as it were out of disdain, and high displeasure for being the occasion of this horrid affront. Thus the pronouns *he* and *they* are oft used by way of contempt, as Luke xiv. 24; ix. 27, John vii. 11; viii. 10. *An Hebrew*, so she calls him, to render him hateful and contemptible to the Egyptians. To mock us, to abuse me, or to vitiate and defile me, for that word is oft used in an obscene sense. She insinuates, that this was not only an indignity to her, but an injury to all the family, which therefore they were obliged to revenge.

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she <sup>Ex 20:1</sup> spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me.

So she makes her husband accessory to the crime, that she might provoke him to the sharper revenge.

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

An improbable story, and an evidence that the violence was on her side, otherwise, if he had attempted violence upon her person, he would not have forborne violence to the recovery of his garment, which he very well knew might be made a pretence against him.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me, that his <sup>Prov 10:1</sup> wrath was kindled.

20 And Joseph's master took him, and put him into the <sup>1 Pet 2:19</sup> prison, a place where the king's prisoners were bound; and he was there in the prison.

*Quest* Why did he not kill him, the crime being capital, and he having so undoubted a power in his hand to do it?

*Ans* 1. It is probable he was a little moderated by Joseph's apology, which doubtless he made for himself, though it be not here recorded. 2. This is to be ascribed to the good providence of God, which restrains the waves of the sea, and the passions of men, and sets them in the bounds which they shall not pass, which watched over Joseph in a peculiar manner. *The king's prisoners*, traitors, or great offenders against the king, whose prison doubtless was none of the easiest, and therefore it is called a *dungeon*, Gen xl. 15, xl. 18, and he endured great hardship in it. See Psal. cv. 18.

21 ¶ But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

The gaoler, who under Potiphar was the keeper of that particular prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison, and whatsoever they did there, he was the doer of it.

They did nothing but by Joseph's command or permission.

23 The keeper of the prison looked not to any thing that was under his hand; because

the Lord was with him, and that which he did, the Lord made it to prosper.

CHAP. XL

Pharaoh's chief butler and baker are put into prison, and committed to Joseph, 1-4. They dream, and are sad, 5. He asks the reason, 7. Their manner, and Joseph's reply, 8. The chief butler tells his dream, 9-11. Joseph interprets it of his restoration, and desires him to be mindful of him, 12-15. The chief baker also tells his dream, 16, 17. Joseph interprets it, 18, 19. Both made good by the event, 20-22. The butler forgets Joseph, 23.

AND it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, unto the prison, the place where Joseph was bound.

The captain of the guard, to wit, Potiphar, Gen. xxxvii. 36, who being informed by his underkeeper of Joseph's great care and faithfulness, began to have a better opinion of him, though for his own quiet, and his wife's reputation, he left him still in the prison. *Where Joseph was bound*, was a prisoner, as that word is used, Isa. xlvii. 1, for Joseph being now made governor of the prisoners was doubtless freed from his bonds, or had been bound, and that with wrong in a cruel manner, Psal. cv. 18.

4 And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

A season, Heb. *days*, i. e. either many days or a year: as that word sometimes signifies. See Gen. xxiv. 55.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

Not a vain and idle dream, but one that had in it a suggestion of future things, and needed interpretation, and the several dreams were proper and agreeable to the several events which befell them, and to the several interpretations which Joseph put upon them: the dream and interpretation did fitly answer one to the other.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

Perplexed and terrified both, because they perceived the dream was extraordinary and sent from God, compare Gen. xli. 1, Matt. xxvii. 19, and because they understood not the meaning of it.

7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?

8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

There is no interpreter of it, to wit, with us, or to whom we can now resort, for otherwise the we were many in Egypt of that profession, chap. xli. 8. *Do not interpret it to God?* In vain do you expect such things from your wise men, for it is only that God who sends these dreams, can interpret them, and to him you should seek for it. Tell

me, who am the servant of the true God, who useth to communicate his secrets to his people, and who, I doubt not will hear my prayers for this mercy. This he spoke by special direction and instruction from God, who had given this gift to him.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold a vine was before me,

10 And in the vine were three branches, and it was as though it budded, and her blossoms shot forth, and the clusters thereof brought forth ripe grapes.

11 And Pharaoh's cup was in my hand, and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This is the interpretation of it: The three branches are three days.

13 Signify the days. So that word is oft used, as ver 18, 26, 27, Dan ii 38, iv 22, Matt xiii 19, 38, xxvii 26, 28, Luke xiii 11, I Cor x 1. And indeed there is a proper Hebrew word which answers to signify.

14 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place, and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

Lift up thine head. I advance thee to thy former dignity. So that phrase is used 2 Kings xxi 21, Psal cx 7. Or, *restoration to the head* i.e. the name of the person to wit, among his servants which is added ver 20. According to the custom which was this, at set time governors of families used to take an account of their servants, and to have the name of them servants read to them, and they either left the name in the catalogue or put any of them out as they saw fit, and a third such further punishment upon any of them as they observed. This seems the truest interpretation because it is said that Pharaoh lifted up the head of his butler, and of his baker ver 20 and therefore the phrase must be so expounded as to agree equally to both.

15 But I think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house.

Thou canst patiently endure his prison yet he patiently useth all his skill in us to get his freedom.

16 For indeed I was taken away out of the land of the Hebrews, and here also have I done nothing that they should put me into the dungeon.

I was stolen away taken away by force and fraud without my own or father's consent, out of the land of Canaan where I was born, and all the land of the Hebrews either because they were taken in it or because of protestation of their right and liberty to be God's soil. Or rather thus out of that part of Canaan where the Hebrews dwell, for the word *land* is only spoken of whole countries, as of the whole land of Canaan, but of any parts or parcels thereof, as Gen xxi 30, xxi 2, xxvii 13, xxviii 13. Observe that Joseph doth not request that he be put out of his mistress, but only desires his own liberty, which was necessary for his deliverance.

17 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and behold, I had three white baskets on my head.

White baskets. So called from the colour, either of the basket which was made of pilled, and so white, or of the things contained in the same, white bread, &c.

18 And in the uppermost basket there was of all manner of fine baked meats for Pharaoh,

and the birds did eat them out of the basket upon my head.

19 And Joseph answered and said, This is the interpretation thereof: The three baskets are three days.

20 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee.

From off thee. This clause is industriously added here to the former phrase, to show that it was now meant in another sense. He shall indeed lift up thy head, as well as the chief butler's, but in another manner, not for the better but from thee, or so as to take away thy head of thy life (which commonly consists and appears in the head) from thee.

21 And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants, and he lifted up the head of the chief butler and of the chief baker among his servants.

Pharaoh's birth-day. Birth-days by persons of eminency then were, and since have usually been celebrated with feasting and rejoicing.

22 And he restored the chief butler unto his buttership again, and he gave the cup into Pharaoh's hand.

23 But he changed the chief baker as Joseph had interpreted to them.

24 Yet did not the chief butler remember Joseph, but forgot him.

He forgot him and his desire, as men in sin are oft said to forget God when they do not remember him so as to love and obey him, is Psal cxi 13, 21, Hos ii 13.

## CHAP. XLII

Pharaoh's two dreams, 1-7. He is troubled and for interpreters then inability, 8. The chief butler sensible of his fault remembers Joseph, 9, commands him to Pharaoh 10-13 who causes him to be brought before him 14, excepting the interpretation from him 15. Joseph ascribes all to God 16. Pharaoh relates his dreams to Joseph, 17-21. He interprets them so as to show the reason of their being doubled 22. His advice to Pharaoh against the death to come 23-26 which he agrees to 27 appoints him governor over all his land 28-31. The ensigns of dignity and authority conferred on him, 32-35, also a new name, Zaphenath paneah, and a wife 36. Joseph, now thirty years of age, makes progress over all the land, inspects the stores, lays up provisions, 37-49. Has two children, Manasseh and Ephraim 50-52. Bad ye is come or, I surpasses the country 53-57.

AND it came to pass at the end of two full years, that Pharaoh dreamed, and behold, he stood by the river.

Two full years, after the butler's restitution to his place. Two years of days, for full years, is 2 Sam xiv 28, Jer xxxiii 5, as a month of days is put for a full month, Gen xxix 14 which is complete to a day. Nilus is called the river simply because of its eminency, as Homer or Virgil are called the poet.

2 And behold, there came up out of the river seven well favoured kine and fatted, and they fed in a meadow.

This suits well with the nature of the thing, for both the fruitfulness and the barrenness of Egypt depended, under God, upon the increase or diminution of the waters of that river. None when they appeared in dreams, did portend in the opinion of the learned Egyptians, the years or times to come, and them either good or bad, according to their quality.

3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed, and stood by the other kine upon the brink of the river

Which shows how sparingly the river overflowed the lands

4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke

5 And he slept and dreamed the second time and, behold, seven ears of corn

came up upon one stalk, rank and good

Ears of corn are fit and proper resemblances of the thing here intended, both because the fertility of a land doth mainly consist in the abundance and goodness of these, and because ears of corn appearing to any in a dream, did in the judgment of the Egyptian wise men, signify years, as Josephus notes

6 And, behold, seven thin ears and blasted with the east wind sprung up after them

A boisterous wind, and in those parts of the world very pernicious to the fruits of the earth 1 zek xvi 10, xix 12, Hos xiii 15

7 And the seven thin ears devoured the seven rank and full ears And Pharaoh awoke, and, behold, it was a dream

Not a real thing, as Pharaoh in his sleep imagined it to be He b *Behold the dream*, i e the dream did not vanish, as dreams commonly do but was fixed in his mind, and he could not shake it off, by which he saw that it was no common or natural but a Divine and significant dream

8 And it came to pass in the morning that his spirit was troubled, and he sent and called for all the magicians of Egypt, and all the wise men thereof and Pharaoh told them his dream, but there was none that could interpret them unto Pharaoh

His spirit was troubled because he understood not the meaning of it and dreaded the consequences of it Compute Gen xl 6 Dan ii 1, 3, Mat xxvii 19 The magicians, whose profession it was to discover secret and future things, which they did either by the observation of the stars or by other superstitious practices and the help of evil spirits See Exod vii 11 xvi 19, Dan ii 2 10 The wise men who were conversant in the study of nature, and by reason of their great sagacity, did oftentimes make happy conjectures Pharaoh calls them both one dream either because they seemed to portend the same thing or because they were the product of one night, and were divided only by a very little intermission

9 ¶ Then spake the chief butler unto Pharaoh saying, I do remember my faults this day Not against Joseph by ingratitude, but against the King, by which expression he both acknowledgeth the King's justice in imprisoning him and his clemency in pardoning him.

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker

11 And we dreamed a dream in one night, I and he, we dreamed each man according to the interpretation of his dream

Of which phrase see on Gen xl 5

12 And there was there with us a young man, an Hebrew, servant to the captain of the guard, and we told him, and he interpreted to us our dreams, to each man according to his dream he did interpret

13 And it came to pass, as he inter-

preted to us, so it was, me he restored unto mine office, and him he hanged

Me he restored, either, 1 Pharaoh But then he would have mentioned either his name or title and not have spoken so lightly and indecently of him Or rather 2 Joseph, of whom he spake last, and who is here said to restore the one, and to hang the other because he foretold those events, as Jeremiah is said to pull down and destroy those nations, Jer i 10, whose destruction he did only foretell

14 ¶ Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon and he shaved himself, and changed his raiment, and came in unto Pharaoh

The dungeon, or prison by a synecdoche of the part for the whole For it is not probable that Joseph who was now so much employed, and intrusted with all the affairs of the prison and prisoners, Gen xxxix 21-23, should still be kept in the dungeon properly so called He shaved himself, for till then he suffered his hair to grow as the manner was for persons in prison, or under great sorrow 2 Sam xix 21 But to appear in a mournful dress before the king was not convenient nor usual Compute Path iv 4

15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it and I have heard say of thee, that thou canst understand a dream to interpret it

16 And Joseph answered Pharaoh, saying, It is not in me God shall give Pharaoh an answer of peace

I cannot do this by any power or virtue or art of my own for I am but a man, as your magicians are, but only by inspiration from the great God Thus he gives the honour from himself unto God, and leads Pharaoh to the knowledge of the true God For the phrase compute Mat x 20, 1 Cor xv 10 God shall give or mildly God give &c It is my desire that God would vouchsafe to Pharaoh a comfortable and happy answer

17 And Pharaoh said unto Joseph, In answer my dream, behold, I stood upon the bank of the river

18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured, and they fed in a meadow

19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness

20 And the lean and the ill favoured kine did eat up the first seven fat kine

21 And when they had eaten them up, it could not be known that they had eaten them but they were still ill favoured, as at the beginning So I awoke

They could not be healthier later in the flesh nor fuller in their bodies As many times in famine men eat much, but are not mended, because God withholdeth his blessing from it by which alone it is that meat nourisheth us

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good

23 And, behold, seven ears, withered, thin and blasted with the east wind, sprung up after them

24 And the thin ears devoured the seven good ears and I told this unto the magicians, but there was none that could declare it to me

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh is one God hath shewed Pharaoh what he is about to do



*The dream of Pharaoh is one, to wit, in its design and signification, both dreams pretend the same thing*

26 The seven good kine *are* seven years, and the seven good ears *are* seven years the dream is one\*

27 And the seven thin and ill favoured kine that came up after them *are* seven years, and the seven empty ears blasted with the east wind shall be seven years of famine

28 This is the thing which I have spoken unto Pharaoh What God is about to do he sheweth unto Pharaoh

29 Behold there come seven years of great plenty throughout all the land of Egypt

30 And there shall arise after them seven years of famine, and all the plenty shall be forgotten in the land of Egypt, and the famine shall consume the land,

There shall be no riches of it to keep it in men's minds, which will be so taken up with the contemplation of the present in cry and future danger, that they will have either heart nor leisure to reflect upon their former plenty, he remembrance whereof will but aggravate the present calamity

31 And the plenty shall not be known in the land by reason of that famine following, for it shall be very grievous

32 And for that the dream was double unto Pharaoh twice it is because the thing is established by God, and God will shortly bring it to pass

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt

34 Let Pharaoh do this and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plentiful years

Not by force or violence for Joseph would never be the author of such unrighteous counsels but by purchase at the common price which was like to be very low in that case and therefore might easily be compassed by that rich and mighty price *Quest* Why the fifth part and not half seeing the years of famine were as many as the years of plenty *Ans* Because 1 Men would and should have more joy in times of plenty 2 It was likely that many men would lay up great quantities of corn in those years partly because they could not spend it all and partly in expectation of a scarce and dear time when they might either use it themselves or sell it to their advantage 3 The fifth part of the years of great plenty might be more than the half year equal to the whole crop of ordinary years

35 And let them gather unto him all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt that the land perish not through the famine

37 And the thing was good in the eyes of Pharaoh and in the eyes of all his servants

38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

Or, of the gods, in his heathen language One whom God hath endowed with such admirable knowledge and wisdom

39 And Pharaoh said unto Joseph, I<sup>a</sup>as-much as God hath shewed thee all this, there is none so discreet and wise as thou art

God hath shewed thee all this, i. e. hath given thee this extraordinary gift of foreseeing and foretelling things to come and of giving such sage advice for the future

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled only in the throne will I be greater than thou

According unto thy word, i. e. ducection and command, Heb mouth, which is oft put for command, (as Exod xii 1, xxxviii 21, Numb iii 16, 39, &c.) shall all my people be ruled or, be fed, they shall receive their provisions from thy hand and according to thy disposal Others, shall kiss, viz the hand, as inferiors used to do upon their address to or conference with great persons See Job xxi 27, Hos xii 2 But it was frivolous for Joseph to command them to do that which by the custom of the place they were obliged and wont to do Some render the word thus, and that agreeable to the Hebrew at thy mouth shall the people kiss, which may be understood either properly, as inferiors did sometimes kiss their superiors in token of their homage, see I Sam x 1 or literally metaphorically, as the same phrase is used Psal i 12 Prov xiv 26 receive all thy commands with reverence and submission In the throne, i. e. in sovereign power and dignity

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt

42 And Pharaoh took off his ring from his hand and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck,

This ring was both a token of highest dignity and an instrument of greatest power, by which he had authority to make and sign what decrees he thought fit in the king's name See Esth iii 10, vii 2 With fine linen the great potentates were arrayed See Prov xxxi 22, 24, Ezek xvi 10 Luke xvi 19, Rev xix 8 A gold chain was another badge of great honour See Prov i 9, Ezek xvi 11, Dan v 7, 16, 29

43 And he made him to ride in the second chariot which he had, and they cried before him, Bow the knee and he made him ruler over all the land of Egypt

In the second chariot, in the king's second chariot, that he might be known and owned to be the next person to the king in power and dignity Compare 2 Chron xxxi 24, 1sth vi 8, x 3, Dan v 29 Bow the knee they commanded all that passed by him, or came to him, to show their reverent respect to him in this manner compare Esth iii 2 Others tender father, to signify that he was to be owned as the father of the country, because by his prudence and care he had provided for them all, and saved them from utter ruin

44 And Pharaoh said unto Joseph, I am Pharaoh and without thee shall no man lift up his hand or foot in all the land of Egypt

I am Pharaoh, i. e. I only am the king, I reserve to myself the sovereign power over thee and over all As the name of Caesar among the Romans was commonly used for the emperor, so the name of Pharaoh for the king Or thus I have the supreme power, and therefore as I have authority to give thee the following power, so I will make it good to thee, and oblige all my people to observe and obey thee No man shall do any thing in the public affairs of the kingdom concerning matters of war or peace without thy commission or licence



15 And Pharaoh called Joseph's name  
 // Zaphnath-paaneah and he gave him  
 to wife Asenath the daughter of Poti-  
 pherah // priest of On And Joseph went  
 out over all the land of Egypt

*Zaphnath-paaneah*, i.e. The revealer of secrets, as the Hebrews generally understand it, and with them most others. *Potiphar*, not that *Potiphar*, Gen xxix 1, both because he had another title, and dwelt in another place; and because it is not probable Joseph would have married the daughter of so unchaste a mother, but another and a greater person. It is the observation of a late ingenious and learned writer, that among the Egyptians there were three words or endings of words near akin, but differing in signification, and in the degree of dignity and authority, to which those names were annexed. *Pha*, which belonged to inferior officers, and *Phenah* which was given to those of greater dignity and power, and *Pharaoh*, which was appropriated to the king. *Priest* or *prince*, as the word signifies, Exod xviii 1, 2 Sam viii 18 xx 26, and elsewhere. This sense is the more probable both from Joseph's high quality, and from his holy disposition, where he hated idolatry, and would never have married the daughter of an idolatrous priest. On was a famous city of Egypt, called also *Aven*, Ezek xxx 17, and afterwards, as some think, Heliopolis now Damietta. See Jer xliii 13. *Joseph went out over all the land*, upon his employment, and to execute the king's command, and his own counsel.

46 ¶ And Joseph was thirty years old when he stood before Pharaoh king of Egypt And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt

Joseph's age is here noted to teach us, 1. That Joseph's affliction was recompensed with a much longer prosperity even for eighty years. 2. That Joseph's excellent wisdom did not proceed from his large and long experience, but it from the singular gift of God. He stood before Pharaoh, as his chief minister to stand before another is the posture and destination of a servant, as 1 Sam xxi 21, Dan i 19. Went throughout all the land, to provide places for his stores, and to constitute officers for the management of them.

47 And in the seven plentiful years the earth brought forth by handfuls

Or, unto handfuls to wit, growing upon one stalk, or unto heaps, or, as the ancients render it, for the barns or storehouses. i.e. in such plenty, that all their storehouses were filled with heaps of corn.

18 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities the food of the field, which was round about every city, laid he up in the same

All the food, that is, either all sorts of grain which was proper for food, or all which he intended to gather, to wit, the fifth part, ver 31.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering, for it was without number

50 ¶ And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah // priest of On bare unto him.

51 And Joseph called the name of the firstborn // Manassah For God, said he, hath made me forget all my toil, and all my father's house

i.e. Hath expell'd all sorrowful remembrance of it by my present comfort and glory. All my toil, and all my father's house, i.e. the toil of my father's house, or the toil and misery which for many years I have endured by

means of my father's family, and my own brethren, who sold me hither a figure called *hebrayados*

52 And the name of the second called he // Ephraim For God hath caused me to be fruitful in the land of my affliction  
 i.e. In the land which hitherto hath been to me a land of affliction

53 ¶ And the seven years of plentifulness, that was in the land of Egypt, were ended

54 ¶ And the seven years of dearth began to come, according as Joseph had said and the dearth was in all lands, but in all the land of Egypt there was bread

In all lands, in all the neighbouring countries, as appears by comparing this with Gen xlii 1

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread and Pharaoh said unto all the Egyptians, Go unto Joseph, what he saith to you, do

The people cried to Pharaoh, as to their king and common father. Compare 2 Kings vi 26

56 And the famine was over all the face of the earth And Joseph opened all the storehouses, and sold unto the Egyptians, and the famine waxed sore in the land of Egypt

57 ¶ And all countries came into Egypt to Joseph for to buy corn because that the famine was so sore in all lands

## CHAP XLII

Jacob hearing there was corn in Egypt, sends all his sons thither but Benjamin 1-5 They bow before Joseph, who knew them but not they in, he treats them kindly, 6-8, remembers his dreams, charges them for spies, 9-12 They, to vindicate themselves, declare that they were all sons of one father and had a younger brother at home, 13 Joseph imprisoneth them but release all but Simeon and sends the rest to fetch their brother, and so prove their words true, 14-20 Their consciences are awakened, and charge them with their sin against Joseph, they accuse one another, 21, 22 Joseph hears them, expels Simeon 23-24 Joseph orders their sacks to be filled with corn, and to return their money, 25, 26 In the way one finds his money in his sack, they are the more afraid, 27, 28 At home they relate to Jacob what happened to them, so far as to persuade Jacob to let Benjamin go 29-35 He complains, Reuben undertakes for him, he cannot consent to let him go, 36-38

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

When Jacob saw the word as the word is used, 1 Exod xx 18, as seeing is put for suffering, Exod v 21, and for tasting Psal xxxviii 8, and for touching, John xv 29. Why do ye look one upon another, like lazy, careless, and helpless persons, each one expecting relief from the other but none offering either counsel or help for all our subsistence?

2 And he said, Behold, I have heard that there is corn in Egypt get you down thither and buy for us from thence, that we may live, and not die

I have heard this word explains the word *get* you down, for Egypt was lower than Canaan, whence, on the contrary, they are said to go up to Canaan, Gen xlv 9. That we may live, and not die, an emphatic repetition of the same thing, used here to make them more sensible of their danger



<sup>a Prov 21</sup> not hear, "therefore is this distress come  
<sup>12 Matt</sup> upon us

This is the just punishment of that great wickedness, which though we could cover from men, yet we now see and feel was known to God who is now reckoning with us for it. Thus Divine vengeance overtakes them and conscience tortures them for a sin committed above twenty years before and their affliction brings them to repentance. *When he besought us* compare Gen xlv 23. Yet this passage is not mentioned in that history, chap xxxvii. Learn hence that the silence of the Scripture is no good argument that such or such a thing was not said or done, except in some special cases. *Therefore is this distress come upon us*, he is inexorable to us as we were to him.

<sup>a ch 31</sup> 22 And Reuben answered them, saying, "Spake I not unto you, saying, Do  
<sup>13 ch 31</sup> not sin against the child, and ye would  
<sup>24 22</sup> not hear?" therefore, behold also his blood  
<sup>14 ch 31</sup> is required

<sup>15</sup> The punishment of his blood on death occasioned by us

<sup>16</sup> 23 And they knew not that Joseph understood them, for he spake unto them by an interpreter

21 And he turned himself about from them, and wept, and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes

*He turned himself and wept to us*, partly of natural affection and compassion toward his brethren, now in great distress and anguish, and partly of joy, to see the happy success of his design and vigorous carriage, in bringing them to the sight of their sins.

*He bound him to punish Simeon*, partly, because next to Reuben he was the eldest and, as it may be probably, that of him his bloody disposition, Gen xxxiv 25, was to be most feared and forward against Joseph, when Pentecost was for milder counsel, as we see here, ver 22, chap xxxvii 23, and partly because the detriment of one of the possessors and furious temper would best afflict his father and most seeme Benjamin, who is to come with his brethren. *He bound him before their eyes*, that it might make deeper impression upon their hard heart, and make their repentance more effectual.

<sup>17</sup> 25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way, and thus did he unto them

26 And they laden their asses with the corn, and departed thence

<sup>18</sup> 27 And as one of them opened his sack to give his ass provender in the inn, he espied his money, for, behold, it was in his sack's mouth

And after him the rest by his example and admonition did so, as is affirmed chap xliii 21, and it is not denied here

<sup>19</sup> 28 And he said unto his brethren, My money is restored, and, lo, it is even in my sack, and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

*They were afraid*, lest this should be a design to entrap, and so destroy them. Whoever were the instruments, they knew that God was the chief author of this occurrence, and wisely reflect upon his providence in it, and their own guilt which provoked him against them.

<sup>20</sup> 29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them, saying,

30 The man, *who is* the lord of the land,

"spake roughly to us, and took us for spies of the country

31 And we said unto him, We are true men, we are no spies

32 We be twelve brethren, sons of our father one is not, and the youngest is this day with our father in the land of Canaan

33 And the man, the lord of the country, said unto us, "Hereby shall I know that ye are true men" leave one of your brethren here with me, and take food for the famine of your households, and be gone

34 And bring your youngest brother unto me then shall I know that ye are no spies, but that ye are true men so will I deliver you your brother, and ye shall traffick in the land

35 ¶ And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack and when both they and their father saw the bundles of money, they were afraid

*Their fear returned upon them with more violence*, having now more leisure to consider things, and their wise and experienced father suggesting new matters to them which might more deeply affect them.

36 And Jacob their father said unto them, Me have ye bereaved of my children Joseph is not, and Simeon is not, and ye will take Benjamin away all these things are against me

*Simeon is not*, he gave him up for lost, as being, as he thought, in the power of a cruel enemy.

*All these things are against me*, I am the great sufferer in all these things, you every yourselves as if you were not concerned nor affected with them.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee deliver him into my hand and I will bring him to thee again

*Slay my two sons* two of the four mentioned Gen xlii 9. An absurd proposition, neither fit for him to make, nor for Jacob to accept.

38 And he said, My son shall not go down with you for his brother is dead, and he is left alone. If mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave

*He is left alone*, to wit, of his mother, my dear Rachel

## CHAP XLIII

*The famine continuing, and their provision being spent, Jacob commands them to go again to Egypt, 1-2. They proceed with their father to send Benjamin. Judah undertakes for him, 3-10. He gives them presents, double money and his blessing, 11-13. They go to Egypt and stand before Joseph, 14. He signs Benjamin with them, causeth them to be brought to his house and entertained, 15-17, whereat they are afraid, and make an apology to the steward about their money, 18-22. He bids them good cheer useth them courteously brings Simeon to them, 23-24. They prepare to bring their presents to Joseph who speaks kindly to them (and asketh them of their father,) especially to Benjamin, with whom he is moved that he must retire to weep, 25-30. He feareth them, but Benjamin is an especial manner, 31-34.*

AND the famine was sore in the land  
2 And it came to pass, when they had

can up the corn which they had brought out of Egypt, <sup>1</sup> for father said unto them, Go again, buy us a little food.

<sup>2</sup> He said a little, either to show that he took no thought for satisfy his own curiosity or luxury, but only their necessity, for which a little would suffice, and that they must all moderate their appetites, especially in a time of such scarcity, or to encourage them to the journey, by suggesting to them that they needed not bring great stores but only what was sufficient for that year, and that God would provide better for them hereafter, so as they should not need to go so far for corn any more.

<sup>3</sup> And Judah spake unto him, saying, The man <sup>4</sup> did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

<sup>5</sup> Ye shall not see my face. See the same expression, 2 Sam. xiv. 24, 32, Acts xx. 25, 38. Ye shall not be admitted into my presence, nor to the purchasing of any corn here.

<sup>6</sup> If thou wilt send our brother with us, we will go down and buy thee food.

<sup>7</sup> But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

<sup>8</sup> We will not go down, because we shall both lose the end of our journey, viz. the getting of corn, and run the utmost hazard of all our lives.

<sup>9</sup> And Israel said, Wherefore do it ye so ill with me, as to tell the man whether we had yet a brother?

<sup>10</sup> And they said, The man asked us strictly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: <sup>11</sup> could we certainly know that he would say, Bring your brother down?

<sup>12</sup> He told him according to the tenor of these words, as gave us very intible to his question, and we have not quired.

<sup>13</sup> And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we and thou, and also our little ones.

<sup>14</sup> Judah for his age and prudent and patient carriage for his faithful follow- was most beloved and rewarded by his father. <sup>15</sup> The lad, he call him because he was the youngest of all though he was no thirty years old, and a father of three children. See Gen. xxx. 22, xxxv. 18, xli. 30, xlii. 21.

<sup>16</sup> I will be surety for him, of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.

<sup>17</sup> I will bear the blame. Heb. be an off-ender to thee. Let me bear the guilt and blame and punishment due to so great an offence.

<sup>18</sup> For except we had lingered, surely now we had returned at this second time.

<sup>19</sup> And their father Israel said unto them, If it must be so now, do this, take of the best fruit in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds.

<sup>20</sup> Of all which see Gen. xxxv. 11. The nuts were of that kind which we call pistachias, as some Hebrew and Arabic expositors understand the word, and that was both an excellent fruit and peculiar to Judah and Simeon, and well agreeing with the climate which here abode.

<sup>21</sup> And take double money in your hand; and the money that was brought

again in the mouth of your sacks, carry it again in your hand, peradventure it was an oversight.

<sup>22</sup> Take double money, double to what you carried last, either to procure more corn, which may prevent the frequency of such perilous journeys, or because the continuance and increase of the scarcity had advanced the price of corn, and therefore for it is their money, not ours, and therefore must be restored. <sup>23</sup> Peradventure it was an oversight, either in you, or in the receiver of your money, who through multitude of buyers, and haste in his business, might easily be mistaken.

<sup>24</sup> Take also your brother, and arise, go again unto the man.

<sup>25</sup> And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. <sup>26</sup> If I be bereaved of my children, I am bereaved.

<sup>27</sup> An expression whereby he submits himself and children to God's will and providence, whatever the issue shall be. Compare Job. iv. 16. Or thus, As I have been bereaved of some of my dearest children, so I shall be bereaved of the rest, and I shall be left solitary, and if this be my portion, God's will be done.

<sup>28</sup> And the men took that present, and they took double money in their hand, and Benjamin, and rose up, and went down to Egypt, and stood before Joseph.

<sup>29</sup> And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready, for these men shall dine with me at noon.

<sup>30</sup> The usual time for the more solemn meal in the east countries, as the evening was the time, and the supper the great meal among the Romans.

<sup>31</sup> And the man did as Joseph bade, and the man brought the man into Joseph's house.

<sup>32</sup> And the men were afraid, because they were brought into Joseph's house, and they said, Because of the money that was returned in our sacks at the first time, are we brought in, that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

<sup>33</sup> Take us for bondmen, the proper punishment for thieves.

<sup>34</sup> And they came near to the steward of Joseph's house, and they communed with him at the door of the house.

<sup>35</sup> And said, O sir, if we came indeed down at the first time to buy food,

<sup>36</sup> And it came to pass, when we came to the man, that we opened our sacks, and behold, every man's money, was in the mouth of his sack, our money in full weight, and we have brought it again in our hand.

<sup>37</sup> And other money have we brought down, as our hands to buy food, we cannot tell who put our money in our sacks.

<sup>38</sup> And he said, Peace be to you, fear not your God, and the God of your father, hath given you treasure in your sacks, I had your money. And he brought Simeon out unto them.

<sup>39</sup> Peace be to you, no harm shall come to you for this matter. Your God, and the God of your father, thus he speaks, because Joseph had instructed him, as well as others of his family, in the true religion. Hath given you

through, by his power and providence secretly putting it there

24 And the man brought the men into Joseph's house and gave them water, and they washed their feet, and he gave them asses provender

25 And they made ready the present against Joseph came it noon for they heard that they should eat bread there

26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth

27 And he asked them of their welfare and said, Is your father well the old man of whom ye spake? Is he yet alive?

28 And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance

They say yet, by which expression delivered in Jacob's blessing and by his order Jacob himself made obeisance to him as was foretold, Gen. xxxviii. 9

29 And he lifted up his eyes, and saw his brother Benjamin his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son

Since his brother is more narrowly observed him, he is now more known than he seems to have had when he was first set out. My son, so he calls him not a son of special affection which he intended not yet to discover. But because this compilation is commonly used when a man speaks to another who is his inferior in age or quality

30 And Joseph made haste for his bowels did yern upon his brother and he sought where to weep and he entered into his chamber and wept there

His bowels did yern his heart and inward part were deeply moved as they commonly are upon occasion of any excessive passion, of love, pity, grief or joy &c

31 And he washed his face and went out and refreshed himself, and said, Set on bread

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him by themselves because the Egyptians might not eat bread with the Hebrews, for that is an abomination unto the Egyptians

They set on for him by himself, partly because the dignity of his place, and the custom of princes required this state and partly for the reason here following. That is an abomination unto the Egyptians, not so much from their pride and disdain of their people as from their superstition and idolatry, partly because they worshipped the creatures which the Hebrews and others did commonly eat, and partly because of some peculiar rites and customs which he had in the diet and ordering of their diet. Whence Herodotus affirms that the Egyptians would not use the tools nor knives of the Greeks about their food. Compare Gen. xlii. 31. See there, Exod. viii. 26

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth and the men marvelled one at another

The youngest according to his youth, being so placed either by Joseph's appointment, or rather by their own choice, and according to their custom, by which the elder, VOL. 1

though the handmaidens' children, took place of the younger who by that order were taught what veneration they owe to the aged, and how great a sin it is, though very customary in young men to despise those whom they should reverence. The men, not the Egyptians, but the Hebrews the men last spoken of marvelled, either at the matter and manner of the feasts and entertainments of the Egyptians or rather, at the singular honour which Joseph did to them above all others the reason whereof they could not conceive and therefore marvelled at it

34 And he took and sent messes unto them from before him but Benjamin's mess was five times so much as any of theirs And they drank, and were merry with him

It was the ancient custom of Egypt and other countries in their feasts, that either all the meat, or at least some eminent parts and parcels of it were not promiscuously set before all the guest but peculiarly distributed by the master of the feast to the several guests and that differently according to his respect and affection to them, or to their several qualities. See 1 Sam. i. 5, ix. 22. 21. For times so much as any of theirs, partly, because of his merit and affection and desire of affection to him, and partly, to observe whether this would raise that envy in them towards him which was the occasion of their malicious enterprise against him that he might accordingly provide for his security. Were merry the Hebrew word oft signifies to be drunk but oftentimes it is only to drink liberally, though not to drunkenness, as may appear from Cant. i. 1, 11, 16. John ii. 10

## CHAP XLIV

Joseph commands his steward to fill their sacks before every man's money, and put his silver cup into Benjamin's sack, sends them away. 1-3, thereby continuing to bring them back again they are pursued and charged with theft 4-6 whereat being greatly perplexed they finally make themselves liable to punishment, 7-10 cup is found in Benjamin's sack they return to Jose submitting to his censure 11 Joseph pretends the gift of prophecy 15 but speaks much and carefully on Benjamin's behalf offering to remain in his stead 16-34

AND he commanded the steward of his house, saying, I fill the men's sacks with food, as much as they can carry, and put my man's money in his sack's mouth

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money And he did according to the word that Joseph had spoken

It seems to have been a large cup and of great price and much used by Joseph. In the sack's mouth of the youngest with design to discover their intentions and affections towards Benjamin, whether they did envy him and would desert him in his danger, as they did Joseph or would cleave to him that he might take his measures how to deal with him and them

3 As soon as the morning was light, the men were sent away they and their asses

4 And when they were gone out of the city and not yet far off, Joseph said unto his steward, Follow after the men and when thou dost overtake them say unto them, Wherefore have ye rewarded evil for good?

5 Is not this it in which my lord drinketh and whereby indeed he divineth? ye have done evil in so doing

Among the several kinds of divination in use among the Egyptians and other heathens this was one to do it by a cup or bason which they filled with water, and put in them plates of silver, or precious stones, in which certain charac-



*Quest.* Why would Joseph expose his father to the hazard of his life in parting with his dear child? *Ans.* Joseph supposed that to be but a pittance and might fear lest his brethren had disposed of Benjamin as they did of him and therefore could not bring him forth. And as for his father, the experience which he had of his continuance in life would be little after the supposed untimely death of Joseph gave him good assurance that his parting with Benjamin for a season and that under the care and charge of his brethren was not likely to make any dangerous impression upon him.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord

1 ch 4 2 25 And 'our fathers said Go again and buy us a little food

26 And we said, We cannot go down if our youngest brother be with us then will we go down for we may not see the man's face, except our youngest brother be with us

27 And thy servant my father said unto us, Ye know that my wife bare me two sons

He calleth her *my wife* by way of eminency as Gen. xlv. 19, because she only was his wife by deed and choice whereas Leah was put upon him by fraud and might have been rejected by him if he had so pleased, and the other two were given to him by Rachel and Leah

28 And the one went out from me, and I said, "Surely he is torn in pieces" and I saw him not since

29 And if ye take this also from me, and mischief befall him ye shall bring down my gray hairs with sorrow to the grave

30 Now therefore when I come to thy servant my father, and the lad be not with us, seeing that his life is bound up in the lad's life

31 If death of the child which upon this occasion he will faintly believe, will unavoidably procure his death also

32 It shall come to pass, when he seeth that he does not *with us*, that he will die and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave

33 I or thy servant become surety for the lad unto my father, saying If I bring him not unto thee then I shall bear the blame to my father for ever

34 Now therefore I pray thee let thy servant abide instead of the lad a bondman to my lord, and let the lad go up with his brethren

Partly in compassion to our good father and partly for thy own advantage because I can be more excusable to thee than he because of my greater strength and experience

35 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father

\* Heb find  
very few  
Ex 16  
20 1 2  
18 115  
Le 119 11

## CHAP XLV

Joseph no longer able to restrain discovers himself to his brethren, and weeps, asks concerning his father they are troubled at his presence 1-3 He forbids their grief for their sin, and comforts them with God's gracious design and providence in it 4-8 He bids them to go and acquaint their father, and bring him to Egypt, his message to his father 9-13 His kindness to Benjamin and his brethren, 14, 15 Pharaoh is glad, and visits them

*verse to Egypt 16-20 Joseph discovers himself to his father, exhorting them not to grieve for the way 21-23 Coming home they read, as to their father, who at last believes them regarding their father and his son before he died 23-28*

THEN Joseph could not refrain himself before all them that stood by him, and he cried, Cause every man to go out from me And there stood no man with him, while Joseph made himself known unto his brethren

Cause every man to go out from me remove all the Egyptians out of my presence and chamber Which he did, partly that he might maintain the honour of his place and not make himself cheap and contemptible to the Egyptian, by his excessive tear and passions and by his free and familiar, and affectionate converse with his brethren and partly to preserve the reputation of his brethren by concealing their fault from the Egyptians

2 And he wept aloud and the Egyptians and the house of Pharaoh heard

\* Heb gave  
forth his  
voice as  
a young  
man 14 1

11 tears and voice which had been hitherto kept in by him force now breaking forth with greater violence The Egyptians and the house of Pharaoh, some who were men with their own eyes and other by report

3 And Joseph said unto his brethren, I am Joseph doth my father yet live? And his brethren could not answer him for they were troubled at his presence

\* Heb 19  
p 4 20 4  
Ex 119 11  
Mt 14 20  
Mt 10 10

He repeats his former question, Gen. xlv. 21 either because he questioned the truth of his former relation or would be further satisfied in it if being usual with men to ask once and ever again what they long to know or because he now desired a more particular relation of his father's condition and how he did be it up under all his calamities They were troubled at his presence, from a kind and deep sense of their kindred, and then just to a sense of some dreadful punishment

4 And Joseph said unto his brethren, Come near to me, I pray you And they came near unto him and he said, I am Joseph your brother, whom ye sold into Egypt

5 Come near to me I am not afraid of me but come nearer come with boldness and confidence that you may be assured that I am he and that we may more freely and privately converse together so is none others may hear 6 Joseph told his brethren of his state and that they had sold him into bondage from him Sold into Egypt 7 Joseph sheweth them that he was he whom he sold into Egypt and did not die 8 Gen. xlv. 28 xxxv. 1 So they sold him into Egypt occasionally and eventually

9 Now therefore be not grieved nor angry with yourselves, that ye sold me here for God did send me before you to preserve my life

\* Heb 40  
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10 I have not feared to wit, moderately, and for the injury he had done to me or for the danger which you have brought upon yourselves Otherwise he doth not dissuade them from eagerly going for their offence upon God, for the procurement of which he designed and used that strange and cruel usage towards them Nor angry with yourselves, neither excessively torment yourselves with the remembrance of the fact, neither break forth into contention and wrath and upbraidings of one another, for God by his wise, powerful, and gracious providence overruled your evil intention to a happy end to preserve my life not only to preserve me, for the expression is here indefinite and general but the lives of all the people in this and the neighbouring countries, which though it doth not release you sin, ought to qualify your sorrow

11 For these two years hath the famine been in the land and yet there are five years, in the which there shall neither be eating nor harvest Neither sowing nor reaping, except in a few places near

Nilus because the people could not spare seed-corn and would not lose it, understanding from Joseph that their cost and labour would be lost, and that the famine would be of long continuance

<sup>+ Heb to put for you</sup> 7. And God sent me before you <sup>to</sup> to preserve you a posterity in the earth, and to save your lives by a great deliverance

That you and your children might be sustained and preserved in this time of famine, and afterwards abundantly multiplied, as God hath promised. *By a great deliverance* or *for a great remnant*, or *escaping* i. e. that you who are now but a handful escaping this danger, may grow unto a vast multitude. The word *escaping* or *escaping* is here put for the persons that do escape, as it is 2 Chron xxx 6, Isa x 20, and *captivity* is oft put for the captives, as it is Numb xxi 1, Deut xxi 10. And so what was said in the former clause is repeated in this with an emphatical addition

8 So now it was not you that sent me hither, but God and he hath made me a father to Pharaoh, and lord of all his house and a ruler throughout all the land of Egypt

That I came to this place, and pitch of honour and power, is not to be imputed to your design which was of another nature. But to God's overruling providence, which ordered the circumstances of your action, so as I should be brought to this place and state. Compare Gen 1 20. *A father to Pharaoh*, to advise him and to provide for him, as fathers do for their children and to have the authority, respect and power of a father with him

9 Haste ye and go up to my father, and say unto him Thus saith thy son Joseph, God hath made me lord of all Egypt come down unto me, tarry not

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds and all that thou hast

*Goshen* a part of Egypt bordering upon Canaan, well watered and fit for cattle and therefore most proper for the Israelites not only for present use and to keep them at some distance from the inward parts of Egypt and from the court but also that they might have Canaan always in their eye and mind and in God's temple mark with least disadvantage more than either. Joseph promiseth this place, either because it was least inhabited being in the borders of the land or because he justly presumed upon the king's favour and knew that the growing famine would give him opportunity to dispose of the people as he pleased

11 And there will I nourish thee, for yet there are five years of famine lest thou and thy household, and all that thou hast, come to poverty

12 And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you

Because I speak to you not by an interpreter as hitherto I have done but immediately and in the Hebrew language

13 And ye shall tell my father of all my glory in Egypt and of all that ye have seen and ye shall haste and bring down my father hither

14 And he fell upon his brother Benjamin's neck, and wept, and Benjamin wept upon his neck

15 Moreover he kissed all his brethren, and wept upon them and after that his brethren talked with him

To wit, freely and familiarly being encouraged by his kindness

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come and it pleased Pharaoh well, and his servants

Because they all owed their lives unto Joseph and his favour was now fresh and present, and therefore he had more influence upon them and they more kindness for him

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye, lade your beasts, and go, get you unto the land of Canaan,

18 And take your father and your households, and come unto me and I will give you the good of the land of Egypt, and ye shall eat the fat of the land

The choicest fruits of the land. *Fat* oft is put for the best of any sort, as Numb xviii 12, 29, Deut xxxii 14, Psal lxxv 5, cxlv 14

19 Now thou art commanded, this do ye, take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come

Besides that absolute power which I have given thee to dispose of all things as thou pleasest I do particularly and especially command thee to do this thing

20 Also regard not your stuff for the good of all the land of Egypt is your's

*Regard not your stuff*, Heb *let not your eye pity or spare any part of your stuff*, as loth to leave it behind you or afraid to lose it. *Sparing* or *pitying* is an act of the mind but it is ascribed to the eye here, as also Ezek vii 1, 9 xvi 3, partly because there it discovers itself by tears or otherwise, and partly because the sight of the eye doth oft affect the heart, and move pity

21 And the children of Israel did so and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way

22 To all of them he gave each man changes of raiment, but to Benjamin he gave three hundred pieces of silver, and five changes of raiment

*Changes of raiment*, new and handsome garments which upon their coming into Pharaoh's presence and on other occasions, they might wear instead of those more old and homely ones, which they brought with them from Canaan. Compare Judg xiv 12 19 2 Kings v 5

23 And to his father he sent after this manner ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way

After this manner, Heb according to this. What father wd it went before, *changes of raiment*, or what follows *ten asses*, &c

24 So he sent his brethren away, and they departed and he said unto them, See that ye fall not out by the way

Or contend one with another, each vindicating himself and laying the blame upon his brother

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not

*Jacob's heart fainted*, or, *was weakened*, or *fried*, he fell into a swoon, as it is ordinary because of the greatness and suddenness of the news and the conflict of contrary and violent passions, raised hereby, grief at the remembrance



of his former loss, and excessive joy for Joseph's recovery and felicity, hope that this might be true, and fear lest it should be but a fiction of their any one of these passions are able to cause a fainting of the spirits, but much more when all meet together, especially in an aged person

*He believed them not*, partly because of the greatness, and strangeness, and desirableness of the thing, compare Psal cxxvi 1, and partly because they were by this very relation convicted of one lie about Joseph, in saying that he was dead, and therefore might easily be thought guilty of another

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived

28 And Israel said, *It is enough*, Joseph my son is yet alive: I will go and see him before I die

I desire no more, no greater happiness in this world, than to see him, which when I have done, I am willing to die

### CHAP XLVI

*Jacob sets out towards Egypt with his family and substance, offers sacrifices at Beer-sheba, God appears to him in a vision, renewing his promises and blessing* 1-3 *He goes to Egypt* 5, 6 *The names of the children of Israel* 8-27 *Jacob sends Judah before him, Joseph goes to meet his father, their joy*, 28-30 *Joseph instructs his brethren what to say to Pharaoh, to declare themselves shepherds, and desire to dwell in Goshen, the reason*, 31-34

1705 AND Israel took his journey with all <sup>a ch 21 31</sup> that he had, and came to Beer-sheba, <sup>b ch 28 10</sup> and offered sacrifices <sup>c ch 28 13</sup> unto the God of his father Isaac <sup>d ch 28 13</sup>

Both in thankfulness to God for former favours, and especially for Joseph's preservation and happiness, and by way of supplication to God for his direction in this great case, whether he might leave the promised land of Canaan, and go into the idolatrous and impious land of Egypt, and for his protection and blessing, as well in his journey as in Egypt

*The God of his father Isaac*, whom Isaac honoured and served, and who had constantly protected and provided for Isaac, and confirmed his covenant with him. He mentions Isaac rather than Abraham, partly for Isaac's honour, to show that though Isaac was much inferior to Abraham in gifts and graces yet God was no less Isaac's than Abraham's God: and therefore would be his God also, notwithstanding his unworthiness, and partly for his own comfort, because Isaac was Jacob's immediate parent and had transferred the blessing of the covenant from Esau to Jacob. And the validity of that translation depended upon Isaac's interest in God

<sup>e ch 15 1</sup> 2 And God spake unto Israel <sup>f ch 16</sup> in the visions of the night, and said, Jacob, Jacob. And he said, Here am I

<sup>a</sup> *In the visions of the night*, 1. <sup>b</sup> in that way or manner of visions which God affordeth to men by night, and in their sleep. See Gen xx 3, Job xxxix 15, 16, Matt 1 20, 11 13, 19, Acts xvi 9, xxiii 9, &c. <sup>c</sup> *Jacob, Jacob*, he doubles the name both in token of his friendship and familiarity with him, and to raise Jacob's attention. Compare Gen xxii 11, 1 Sam iii 10

<sup>d ch 28 13</sup> 3 And he said, *I am God*, <sup>e ch 12 2</sup> the God of thy father: <sup>f Gen 28 5</sup> fear not to go down into Egypt, for I will there make of thee a great nation

Here were many causes of fear, lest he should do evil in forsaking the promised and blessed land, and going to a place which had been incommodious to his grandfather, Gen xii 15, and forbidden to his father Gen xxvi 2, lest he should expose his children to manifold perils, as of being infected with the vices, and particularly the idolatry, which

reigned there above all other countries, and of being intangled by the pleasantness and eminent fruitfulness of that soil, to give up themselves to all manner of pleasures, and to settle themselves there, and give over all thoughts of returning to Canaan: and of being brought into that grievous bondage and affliction which was spoken of Gen xv 18, and lest some mischief should befall him or his in so long and dangerous a journey

4 <sup>a ch 18 15</sup> I will go down with thee into Egypt, <sup>b ch 48 21</sup> and I will also surely bring thee up <sup>c ch 18 16</sup> again: <sup>d ch 50 17, 24</sup> and Joseph shall put his hand <sup>e ch 50 1</sup> upon thine eyes

*I will bring thee up again*, though not in thy person, yet in thy body, Gen xlvii 29, 30, 1 5, 13, and in thy posterity, which are a part of thyself, or thyself multiplied. *Joseph shall put his hand upon thine eyes*, shall close thy eyes, which office was usually performed by the nearest and dearest relations of the dying party among the Jews, Greeks and Romans. Hereby Jacob is assured that he should die in peace, and that Joseph both now was alive, and should survive his father

5 And Jacob rose up from Beer-sheba: <sup>a Act 7 16</sup> and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had <sup>b ch 45 19</sup> sent to carry him

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, <sup>a ch 28 5</sup> Jacob, <sup>b ch 4 4</sup> and all his seed with him <sup>c ch 10 1, 23</sup>

*In the land of Canaan* and in Mesopotamia. But Canaan only is here mentioned, because here they got the far greatest part of them, which by a synecdoche is put for the whole

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him unto Egypt

*His daughters*, either his daughter Dinah, the plural number for the singular, as Gen 23, Gen xxi 7. Numb xxvi 6, or Dinah and her daughters. For grandchildren are commonly called their grandfather's children, or sons or daughters, or his daughters in law, his son's wives

8 ¶ And <sup>a ch 1 1</sup> these are the names of the <sup>b ch 14</sup> children of Israel, which came into Egypt, <sup>c Num 26</sup> Jacob and his sons: Reuben, Jacob's <sup>d ch 5 1</sup> firstborn

his genealogy is both here and elsewhere described exactly and particularly as well to show the faithfulness of God in the performance of his promise concerning the vast multiplication of Abraham's seed, and that in so short a time as to distinguish the tribes which was of great importance, and necessary for the disposal of the kingdom and priesthood, and above all for the discovery of the true Messias. Compare this following catalogue with that Numb xxi, 1 Chron vi-xviii

9 And the sons of Reuben, Manoch, and Phallu, and Hezon, and Carmi

10 ¶ And the sons of Simeon, <sup>a ch 1 16</sup> ¶ Jemuel, <sup>b ch 4 24</sup> and Jamin, <sup>c ch 1</sup> and Ohad, <sup>d Gen 28 10</sup> and Jachin, <sup>e ch 28 10</sup> and Zohar, <sup>f ch 28 10</sup> and Shaul the son of a Canaanitish woman <sup>g ch 28 10</sup>

*Ohad* is not mentioned in these parallel places, because he was then dead, and that without issue. *The son of a Canaanitish woman*, which is here mentioned as a brand upon him, and as an intimation that the rest of them, except Judah, married to persons of a better race

11 ¶ And the sons of Levi, <sup>a ch 1 1</sup> ¶ Gershon, <sup>b ch 1</sup> Kohath, and Merari <sup>c ch 1</sup>

12 ¶ And the sons of Judah, <sup>a ch 1</sup> 11, and <sup>b ch 1</sup> Onan, and Shelah, and Pharez, and Zarah: but <sup>c ch 36 2</sup> Er and Onan died in the land of Canaan. And the sons of Pharez were <sup>d ch 36 26</sup> Hezron and Hamul <sup>e ch 36 26</sup>

And Onan died in the land of Canaan and the reference contained in the following number ver 15. *Hezekiah* and *Manasseh*, though they seem to have been born in Egypt yet are here set down amongst those who came into Egypt because they came thither in their father's house, as *Hezekiah* said to *pay lathers in Abraham*, Heb vii 9. And the children may as well be said to come thither in the parents as their father Jacob, as said to return from thence ver 4. *Hezekiah* children. *Object* If this be the sense why should these two be mentioned rather than the grandchildren of the other brethren who came into Egypt in the same manner? *Answer* This may be done either, 1 From some special excellency or eminency in them above the rest as Hezekiah was eminent for being the progenitor of the Messiah, and Manasseh might be so for some other cause though unknown to us. Or 2 Because they were the first grandchildren that were born in Egypt and it may be all that were born while Jacob lived there, and therefore are not unfitly named with Jacob and allotted to him as Joseph's two eldest sons Ephraim and Manasseh were by Jacob appropriated to himself, and reckoned as his immediate sons, when all the rest of Joseph's sons were excluded from that privilege Gen xliii 26. And the like may be said of the other two grandchildren mentioned ver 17.

13 ¶ And the sons of Issachar, Tola, and Phuvah, and Job, and Shimon

14 ¶ And the sons of Zebulun, Sered, and Elon, and Jahleel

15 These be the sons of Leah which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three

Which she bare unto Jacob in Padan-aram this is true properly and immediately of the sons, who were indeed born there: but improperly and mediately of the grandchildren, which are as truly said to be born of Leah in Padan-aram as to be born of her at all, because they were indeed born of them which were born of her, and that in Padan-aram. All the souls of her sons and his daughters to wit which came into Egypt before so that Le and Onan are excluded as dying before this journey into Egypt, ver 12. *Daughters* is here put for *daughters* ver 17 because Dinah was all the daughters which Jacob had. Heb *all the souls, sons and daughters* being reckoned together with their father.

16 ¶ And the sons of Gad, Zaphion, and Haggi, Shuni, and Izbon, Iui, and Arodi, and Arch

17 ¶ And the sons of Asher, Jimnah, and Isuah, and Isui and Beriah, and Serah their sister: and the sons of Beriah, Hober, and Milchai

18 These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, were sixteen souls

19 The sons of Rachel Jacob's wife Joseph and Benjamin

20 ¶ And as unto Joseph in the land of Egypt were born Manasse and Ephraim, which Asenath the daughter of Poti-phar a priest of On bare unto him

21 ¶ And the sons of Benjamin were Belah, and Becher and Ashbel, Gera, and Aman, Ephraim, and Kosh, Muppim and Illupputa, and Ard

Whereof part seem to be born before he coming to Egypt, and part in Egypt. Benjamin being now but twenty and four years old

22 These are the sons of Rachel which were born to Jacob: all the souls were fourteen

23 ¶ And the sons of Dan, Hushim

24 ¶ And the sons of Naphtali, Jahziel, and Guni, and Jezer, and Shillem

25 These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven

26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six

*Loins*, Heb *thigh*, which is here put for the secret part between the thighs, which are called sometimes the *feet*, as Gen xlix 10, Deut xxviii 57, Ezek xvi 25, for the like reason, because they are between the feet. From this eastern manner of speech came that passage in the Greek tables, concerning Bichus being born out of Jupiter's thigh. *Threescore and six*, so many they are, excluding Jacob, as the common parent, and Joseph and his two sons, as being in Egypt before Jacob's coming thither, which four being included they make up seventy, as it is ver 27.

27 And the sons of Joseph, which were born him in Egypt were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten

*He* doth not say, which came with Jacob into Egypt, because some of them came thither before him and others with him, some in their persons, and some in their parents. As for the difficulty arising from comparing this place with Acts vii 14 it will be more fit to speak of it when we come to that place.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen, and they came into the land of Goshen

To direct his face unto Goshen, Heb *to prepare, or to teach him*, the way before his face, i.e. before his coming to Goshen, i.e. to show him where it was, and into what part of it he should come and settle himself; or to give notice unto Joseph of his approach before his face or coming unto Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him, and he fell on his neck and wept on his neck a good while

Doubtless Joseph fell down before him with all that reverence which children owe to their parents, and in this posture Jacob falls upon his neck &c. Of which posture see Gen xxiii 4 xlv 11, Luke xxi, 20, Acts xv 37.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive

Now I expect no greater happiness upon earth, and therefore am content to die. Compare Luke ii 29.

31 And Joseph said unto his brethren, and unto his father's house, I will go up and show Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me

32 And the men are shepherds, for their trade hath been to feed cattle, and they have brought their flocks, and their herds, and all that they have

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also

our fathers that ye may dwell in the land of Goshen, for every shepherd is an abomination unto the Egyptians

In this design and about Joseph shew both his prudence and piety. He brings them not to court, where it had been easy for him to have put them all into the best places and offices of the court, and as he is not ashamed to own himself a brother to shepherds, which were contemptible among the Egyptians, so he seeks not to advance them higher, but continues them in their employment, and placeth them in Goshen whereby, 1 He kept them together, which was very convenient for them in many respects. 2 He secured them both from envy, and, as far as he could, from the corruption of their religion and manners, which was likely to follow their mixture with the Egyptians, and especially their being at the court. 3 He put them into a capacity of returning to Canaan, when God gave them opportunity.

Every shepherd is an abomination unto the Egyptians, either, 1 Because they did both kill and eat those creatures which the Egyptians adored. Or, 2 Because of the fresh remembrance of the horrid cruelties lately committed thereby by the Phœnician shepherds, who, as some very ancient writers affirm, were seated in Egypt in great numbers, and had arrived to great power, and waged a cruel war with other Egyptians, wherein they wasted divers cities, and burned their temples, and barbarously murdered a multitude of people. And therefore it is no wonder if the calling of shepherds was grown out of use and credit among them. True it is, the Egyptians had some sheep, and other cattle, Gen xlvii 6, 17, Exod xvi 26, ix 3, which they kept for delight or profit by their milk, wool &c., or for sale to others, but they did not use them, as other shepherds generally did, kill and eat them. And it is probable that they committed even the keeping of their sheep and cattle to those strangers which were dispersed among them, and looked upon the employment as too vile and mean for any Egyptian. And though Pharaoh offered it to Joseph's brethren as a favour to be rulers over his cattle, Gen xlvii 17, that might proceed only from hence, because he saw them fully resolved upon that course of life, and therefore could not bestow any higher preferment upon them.

## CHAP XLVII

Joseph acquaints Pharaoh with his father's arrival, presents five of his brethren to him. 2 He after some inquiry instates them in Goshen, they being shepherds, he orders Joseph, if he knew any men of activity amongst them to make them rulers over his cattle. 3-6 Joseph brings his father before Pharaoh who inquires after his age, and is blessed by Jacob. 7-10 Joseph maintains his father, and all his house in Goshen. 11, 12 Joseph gets all the money, cattle, and lands of the Egyptians into his hands for corn, removes them to distant quarters of the land. 13-21, the priests only excepted who have a portion assigned them by Pharaoh. 22 Joseph leaves the land to the people to till, and gives them corn to sow, they giving Pharaoh the fifth part of the crop. 23-26 Jacob's life in Egypt, and full age. 27, 28 He takes an oath of Joseph concerning his burial. 29-31

1706  
v ch 46 31  
THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have are come out of the land of Canaan, and behold, they are in the land of Goshen

Either to abide there, or to remove thence to any other place which thou shalt appoint for them

1707  
v ch 47 13  
2 And he took some of his brethren, even five men, and presented them unto Pharaoh

Some of his brethren, or part, as this Hebrew word is used, Din i 2, for the extremity, or end or tail of them, i e the meanest of them for person and presence, as the word is taken 1 Kings xii 31, lest if he had presented the

goodliest of them, Pharaoh might have required their attendance upon him, either at court or camp. And for the same reason for which he did industriously represent them to Pharaoh as contemptible in their employment, he might also present those to him who were so in their persons.

3 And Pharaoh said unto his brethren,

What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers

This employment is not pretended nor taken up by us in design, or in contempt of thee or thy people, but was handed to us by our fathers, and hath been our business to this day

4 They said moreover unto Pharaoh,

For to sojourn in the land are we come, for thy servants have no pasture for their flocks, for the famine is sore in the land of Canaan now therefore, we pray thee, let thy servants dwell in the land of Goshen

To sojourn in the land are we come, not to defraud thy people of their lands, and habitations, but only to be here for a season, as strangers and sojourners, till we can conveniently return to our own land

Canaan being a higher ground than Egypt, and watered in a manner only by rain from heaven, must needs sooner and sorely feel the effects of a drought and scarcity than Egypt, which had relief from Nilus in that kind

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee

6 The land of Egypt is before thee, in the best of the land make thy father and brethren to dwell in the land of Goshen let them dwell and if thou knowest any men of activity among them, then make them rulers over my cattle

The land of Egypt is before thee, to view it, and to thy choice where thou pleasest it is in thy power. Gen xii 9 any man of activity, or, of strength or vigour of body and mind fit for the employment. By which expression it seems probable that those five presented to Pharaoh were of the meanest sort of them. See on ver 2

7 And Joseph brought in Jacob his father, and set him before Pharaoh and Jacob blessed Pharaoh

Not in an authoritative way as the great blessing the king, but in a general manner, i e he saluted him, thanked him for all his favours to him and his, and prayed to God to bless and recompense him for it. This blessing is put for saluting 1 Sam xii 10, 2 Kings iv 29, for praying Numb vi 23, 24, for thanksgiving, Matt xxvi 26, compare with Luke xxii 19

8 And Pharaoh said unto Jacob, How old art thou?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage

My pilgrimage, i e my unstable or unsettled life in which I have been sitting from place to place. See Gen xii 8, Psal cxix 19, Heb xi 9, 13. And though I seem old in comparison of thy people, yet I full much short of my progenitors, Isaac, and Abraham, and Terah

10 And Jacob blessed Pharaoh, and went out from before Pharaoh

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Ramesses, as Pharaoh had commanded

*The land of Rameses*, a part of the land of Goshen, possibly that part where afterwards the city Rameses was built by the Israelites, Exod 11, xii 37, whence it is so called here by anticipation, for the Israelites were not now numerous enough to possess the whole land of Goshen which was given to them, but contented themselves with a part of it, leaving the rest to the management of the Egyptians, and therefore when they increased greatly, they were forced to spread their habitations amongst the Egyptians. See Exod xii 7, 23, 35, 37

1 Or as a little child is nourished & fed according to the little ones ch 60 1

12 And Joseph nourished his father, and his brethren, and all his father's household with bread, **||** according to their families

Or, according to the mouth of the family, mouth being put for their will or desire as it is Gen xxiv 57, Isa xxx 2, as much as every one desired, without any restraint, or, according to the manner of a little child, he put their meat into their very mouths, it was brought to them without any more care or pains of theirs than an infant takes for its food

13 **¶** And there was no bread in all the land, for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine

Quest. Whence came it that the people in this extremity did not take the corn by force out of the several storehouses? Answer Besides that singular providence of God which watcheth over kings and rulers, and stilleth the tumults of the people Joseph had no doubt foreseen this difficulty and took due care to prevent it, partly, by disposing the stores in strong and well-guarded places, partly by adding wealth and strength to the king, whereby he might more easily suppress any seditious risings and principles, by not permitting the people to despair or come to the utmost extremity, but giving them relief in all the exigencies

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought and Joseph brought the money into Pharaoh's house

When he did no more than any of the subjects might have done he bought great store of corn in the plentiful years with the king's money and kept it till a time of famine and sold it at a rate which was agreeable to the seasons

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread for why should we die in thy presence? for the money faileth

Why shouldst thou see and suffer us to perish for our want of money when thou canst relieve us?

16 And Joseph said, Give your cattle, and I will give you for your cattle, is money fail

17 And they brought their cattle unto Joseph and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses and he fed them with bread for all their cattle for that year

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent, my lord also hath our herds of cattle, there is not ought left in the sight of my lord, but our bodies, and our lands

The second year, not the second from the beginning of the famine, but from the year of extremity, the second year after that last mentioned, where in they had sold their cattle,

but this seems to have been the last year of the famine, because he now gives them corn for food and for seed to sow, ver 23, whereas in the first six years there was no sowing nor reaping, Gen xlii 6

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh and give us seed, that we may live, and not die, that the land be not desolate

Wherefore shall we die before thine eyes, &c whilst thou lookest upon us like an idle spectator, not pitying and relieving us? The land is said to die improperly, when it is desolate and barren, and when the fruits of it die, or, which is equivalent to it, do not live We and our land will be servants unto Pharaoh, Pharaoh shall be the sole proprietor, and we are content to be his tenants, to manage it for his use Give us seed, because this was the last year of famine, as Joseph informed them, and therefore they tilled and sowed the ground for the following year That the land be not desolate, without inhabitants, as it will be if thou sufferest us to die for want of bread

20 And Joseph bought all the land of Egypt for Pharaoh, for the Egyptians sold every man his field, because the famine prevailed over them so the land became Pharaoh's

21 And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof

Under the cities are here comprehended the villages and lands belonging to the territory and government of each city, for the seed which he gave them was not to be sown in cities, but in the country but the cities only are here mentioned, because they were sent thither first, either for the convenience of nourishing them during this famine out of the public storehouses which were there, or that they might all profess their subjection to the governments of the several cities which was convenient for the management of that numerous and tumultuous people, or that the cities might be first and most replenished with inhabitants, as being the principal honour, and strength, and security of a kingdom, and that arts, and trades, and merchandise might flourish, without which the commodities of the country would have been of less price and use But the cities being first supplied, the residue, which doubtless was vast, were dispersed in the country

From one end of the borders of Egypt even to the other end thereof, far from their native soil and ancient patri-mony, that none of them might plead prescription, but that all might be forced to acknowledge that they owed their estates not to their own wit and industry, nor to their parents' gift but wholly to the king's favour, and that the remembrance of their patrimonial lands might be worn out, and therewith the grief which would arise from their resentment of their loss of them, which probably would be matter of tumults and seditions, to which that people were very prone And it is probable that he so disposed of this affair, that those who were apt, and likely, and used to unite together in seditious insurrections, whether kindred or others, should be separated one from another as far as might be If any think that Joseph dealt hardly with them and made an ill use of their necessity, he will see how moderately and mercifully he deals with them, ver 24

22 Only the land of the priests he bought he not, for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them wherefore they sold not their lands

The priests under this name he understands chiefly those who administered the worship of the gods or idols of Egypt, and withal those who applied themselves to the study of the arts and virtues, called their wise men and magicians, though some understand it of the princes (as that word sometimes signifies) or officers of Pharaoh, who were nourished out of the king's treasures And possibly the same

u Gen 7 1  
|| Or princes  
ch 41 43  
2 Sam. 6 18

1 Heb led them.

ver 1

160

Hebrew word may here comprehend both, viz. the ministers of the king, and of their idols too, for both enjoyed the same privileges, as Diodorus Siculus relates. And that the priests are included, if not mainly intended here, will be evident enough to anyone that considers the state of Egypt, how mad that people universally were upon their idols, how numerous their priests were, and in how great honour and veneration both with prince and people besides, reason of state obliged Pharaoh to engage and secure to himself that sort of men, which bore so great a sway with the old inhabitants of their several places, and were likely to have the same authority with the new inhabitants, to quiet and satisfy them at their first change, which must needs be very ungrateful to them.

Of this immunity of the priests, that ancient writer Diodorus Siculus makes mention. But this is not to be ascribed to Joseph's will or choice, for he who abhorred their idolatry, could not have a kindness for, nor would have given encouragement to, the great upholders and promoters of it, but in this he was overruled either by Pharaoh's express command, (it being not probable that so great an interest as that of the priests should not have friends at court, or that their friends should not plead for them, or that their pleas and desires should not be granted by an idolatrous king,) or by the laws of Egypt, or by their customs and usages in things of a like nature, which would have the force of a law among them.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh. lo, *here is* seed for you, and ye shall sow the land.

For this was the last year of the famine, as was noted before.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

Whereas he might have reserved four parts to Pharaoh and have allowed them only the fifth. Herein he showed both his humanity and kindness, in mitigating that hard bargain which themselves had made, and were necessitated to make, and his prudence in composing, sweetening, and winning the hearts of the people to the king, and in making them pay their tribute for the future with more cheerfulness.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

Without thy care and providence we had all been dead men, and therefore if thou hadst kept us to the first bargain, thou hadst done us more kindness than wrong, much more when thou hast used us with so much equity and clemency. Be thou our friend with Pharaoh in this and upon all other occasions. *We will be Pharaoh's servants*, to manage his land for him upon the terms which thou hast proposed.

26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth *part*, except the land of the priests only, which became not Pharaoh's.

That Pharaoh should have the fifth *part*, that the propriety of the land should be Pharaoh's, and that in token thereof the people should pay the fifth part of the products of it to Pharaoh.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen, and they had possessions therein, and grew, and multiplied exceedingly.

They had possessions, i. e. lands, not for the dominion or propriety of them, for that rested in Pharaoh, but for the use and profit of them for their present subsistence.

28 And Jacob lived in the land of Egypt seventeen years: so the whole

age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt.

Put thy hand under my thigh, i. e. swear to me, as ver. 31, that thou wilt do what I am now desiring of thee: see the notes on Gen. xxiv. 2. He requires this not out of any distrust of Joseph's promise, but partly, as a more solemn protestation of his right to and affection for that promised land, partly, as a motive to all his children to have their minds and hearts there, even when their bodies were in Egypt, and partly, to give Joseph an argument and excuse to Pharaoh, that he might more willingly permit Joseph to fulfil his father's desire, because of his own oath. And deal kindly and truly, or, that thou wilt deal, as the Hebrew can joined with the future tense in the which used, as Psal. xxiv. 7, xxxv. 24, i. 15. *Kindly* in promising, and *truly* in performing thy promise.

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

I will lie with my fathers, Abraham and Isaac in Canaan: see Gen. xxiii. 19, xlv. 9, xxxv. 29. Which he desired not so much for himself as knowing that whosoever he was buried he should rise to glory, as for his children, to show his own, and confirm their faith in God's promise of Canaan, to discover his high valuation of that land, not only for itself, but as it was a type and pledge of the heavenly inheritance, to keep his children's minds and hearts loose from Egypt, a place of so much sin and danger, and fixed upon Canaan, that they might be more willing to go thither when God called them, by virtue of that inclination. It is in most persons to be buried with their fathers, and in the mean time to declare his protestation of idolaters, with whom he would have no communion either in life, as far as he could avoid it, or in the place of burial; and on the contrary, to profess his communion with his godly ancestors, by his desire to be joined with them in burial. And for the same reasons Joseph desired the translation of his bones thither, Gen. i. 25.

31 And he said, Swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head.

Israel bowed himself, not to Joseph, who being now not upon his throne, nor amongst the Egyptians, but in his father's house, was doubtless more ready to pay that reverence (as he did chap. xlviii. 12) than to receive veneration from him, which he owed to his father, but to God, who is here to be understood, as he is in the same phrase, 1 Kings i. 17, whom with this gesture he worshipped and praised, as for the promise of Canaan, and the assurance which he had now received from Joseph of his being buried there, so for all his favours to him and to Joseph, and by him to all his family.

Jacob at this time was bedrid, through age and infirmity, but being now to give God solemn thanks, though the words and manner of it be not here expressed, he raised himself and sat upon the bed or uppermost part of his bed as he did also Gen. xlviii. 2, that he might express his reverence to God as much as he could by bowing, when he could not do it as much as he would, being unable to do it kneeling. Others for bed read staff, the discussion thereof I refer unto its proper place, Heb. xi. 21.

## CHAP. XLVIII.

Jacob being sick, Joseph comes and visits him, i. 2. Jacob declares God's appearance and promises to him, 3, 1, adopts Joseph's two sons Manasseh and Ephraim to be fathers of two tribes in Israel, 5, 6, mentions Rachel's

death, and the place where he buried her, 7, calls for his sons to bless them. Joseph brings and places them. Jacob purposely crosses his hands 8-11. His blessing on Joseph and his sons 12-16. Joseph interposes to remove his father's hands, 17, 18. He declares the pre-eminence of the younger, but the other also blessed, 19, 20. Prophesies of their return to Canaan, 21. He gives Joseph a piece of land apart 22.

1063 AND it came to pass after these things, that *one* told Joseph, Behold, thy father is sick: and he took with him his two sons, Manassch and Ephraim.

To obtain his venerable and religious father's blessing for them.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

He got new strength, his spirits being quickened and refreshed by the tidings of Joseph's approach, and he put forth all the strength which he had.

3 And Jacob said unto Joseph, God Almighty appeared unto me at <sup>a</sup> Luz in the land of Canaan, and blessed me,

1 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy seed after thee: <sup>b</sup> for an everlasting possession.

5 ¶ And now thy <sup>c</sup> two sons, Ephraim and Manassch, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are mine*, as Ruben and Simeon, they shall be mine.

Thy two sons *are mine* by adoption. I shall own them as if they were my immediate children: and each of them shall have a full share, both in my present estate and future inheritance of Canaan, with the rest of my children. Thus Jacob transfers the double portion which was the right of the first-born from which Ruben by his transgression fell, Gen xlix. 1 upon Joseph. 1 Chron. v. 1. He names the two eldest who if any, might seem to claim a greater privilege than the rest.

6 And thy issue, which thou begett'st after thee, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

Shall be part of thy children and thy grandchildren and shall not have any distinct share in my present or future inheritance: but shall have a part of their brethren's lot, in which manner and proportion is that I shall think fit, or as the succeeding parents or governors shall determine. But it doth not appear nor doth Scripture any where mention, that Joseph had any other sons but these, and therefore it is probable he had no more: only Jacob speaks thus upon supposition, in case he should have any other.

Shall be called after the name of their brethren, either Ephraim's or Manassch's.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephraim: and I buried her there in the way of Ephraim; the same Beth-lehem.

Rachel died by me, or beside me, in the way before mine eyes. I seeing but not being able to help her in her extremity, which makes the remembrance of her more grievous to me. This story he here mentions partly because the sight of Joseph and his children brought to mind Rachel to his remembrance, partly to give the reason of his action of his to the rest of his children: which was not only because Rachel was his first and true wife by designation and contract, and therefore the right of the first-born was truly Joseph's, but because by her early death he was cut off

from all hopes of having more children by her: and therefore it was but fit he should supply that defect by adopting Joseph's children. I buried her there, not out of disrespect to her, whose person was, and memory yet is, precious and honourable to me, but either because dying in a place they could not keep her till they came to the burial-place of the patriarchs at Hebron, Gen. xlix. 19: or possibly when they were tied to the slow motion of the flocks and herds, or because I would not bury her in the common burying-place with heathens and idolaters, in the city of Ephraim. By which he tacitly implies, that he would not have Joseph joined with the Egyptians in burial.

8 And Israel beheld Joseph's sons, and said, Who *are* these?

For Jacob's eyes were dim through age and infirmity, as is observed ver. 10, and therefore he could not distinctly discern them.

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

Or, that I may bless them, not with a common but with a paternal, and patriarchal and prophetic blessing, in the name and by the Spirit of God, praying for and foretelling those blessings which God will confer upon them.

10 Now <sup>a</sup> the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him, and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath showed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

From between his knees, not his own knees from which they had been taken before: but Jacob's knees between which they stood whilst Jacob kissed and embraced them, from which Joseph removed them, partly that they might not be burdensome to their aged and weak grandfather, and principally that he might place them in fit order and reverent posture to receive the blessing for which he longed. He bowed himself, testifying thereby his reverence to his father, his thankfulness for the favour which he had now showed to him and his, and his humble and earnest request for his blessing upon them.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manassch in his left hand toward Israel's right hand, and brought them near unto him.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who *was* the younger, and his left hand upon Manassch's head, <sup>a</sup> guiding his hands willingly, for Manassch *was* the first-born.

The right hand was more honourable both in Scripture account, and amongst the Gentiles. Laid it upon Ephraim's head, which was a rite used often and in divers cases, as in the conferring of offices either sacred or civil, as Numb. xii. 10, Deut. xxxiv. 9, Acts vi. 6, xiii. 3, and among other things, in giving benedictions, as Matt. xix. 13. Guiding his hands willingly, this proceeded not from chance or the mistake and weakness of his eyes, but from design and the wisdom of his hands. Heb. He disposed his hands prudently or, he dealt wisely with his hands. For his double wisdom showed 1. Humility by which he gathered that Manassch was the eldest, because Joseph placed him towards his right hand. 2. Divine and prophetic, by which he foresaw Ephraim's advantage above Manassch, and wisely suited the ceremony to the substance, giving the greater sign of honour to him, to whom God designed the thing.

This place is understood, either, 1 Of the future conquest of the land of the Amorites or Canaanites by his posterity, which he here ascribes to himself and speaks of it in the past time as of a thing already done, as the manner of the prophets is. But Jacob would not attribute this to his sword, which his posterity deny to be done by their sword, Psal. xlv. 3. And it is manifest that Jacob here speaks of that which was his by a special title, and which in a peculiar manner he gave to Joseph. Or, 2 Of the city and territory of Shechem, whose inhabitants were rooted out by Simon and Levi, and whose land being void was possessed by Jacob. And this is said to be got by Jacob's sword and bow because it was got with the sword and bow of his sons Simon and Levi, and a great number of his family, who doubtless were associated with them in this expedition. But it is not likely that he would take to himself that which he declares his utter abhorrence of, Gen. xxxiv. 20. xlix. 5, 6 or that he should call that *his sword and his bow* here which he calls *instruments of cruelty* in Simon and Levi's hands, Gen. xlix. 5. Or which seems the trust of that land in the territory of Shechem, which Jacob bought of Hamor, Gen. xxxiii. 19, which is said to be got by *his sword and bow*, either, 1 Properly, because he did by force of arms expel those Amorites, who upon his retirement from those parts, after the slaughter of the Shechemites, had invaded his lands, though this story be not elsewhere recorded, as many things are mentioned by



the by in some one place of Scripture, without any particular account of the circumstances of the, either there or elsewhere, as Gen xxxvi 21, Dent ii 9-11 Josh xvii 11. And though Jacob was a man of peace, yet his sons were warriors, and they by his permission might drive out, by their arms, those straggling Canaanites which had taken possession of his purchase. Jacob being the more willing to recover his right herein because it was an earnest of his future possession of the whole land. And the neighbouring Canaanites would not concern themselves in the defence of the invaders, both because they were convinced of the right of Jacob's cause and because they were overruled by Divine Providence in which Jacob trusted, and of which he had ample experience. Or 2 Metaphorically 1. c. by his money which he calls *his sword and his bow* not only because money is answerable to the sword and the bow and all other things, Eccl x 19, and is a defence Eccl vii 12 and therefore may well be so called even as *prayers and tears* are called the *arms of the church*, because they serve for the same purpose that arms do against their enemies, but also and principally by way of opposition to the sword and bow of his cruel sons. So the sense may be this *I have given to thee one portion, or one Shechem* not the city of Shechem which Simeon and Levi took from the hand of the Amorite with their sword and their bow but a part of the territory of Shechem which I took or received from the hand of the Amorite by my sword and my bow 1. c. by my money, whereby I purchased it

### CHAP XLIX

Jacob calls his sons to bless them before his death 1. *Be- speaks their attention, 2. Condemns Reuben's incest, 3, 4. Simeon's and Levi's cruelty, 5-7. Exalts Judah, propheth of Christ and the calling of the Gentiles 9-12. Of Judah 13, Isachar 14 15 Dan 16 17 Expresseth his faith in God's salvation, 18. Of Gad, 19, Asher, 20 Naphtali 21 Joseph's peculiar blessing 22-26. Of Benjamin 27 His charge concerning his burial and death 28-33*

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days

Or in the following times, or latter days, when you shall enter into and be settled in the Land of Promise. Hereby he signifies that he speaks here of things which concern not so much their persons as their posterity.

2 Gather yourselves together, and hearken unto Israel your father

3 ¶ Reuben, thou art my first-born, my might, and the beginning of my strength the excellency of dignity and the excellency of power

The beginning of my strength the first instance or evidence of my might or strength, &c. of that martial vigour whereby God enabled me to beget a child. Compare Dent xxi 17, Psal cxv 36. Of the first of my children, which are the strength, the stays and supports of a father, and of the family, thence called *sons of power* as Psal cxviii 4 and by other names *the pillars of the house* *The call my of dignity, and the excellency of power*. As first-born thou hast the right of pre-eminence before all thy brethren in point of dignity and power or privilege, the double portion, the priesthood, the dominion over thy brethren were thine

1 Unstable as water, thou shalt not excel, because thou wentest up to thy father's bed: then defilest thou it: he went up to my couch

Unstable as water this may concern her, 1. Something put or Reuben's fault, and so he is said to have been *unstable or light, and vain*, as the word is used Judg ix 1, Zeph iii 4, *like a tree* moved with every little wind

of temptation, and unbounded in thy lust, as water of itself hath no bounds, but will scatter itself every way, if it be not kept within banks, or in a vessel or, *hasty, violent, impetuous* in thy lust, like water which either overflows or breaks its banks. Or, 2. Something to come, or Reuben's punishment, and so the meaning is, Thou, 1. e. thy posterity, shall be *unstable, or unsettled*, flitting and vanishing, coming to nothing, or *poured forth* like water, useless, contemptible, and weak. Such indeed was the state of that tribe, of which we read nothing eminent in Scripture. See Judg v 15, 16. This I prefer before the former, 1. Because it is not probable that his fault should be described here in such general and ambiguous and dark terms, which 19<sup>th</sup> described so plainly and particularly in the following words. 2. Because this makes the coherence most plain. Here is a description, (1) Of Reuben's excellent state to which he was born, ver 3. (2) Of his fall from that state, in these words, and the immediately following, *thou shalt not excel*. (3) Of the reason of this fall, his great sin. 3. Because the similitude of water applied to men in this manner notes rather their impotency and calamity than their sin, as Josh vii 5, Psal xxii 14 *Thou shalt not excel*, or, *be the most eminent* amongst thy brethren, thou hast lost thy pre-eminency due to thee by birthright, both for thyself and for thy posterity, and it shall be given to others, the priesthood to Levi, the dominion to Judah, and the double portion to Joseph. Then defilest thou it by committing incest with Bilhah. He repeats the same thing and that in an emphatical manner, turning his speech and face from Reuben to his brethren, in a posture of indignation and detestation, which you must not impute to Jacob's passion, he being now a dying man, and this being forty years after the crime committed, but to the Spirit of God guiding his tongue to utter this, not only nor chiefly for the punishment of Reuben, who, as many think had repented of his sin, but for terror, instruction, and caution to all others and to assure them that sin, though it may be long dissembled and borne with yet it will one time or other be sorely punished. But these and the next foregoing words may be thus rendered *Thou defilest thou my bed: he went up to it or rather, he is gone up to it* he is vanished or perished, or lost for so this word is oft used, as Job v 26, Isa v 21, Jer xlvii 15. And so here is an elegant figure, called *antiphrasis*, whereby the same word is repeated in the same verse in a different sense as Psal xxviii 26, Matt vii 22. So here, *He went up* wickedly to his father's bed to commit a great sin, therefore now *he is gone up* penalty, to receive condign punishment, his excellency is gone up like smoke which ascendeth and is dispersed in the air. And this may seem to be the truest translation and interpretation, because it keeps close to the Hebrew words and their order, whereas, in our translation there is both a transplacing of the Hebrew words and a supplement added unnecessarily.

5 ¶ Simeon and Levi are brethren, instruments of cruelty are in their habitations

Simeon and Levi are brethren, not only by nature, but in iniquity, of like cruel and bloody disposition, confederate in the same wicked design, Gen xxxiv 25. So the word *brother* is elsewhere used, for him that agrees much with another in his temper, or employment, or designs, as Job xxx 26 Prov xviii 9, &c.

Their bloody swords are yet in their dwellings, to bear witness against them for their barbarous cruelty. But these words may be, and are by some both ancient and later interpreters, rendered otherwise. For the Hebrew word *mucheroth*, here rendered *habitations*, is never so used, nor indeed is found elsewhere in Scripture. Nor doth that signification agree with the Hebrew-root from whence this comes, which is *machar*, and signifies to *bar-gain* or *sell*, or *exchange*. And accordingly this word is by the Samaritan translator, and by other learned interpreters rendered, their *conventions*, or *contracts*, or civil *contracts*, or *agreements*. And, which is more, the Chaldee verb *machar*, from whence this word may very well be derived, signifies to *espouse*, and the noun *mecharah*, derived from it, signifies a *spouse*. And so the words may be rendered thus, *their contracts*, or *agreements*, (or their nuptial contracts,) *were instruments of cruelty*. Which trans-



tion, seems better than the other, 1 Because it keeps closest to the words of the text, and leaves out that participle in which is not in the Hebrew text, but was added by our translators to complete the sense 2 Because this best agrees with the history recorded, Gen xxxiv, where we read that they did cover their bloody design with a pretence of an agreement and nuptial contract with the Shechemites, which was a great aggravation of their villany, that those things which to others are bonds of love and peace, were made by them instruments of cruelty

1 Prov 1 15, 16  
m Ps 26 9  
Eph 5 11  
p 149 16  
p 30 12  
e 37 8  
ovh 34 26  
Or dough  
of omen

6 O my soul, <sup>1</sup> come not thou into their secret, <sup>2</sup> unto their assembly, <sup>3</sup> mine honour, be not thou united for <sup>4</sup> in their anger they slew a man, and in their self-will they <sup>5</sup> digged down a wall.

*Their secret, or, counsel, or company, as the word is used, Psal lxxv 2, Jer xv 17, 1 e do not partake with them in their secret and wicked designs. Hereby he signifies to all posterity, that that bloody enterprise was undertaken without his consent or approbation, and that he could not think of it without detestation, nor let it pass without a severe censure. Or, O my soul, thou wast not in their secret, as the Chaldee, Syriac, and Arabic take it, by a common enallage of the future tense for the past. Mine honour, either, 1 Properly so called. So the sense is, Let not my honour or good name be bound up with theirs, they gloried in this wickedness, which I abominate, and which indeed is their shame. Or, 2 Improperly, so he understands either, 1 His soul which is indeed the glory of a man, though I do not remember any place of Scripture where that word must necessarily be so understood. So this is a repetition of the same thing in other words, which is usual in Scripture. Or rather, 2 His tongue, for which the word honour or glory is commonly put, as Psal xvi 9, compared with Acts ii 26, Psal xxx 12. Iu 9, again 1, because the tongue or speech is the glory of a man, by which he is distinguished from unreasonable creatures, and, if well used, it brings much honour to God, and to the man that speaks with it. So the sense is, As my soul did not approve of that wicked action, so my tongue never gave consent to it, nor shall it now by silence seem to own it, but shall publicly witness my abhorrence of it. In their anger they slew a man, 1 e men, the Shechemites, Gen xxxiv 25, 26, the singular number for the plural, as Gen iii 2, גוי 5, 1 Chron x 1, compared with 1 Sam xxxi 1. He saith man rather than men, either with respect unto the prince, whose slaughter was principally designed, or to show that they slew them all to a man. In their self-will it may note, that this cruelty of theirs was committed, 1 By their own will and choice, not by Jacob's will or consent, which they never asked nor obtained. 2 Without any necessity or sufficient provocation, but merely by their own will and proper motion. 3 Not rashly and hastily, but wilfully and resolvedly, after mature deliberation. 4 Not unwillingly but cheerfully, and with delight and good will, as that word commonly signifies. They digged down a wall, not the walls of the city, but of private houses, it may be only of the prince's house, who upon the first noise of the tumult might, and probably did retire and secure himself in some strong room of the house, whose wall they brake down that they might come at him. For neither were the walls of houses or cities so strong then as now many are, nor were Simon and Levi destitute of instruments to break down a wall, which doubtless they brought with them, as easily foreseeing that difficulty in their enterprise. But because the Hebrew word is not שור, a wall, but שחור or, others translate the words thus, they houghed, or killed an ox, or bull, meaning Shechem, so called either from his lust, or from his strength and power, from which princes are oft so called, as Dent xxiii 17, Psal xxiii 12, Ixxvi 30. Or rather thus, they rooted out or drove away an ox, 1 e the oxen, the singular number for the plural, as before, and under them are comprehended the other cattle of the Shechemites, which they drove away, as we read they did, Gen xxxiv 26. For as the words may bear this sense, so it seems more reasonable to understand them of that which certainly was done by them, than of their breaking a wall, of which we do not read any thing in the history.*

7 Cursed be their anger, for it was fierce, and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Josh 19 1  
1 1 6, 7  
1 Chron 4 11

*Cursed by their anger, or, cursed was. It was execrable and abominable both before God and men, such as deserved and brought the curse of God upon themselves, which I, as God's instrument, am now to pronounce against them.*

I do here declare, in the name of God, that they shall be divided and dispersed in Jacob, &c., that is, among the children or tribes of Jacob or Israel. Prophets are said to do what they foretell that God will do, as Jeremiah is said to root out and pull down kingdoms Jer i 10, and Ezekiel to destroy the city, Ezek xliii 3. Add Hos xi 5. Note here how suitable their punishment was to their crime. They sinned by conspiracy and confederation in the counsel and action, and they are punished with division or separation, not only of the two brethren and their tribes, but of the children and families of the several tribes, one from another. This was eminently fulfilled in the tribe of Levi, which had no proper portion or inheritance, but was scattered among all the tribes, Josh xvii 7, though afterwards God turned this curse into a blessing. And for Simeon, he had no part of his own in the division of the land, but the portion of Judah being too large for that tribe, he was taken into that lot, and was as an inmate to them Josh xix 1, 2, 9, and afterwards put of them were forced to seek new seats, and so were divided from the rest of their brethren, 1 Chron ix 27, 39, 42. And moreover the Jewish doctors write that that tribe was so situated in their habitations and conveniences that a very great number of them were forced to scatter themselves amongst the other tribes to get a subsistence by teaching their children.

8 ¶ Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies, thy father's children shall bow down before thee.

q ch 29 36  
12 16 38  
1 18 40  
e ch 7 29  
1 11 16 5

*Or rather, Thou art Judah, thy brethren shall praise thee. So the expression is like that 1 Sam xvi 2. 1 e his name is so is he, Nabal is his name, and folly is with him, or in him. So here the sense is, as thy name signifies praise, Gen xxx 35, so shalt thou be praised or honoured from thy brethren. He alludes to his name, and to the occasion of it, but with an elegant variation. Thou art deservedly called Judah, not only because thy mother praised God for thee but also because thy brethren shall praise and bless thee for the reasons here following. But thus, as also the other blessings or predictions do not so much declare the merit of Judah or the rest in their own persons, as in their perversity. Thy hand shall be in the neck of thine enemies, 1 e thou shalt overthrow and subdue them. This was fulfilled in part, Judg i 1, 2, 4, in 9, 10, but more fully in David 2 Sam viii 1 and Solomon, 1 Chron xxii 9, and most eminently though spiritually, in Christ. The phrase is taken either, 1 From the practice of warriors, who use to assault their enemies in that part, that they may throw them down at their feet, of which see Job xv 26, xvi 12. Or, 2 from the custom of conquerors, who are said to put the yokes upon the necks of the conquered. See Gen xxvii 10, Deut xxviii 48, Isa x 27, Jer xxxv 8, xxxvii 11. Thy father's children, 1 e all thy brethren and my posterity, he saith not thy mother's children, for his sons had diverse mothers, shall bow down before thee, 1 e shall own thee as their superior and lord, upon whom I have devolved this part of the right of the first-born. By this and the following words we plainly see that these blessings and predictions were not distributed according to Jacob's affections and inclinations, (for then Judah should never have been advanced above his worthily beloved Joseph,) but by the direction of God's Spirit.*

9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he couched as a lion, and as an old lion, who shall rouse him up?

1 Tim 4 1  
1 1 1  
1 1 1

*Judah is as a lion's whelp or as a young lion, for courage and strength, and terror to his enemies. The participle as is here wanting, as also ver 14, 17, 21, 22, and in many other*

places as Psal xi 1, xii 6, xiii 6 &c. And he is rightly compared first to a *lion's whelp*, the *rod* to an *old lion*, to signify the growth of that tribe in strength and interest, and that from small beginnings, and a precedence of order only. Judg 1 2, it should ascend to the height of honour and power, and happiness in David and especially in the Messiah who should conquer all nations. *From the prey thou art gone up*. Having taken the prey, i.e. conquered thine enemies, thou art gone up in triumph, or gone up, i.e. grown greater and higher after thy victories as the mountain is. Or he alludes to the lions, which usually dwell in mountains, as divers writers observe, and come down to prey in the valleys and when they have got the prey they go up to their habitation and so shall Judah do. *He stooped*, i.e. change of the person very frequent in prophetic writings, as we shall oft have occasion to note hereafter. *He crouched*. When he hath taken the prey, he doth not convey it away to his den with haste and speed for fear the enemy should return and overtake him but like a lion he stoops down to feed upon his prey and croucheth on both down securely to rest himself after he hath eaten it without the least fear of any enemy, as it is observed of him Isa xxxi 4. Judah's conquests shall not be interrupted or followed with ill successes and defeat or overthrow afterward as it frequently happens in the course of war but he quietly possesses his spoils and after the bloody wars, to which he will be forced, shall enjoy a sweet peace and tranquillity, which his posterity did, 1 Kings iv 25. *As an old lion*, or rather a *grown lion*, not a decrepit and impotent lion but one come to his full strength who shall presume or dare to disturb or provoke him? All shall fear him, and seek peace with him.

10 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, "until Shiloh come, and unto him shall the gathering of the people be."

The sceptre i.e. the dominion or government which is often expressed by the word is Numb xiv 17. Psal xlv 6. 1 Chron xiv 1. Ezek xvi 11. 11. Amos i 9. Zech x 11. because it is an ensign of government in the iv 11. So it is here called a metonymy of the thing for which it is no more frequent. The cause of that superiority or dominion over his brethren which he should obtain (yet so the Lord keep, it shall not depart from him). Others the *lion* is the word *shale* signifies 1 Sam x 19-21. 1 Sam xvi 12 &c. So the sense is this. Who is the other tribes shall be kept private dispersed and confounded the tribe of Judah shall be kept entire and distinct until Christ come. This is a great and important truth, and a solemn demonstration of the all disposing providence of God and of the truth and Divine authority of the Scripture, but it seem not to be the meaning of this place. I B come both the *rod* and the following word. To avoid all speak of Judah's power and greatness, and particularly the *sceptre* or *rod* is explained and confirmed by the following *lawgiver*. 2 Because this renders the phrase improper and absurd. For the tribe had not departed from Judah nor had they ceased to be a tribe, if the other tribe had been mixed with them in their land as indeed they were so sometimes. See 2 Chron xi 16. 3 For the same is of pertinence to the tribe of Judah, for in this sense the tribe did not depart from Levi, may that tribe was kept in a distinct than that of Judah, thus also the tribe did not depart from Benjamin as appears from Ezra 5, x 9. Neh vi 1. Nay it is questionable whether in this sense the tribe departed from any of the other tribes not only because there is a distinct mention of the several tribes. Look at viii which was written after the dispersion and supposes confusion of the other tribes, and which speaks of the times after the coming of the Messiah, but also because of the great care which the Israelites carefully took, in distinguishing not only their tribes but their several families in exact genealogies, of which we have many proof and notice. 1 Chron is 33, x 1, 7, 17, vii 7, 9, 10, ix 22, 1 Chron 62, vii 1, Neh vii 5, 61. The Jews indeed have another device to avoid the force of this text. They say *shebet* signifies a *rod*, to wit, a *rod* of correction the word is taken Prov xxv 15. And so they say the sense is. The tyrannical sceptre, or the rod of the oppressor shall not cease or

depart from Israel till the Messiah come, who shall drive them from all their oppressors and enemies. But this is vain and frivolous conceit, for, 1 The following sentence which expounds the former as it is usual in Scripture plainly shows that this *shebet*, or *rod*, is such as is proper to the *lawgiver* and therefore is a rod of authority, or a sceptre which is called also a *rod*, Ezek xix 14 and not a rod of affliction. 2 This is contrary to the whole context, wherein there is nothing prophetic of Judah, but honour and dominion, and victory, and safety. 3 There was no reason why the rod of affliction should be appropriated to Judah, which was common to all the tribes, and came sooner and fell heavier, and abode longer upon the other tribes than upon Judah. 4 This interpretation is confuted by the event or history, both because the rod of correction did depart from Judah, and from them more than from the other tribes, for many generations before the coming of the Messiah, and because that rod is not removed from them but hath continued longer and more dreadfully upon them since the coming of the Messiah than ever before, which one consideration hath been the occasion of the conversion of many Jews. 5 How ever the modern Jews pervert this word and text out of enmity to Christ and Christians, it is certain that the ancient Jews, the LXX, and the Chaldee Paraphrast, with many others take the word as we do, as the learned have proved out of their own writings. See my 1<sup>st</sup> and 2<sup>d</sup> Synopses.

1 *lawgiver*, so the Hebrew word signifies as here, so also Numb xxi 18, Deut xxxiii 21. Psal lx 7, cviii 8, Isa xxxiii 22. And the verb from whence this word comes signifies *to make law* as Prov viii 15, &c., and the Hebrew word *choth*, which comes from the same root, constantly signifies *honour* or *statute*. Some render it *the scribe*, and that either the civil scribe who belongs to the ruler, or the ecclesiastical scribe the interpreter of the law, and so it signifies that both the civil and the ecclesiastical power should continue in Judah till Christ came, and then should be taken away both which the event did verify. But indeed the Hebrew word for *civil* is *cher* not *michek* which never is so used in Scripture but always for *lawgiver* as I have showed and so Kimchi and Aben Ezra two late and learned Jews with others expound it.

From between his feet. From his posterity, or from those that come from between his feet i.e. that are begotten and born of that tribe. And thus Kimchi and the Chaldee Paraphrast and other ancient Jews understand the place. And the truth of this interpretation may appear, by comparing this with other texts of Scripture as Deut xxxiii 57 where the *young one* is described to be *one that croucheth for a birth in her* (the woman's) *feet* and Ezek xvi 20, and with those places where the word *feet* is used for the secret parts as Isa vii 20 the *fan of the feet* not properly so called for it is seldom grows there, and 2 King xxiii 27, Isa xxxiii 12 where the water which comes from the secret parts is called *the water of the feet*. And possibly that phrase of *covering the feet* applied to them that case their bellies may note so much because the Jews in that action were not to hide their feet properly so called, but then secret parts which without due care might be discovered upon that occasion.

*Shiloh*, i.e. the Messiah, which we need not stand to prove because it is so expounded by all the three Chaldee Paraphrast and by the Jewish Talmud, and by divers of the latter Jew, the masters. And the word *sheva* either a *peace maker*, or *servant*, or, as others *her son*, or one that came out of the woman's womb or out of that skin in which the child in the womb is wrapped which this word, or one near akin to it, signifies. So it follows that the Messiah should be born of a woman, though without the help of man. Or, as others, *the sent*, he who was oft promised and to be sent. And this signification may seem to be warranted by comparing John iv 7, with those places of the New Testament in which the Messiah is described by that paraphrase, *one sent, or to be sent*, as John xxi 31, &c. And the phrase here used is it is notable *till the Shiloh come* for the *Shiloh* or Messiah oft goes under the name of him that was to come as Matt xxi 9, Luke xii 20, vii 35. And hence the kingdom of the Messiah is called *the world or kingdom to come*, i.e. of him who was to come, Heb ii 5, vi 5.

Unto him shall the gathering of the people be, they shall

he gathered together, or united both among themselves, and with the Jews under him as their Head. Others, *the reverence, obedience, or worship*, which comes to the same thing, for they that are gathered to him, do also reverence obey, and worship him. The Hebrew word is used only here and Prov xxxv 17. *The people*, i. e. the Gentiles, as the Jews themselves understand it. And so it is a plain prophecy of the conversion of the Gentiles by and under the Messiah, signifying that whereas the ordinances of God, and means of worship and salvation were confined to the Jews before Christ's coming, Psal cxlviii 19, 20, when the Messiah should come, the pale of the church should be enlarged, the partition wall between Jews and Gentiles taken down, and the Gentiles should worship the true God and the Messiah. And this is no more than is foretold and promised in other prophecies, as we shall see hereafter. The aim of this verse is, The sceptre or dominion shall be seated in the tribe of Judah, though he doth not determine when it shall come thither, but when once it shall come, it shall not depart from thence till the Messiah come, and then Judah shall lose this sceptre and other privileges, and the Gentiles shall come into the stead of the Jew, and shall embrace that Messiah whom they shall reject. So now here is an undenied argument to prove against the Jews that the Messiah is already come, and that the Lord Jesus Christ is he because he was to come during the time wherein the sceptre was in the hands of Judah, and about that time when Jesus Christ came the sceptre was taken away from Judah and the Jews, and hath now been lost for sixteen hundred years together. The Jews are mightily perplexed and confounded with this argument, one evidence whereof is their various and contradictory explications of the place, whilst some of them affirm this Shiloh to be Moses, others Saul, others Jeroboam, others Nebuchadnezzar, which neither need nor deserve confutation, others David, which though some of the greatest of the Jewish doctors assert, is as contemptible as any of the rest, it being ridiculous to say the sceptre departed from Judah under him by whom it first came into that tribe having been till David's time in other tribes. But the great difficulty is, how this was accomplished, for if the event fully agree with this prophecy, the cause of the Jews is lost, and Christ must be owned as the true Messiah. The sceptre was for a time in other tribes as in Moses of the tribe of Levi in divers of the judges, who were of several tribes, and lastly in the tribe of Benjamin under Saul, but the sceptre departed from all these. But this is prophesied as Judah's privilege, that when once the sceptre or government came into that tribe, which it did in David's time, it should not depart from it till Christ came, and then it should depart. And thus it came to pass. Concerning the time from David unto the captivity of Babylon there is no dispute, there being a constant succession of kings in that tribe all that time. For the time of the Babylonish captivity, wherein there may seem to be more difficulty, it is to be considered, 1 That the sceptre or government was not lost or departed from Judah, but only interrupted, and that but for seventy years at most, which in so long a space of time as above a thousand years is little to be regarded. As none will say the kingdom was departed from the house of David, because of those interregna or interruptions which sometimes fell out in that family. Add to this, that God hath given them an absolute promise and assured hope of the restoration of Judah's sceptre, so that this was rather a sleep than the death of that government. 2 That within these seventy years there were some remainders and beams of Judah's sovereignty in Jehoiachin, 2 Kings xxv 27 in Daniel, who was of that tribe, Dan x 1, 25, v 13, and of the king's seed, Dan x 1, 3, and in the successive heads or governors of the exiles, of whom the Jewish writers say so much, and they affirm that they were always of the house of David, and were more honourable than the governors of the Jews which were left in the land of Israel. 3 All that was then left of the sceptre of the Jews was in the tribe of Judah, nor was the sceptre departed from Judah to any other tribe, and that is the thing which seems especially to be respected in this prophecy for Judah is here compared with the rest of the tribes, and it is here signified, that the power and dominion which was in Judah when once it came thither, should not shift from tribe to tribe,

as it had done, but whilst there was any sceptre or supreme government among the Jews, it should be in that tribe even till the coming of the Messiah. But if there should happen any total, but temporary intermission or cessation of the government among all the tribes which now was the case, that was no prejudice to the truth of this promise nor to the privilege granted to Judah above the rest of the tribes. After the captivity the state of the Jews was very various. Sometimes they had governor put on by the Persian king, as Zorobabel, who was also of the tribe of Judah, and, as it is supposed, nephew of Jehonathan, and Nehemiah whom Lucianus affirms to have been of the tribe of Judah. And though he may seem to be numbered among the priests, Neh x 8 yet a diligent reader will find that he is even there distinguished from them by his title the *Tushatha*, ver 1, and the word *priests*, ver 8, relating only to the rest there mentioned besides him, especially if this be compared with chap ix 38 where the *princes* (among whom surely Nehemiah was the chief) are distinguished from the *priests*. And sometimes the people chose governors or captain generals, as the Maccabees, and others. But under all their vicissitudes, after their return from Babylon the chief government was evidently and unquestionably seated in the great council called Sanhedrim or Synedrion wherein, though some of the tribe of Levi were mixed with those of the tribe of Judah, yet because they together with other members of that council had their power both from that tribe by which they were chosen, and in it and for it, the sceptre did truly remain in the tribe of Judah, even as it was rightly called the Roman empire, when Titus a Spaniard, or other foreigners, administered it, or as we call it the kingdom of Poland, when they choose a king of another nation. How great and venerable the authority of this council was among the Jews may easily be gathered, 1 From the Divine institution of it, Numb xi 16 where by indeed it was at first to consist of persons indifferently chosen out of all the tribes, but now the other tribe being banished and dispersed in unknown places, and Benjamin and Levi being as it were accessions to the tribe of Judah and in a sort incorporated with it, it now became as it were appropriated to the tribe of Judah, it took its name, and by its authority and the whole land of Judah and all the people was from the jurisdiction of that tribe above the rest. From the tribute it paid and privileges peculiarly granted to it Deut xxi 15, 2 Chron xiv 8, 11 Psal cxxv 5. From the testimony of Josephus and other Jewish writers, which is not considerable in this argument who in his discourse of the power and authority, of it, who tell us that the power of their king was subject to that of this council, and therefore one of them addressing his speech to that council where also the king himself was present to subscribe the statutes, and after them the king. They affirm also that the power of making war or peace was vested in that council, and that Herod was tried for his life by it. If it be said that the power of this council was in great measure taken away, which the Jews confess, John xviii 31 and that the sceptre of Judah was in the hand of the Romans, and by them given to Herod, who was no Jew, but an Idumean, and thus before the coming of the Messiah which is the only remaining difficulty, to thus many things may be said. 1 That this happened but a few years before the coming of Christ, when Christ was even at the doors and about to come, and therefore might well be said to be *come*, especially in the prophetic style, whereby things are oft said to be done which are near doing. 2 That the Jewish senators did long struggle with Herod about the government, and did not yield it up to him till his last year when they took an oath of fealty to him, which was after Christ was born. Nor indeed was the sceptre quite gone from them then for that council still had the power, though not of life and death, yet of civil and ecclesiastical matters. See John xviii 31. So that if the sceptre was gone, the *lawyers* remained there still. Nor was their government and commonwealth quite destroyed until the destruction of Jerusalem by Titus. And therefore *the sceptre shall not depart*—until the *Shiloh* come, and until (which word is repeated out of the former members as it is most usual in the Scripture) the *gathering of the people be to him*, i. e. until the Gentiles be converted and brought in to Christ.

And this interpretation receiveth countenance from Matt xxiv 11, *The gospel shall be preached in all the world, and then shall the end come*, not the end of the whole world, as it is evident but the end of the commonwealth and government of the Jews, when the scripture and lawgiver should be wholly taken away from that tribe and people.

<sup>c 2 Rom 16 3</sup> 11 <sup>e</sup> Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes.

He signifies the plenty of vines in Judah's portion, that they shall be planted every where even in the commons and highways where men travel and where upon occasion they use to tie the beasts on which they ride to any tree which is near them. Such shall be the plenty of it that if it were convenient men might use wine instead of water to wash their garments. *The blood of grapes*, so the wine is called also in Deut xxiii 11 1 Mac vi 31, and by Phny Hestod, and others. As oil is called the *blood of the olive*.

<sup>d 1 rom 41</sup> 12 His eyes shall be red with wine, and his teeth white with milk.

Which shew not only the plenty of wine but also the excellence and length of it which though not drunk in great quantity or to excess, will make the eyes red. See Prov xiii 29.

<sup>e Deut 1 18 19 10 11</sup> 13 <sup>e</sup> Zebulun shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border shall be unto Zidon.

Acknowledge here and above the Divine Providence which directed Jacob thus exactly to foretell the portion of Zebulun which fell to them two hundred years after this, and that not by chance or any design of men but merely by lot. His portion was extended from the sea of Gadde to the great Mediterranean Sea, and to such parts of it where there were convenient havens. *His border shall be unto Zidon*, *his sea or coast* to wit that which is up on the Mediterranean Sea is near Zidon under standing not the city but the territory belonging to it and which that tribe reached upon the coast for though a narrow right seem to intercept them yet he did not reach to the sea. Or, *his coast look towards Zidon* hath it in view and his commodiously for commerce with that great city, which then was the metropolis of the nations.

14 <sup>e</sup> He is a strong ass couching down betwixt two burdens.

<sup>e 1 Chron 15</sup> *Strong ass*, Heb an ass of bone i. e. of great bulk and bones and strength of body but of little spirit and courage couching, *between two burdens* which he laid upon his back and which he is contented to bear. Or *lunge down*, i. e. couching, he couched and rest between two burdens, to wit, of the other tribes with which he was encompassed and secured from foreign enemies, which made him more secure and plentiful. Or *between the borders or folds of a mill*, as a word very near akin to it, and proceeding from the same root signifies Judg v 16 to the feeding and minding whereof he who's give himself, neglecting more generous things.

<sup>e Sam 10 9</sup> 15 And he saw that rest was good, and the land that it was pleasant, and bowed his shoulder to bear, and became a servant unto tribute.

*Rest*, or rather he *stopping place* is this very word signifies Gen iii 9, Psal cxvi 7, xxxviii 8, Isa xi 10, i. e. his portion or habitation, to the Chaldees and Syriacs translate it. So the verses with the following member, where, after the manner of the Hebrews the same thing is repeated in two words. And if it be objected against this version, that it is not in his rest but *rest* in the general, it may be replied that so it is in the following branch the *land*, though it be apparent manifest his land or portion of land allotted to him. Besides the pronouns are often omitted, and to be understood in the Hebrew text, as may appear by comparing 1 Kings i 3, with 2 Chron ix 6, and Psal xli 9 with Job xii 18, and Matt iii 12 with Luke ix 17. *Became a servant unto tribute*, willingly paying

whitsoever tributes were imposed upon him, either by the neighbouring tribes, or by foreign powers, rather than to forsake his pleasant and fruitful country, and his sweet repose.

16 <sup>e</sup> Dan shall judge his people, as one of the tribes of Israel.

<sup>1 e Rule and govern them</sup> Though he be the son of my concubine, yet he shall not be subject to any other tribe, but shall have an absolute power within himself. What is said of him is to be understood of the rest of the sons of the concubines, and hereby all difference between the sons of the wives and concubines is taken away. It is said of Dan, because he is the first mentioned of that sort. As the rest of the tribes do, having distinct governments, and governors amongst them. See Numb i 4, 16.

17 <sup>e</sup> Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

*An adder in the path*, which covereth and hideth itself in the sand or dust of the highway, watching for men or beasts that pass that way. He notes the subtlety of that tribe, which should conquer their enemies more by craft and cunning, than by strength or force of arms.

18 <sup>e</sup> I have waited for thy salvation, O Lord.

I do earnestly wait, and hope, and pray for thy helping hand to save me and my posterity from the manifold temporal calamities which I foresee will come upon them, and especially from spiritual and eternal mischiefs by that Messiah which thou hast promised. Jacob in the midst of his new work doth take a little breathing and finding himself weakened by his speech to his children and drawing near death he opens his arms to receive it, as the thing for which he had long waited is the only effectual remedy and means of salvation or deliverance from all his pains and miseries, and particularly from his present horrors upon the contemplation of the future state of his children. And this pathetic exclamation may look either, 1. Pardon to the state of the tribe of Dan, which he foresees would be deplorable both for its great straits and miseries, of which see Josh xix 17, Judg i 34, and especially for that idolatry which that tribe would introduce and promote, Judg xiii 30, 1 Kings xii 29, whereby they would ruin themselves, and most of the other tribe with them. Or, 2. Forward, to the doubtful and miserable condition of Gad.

19 <sup>e</sup> Gad, a troop shall overcome him, but he shall overcome at the last.

<sup>1 e Troops of enemies</sup> shall frequently invade his country and for a time conquer and spoil it. And so it came to pass because the inheritance of that tribe lay beyond Jordan near to the Ammonites and Moabites, two inveterate enemies of Israel, and to other hostile nations on the east. But he shall overcome at the last, or, afterward. This was fulfilled, 1 Chron v 18, &c. He shows that the events of the wars should be various, but Gad should one time or other spoil his spoilers. See Deut xxxiii 20.

20 <sup>e</sup> Out of Asher his bread shall be fat, and he shall yield royal dainties.

<sup>1 e Out of the land of Asher</sup> Or, *As for or concerning Asher*, his bread corn shall be fuller and sweeter and better than ordinary, and he shall yield royal dainties, not only oil for ointments, but also delicious and excellent fruits, fit to be presented to a king. See Deut xxxiii 24, 25.

21 <sup>e</sup> Naphtali as a hind let loose he giveth goodly words.

*A hind let loose*, not pursued by hunters, nor shut up in some little enclosure, but wholly left to its own freedom, to feed upon the best pastures. See Deut xxxiii 23. Or, free from the yoke which they, together with the other tribes, did bear in Egypt, free from its former restraints which make it run away more swiftly. So it may note their nimbleness and expedition, either in encountering enemies or in avoiding dangers. See Judg vi 6, 10, &c. Or like a tame hind left to its liberty, in which the owner takes delight, as Prov v 19, for he seems to be

commended rather for acts of peace than war. And this may <sup>be</sup> said, that his temper and conversation was civil, obliging, and amiable, which sense the next words favour. His speeches and discourses with others are fair, and friendly, and winning. It is not strange that this tribe was generally of a sweeter disposition than others, seeing it is commonly observed that there is a great difference in the tempers of people of divers provinces or cities bordering one upon another. But this verse may be otherwise rendered according to the opinion of a late learned writer. *Naphtali is a tree* (so the Hebrew word signifies, only *jod* is inserted here, as it is in the same word *Isa* 1:29 *Isa* 3:3) *shot forth, or spread forth*, (into many branches, for the Hebrew verb *shalach* is oft used concerning trees, and then shooting forth of branches, as *Psal* lxxxv 11, *Ezek* xvii 6, xxiii 5,) *sending forth goodly branches*, the word *sure*, which is by others rendered *words*, here signifying *branches*, as either the same word, or one coming from the same root, and consisting of the same radical letters, is taken *Isa* xvii 6, 9. And it is usual in the Hebrew language for two words coming from the same root to exchange their significations. And this interpretation is favoured by the ancient interpreters, the LXX, and one of the Arabic manuscripts which make *Naphtali* here to be compared to a goodly tree bringing forth excellent fruit.

22 ¶ Joseph is a fruitful bough, *even* a fruitful bough by a well, whose <sup>†</sup> branches run over the wall.

1 *Fruitful bough*, in regard of those two numerous tribes which proceeded from his two sons. *By a well or fountain, or water-cour* in which situation doth much further the growth of trees. See *Psal* i 3, *Ezek* xiv 10. *Whose branches run over the wall* which is planted by a wall, whose height furthers its growth no less than the moisture of the water doth.

23 The archers have sorely grieved him, and shot at him, and hated him.

1 His adversities, as well his own brethren as his misters and misters, with their scoffs and slanders, and injuries which in Scripture are oft compared to arrows.

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob, (from thence is the shepherd, the stone of Israel.)

His bow, where with he opposed his enemies, which was no military bow but that which he opposed to all their injuries, to wit his own virtue, his innocence, his patience, his temperance, his faith and hope in God, whereby he resisted and vanquished all the temptations and difficulties which he met with, so that all his enemies could neither defile nor destroy him. The mighty God of Jacob, i.e. my God, the noun for the pronoun which is frequent. When men forsook and persecuted him, my God and his God stood by him. He showed that it was not Joseph's wisdom or courage, but God's gracious assistance, that made him conqueror.

From thence is the shepherd, the stone of Israel, either, 1. From that great deliverance vouchsafed by God to Joseph that is that Israel or Jacob hath a shepherd to feed him a stone to lay his head upon, as once he did, *Gen* xxviii 11, or a rock of refuge to fly to in his great distresses, or a foundation-stone, or corner stone, or pillar, to sustain or preserve Jacob's house. Or rather 2. From the hands of the mighty God of Jacob, last mentioned. Or from the God of his father, as it follows in the next verse. So the sense is this, Though Joseph was a blessed instrument in this wonderful work, yet the God of Jacob was the chief author of it, by whose wise and merciful providence it was so ordered that Joseph should be first sold, and afterwards advanced, and all in order to this end that his Israel, with whom he hath been pleased to make a gracious and everlasting covenant, should have a shepherd to feed him in the time of famine and a stone or rock to support him.

25. Even by the God of thy father, who shall help thee, and by the Al-

mighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb.

Here he explains and determines that doubtful expression from thence, by adding, even by (or rather from, as the particle *mem* properly signifies, and was just now used) the God of thy father, i.e. who hath chosen and loved thy father, and made a league with him, and blessed him with all manner of blessings. Blessings of heaven above, i.e. the sweet and powerful influences of the heavenly bodies, and the dews and rains which fall from heaven, whereby the fruits of the earth are produced in great plenty. See *Lev* xxiii 34, *Deut* xxviii 12, xxxiii 11. Blessings of the deep, i.e. of that great sea of waters both about the earth, and in the earth, whence come those springs and rivers by which the earth is moistened and made fruitful. See *Gen* i 2 viii 11, *Deut* vii 7. Blessings of the breasts, and of the womb, whereby both men and beasts shall be greatly multiplied, and abundantly supplied with all necessities.

26 The blessings of thy father have prevailed above the blessings of thy progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

The blessings which I thy father have conferred upon thee, are much more considerable than those which I received from my father Isaac, or from my grandfather Abraham. This was true, 1. In the extent of the blessings, I himself was excluded from Abraham's blessing, and my brother excluded from Isaac's blessing, but both Joseph's children are comprehended in Jacob's blessing. 2. In the distinctness and clearness of them, for that land of Canaan which was transmitted to Isaac and to Jacob only in the general, was now in some sort particularly distributed to Joseph, and to the rest of his brethren, as afterwards it was by Joshua. 3. In the nearness of the accomplishment. Now there was a more likely prospect of the multiplication of the seed, than there was to Abraham or Isaac, and in not very many years after this they multiplied to a great number and drew nearer to the possession of the promised land. Unto the utmost bound of the everlasting hills, these words seem to note the duration of Joseph's blessing that it should continue even to the bounds of the everlasting or lasting, or ancient hills, i.e. as long as the most solid and stable mountains shall last, i.e. for ever. Perpetuity is described by the continuance of the mountains, as *Isa* liv 10, or of the sun and moon. *Psal* lxxxi 5, 7, 17, or of the heavens and earth, as *Matt* v 18. In the foregoing words of this verse he commends these blessings from their excellency above all former blessings, and here he commends them from their durability. They shall be, or, let them be, for this may be a prayer to God that these blessings may be constant and perpetual. Him that was separate from his brethren, so he was, when he was sold into Egypt, and abode there in the court when his brethren were in Goshen. Or, the crowned of, or among his brethren, i.e. who though he was once scorned and trampled upon by his brethren, yet now is highly honoured and advanced above them. Others, the Nawab of, or among his brethren, as he may be called either for his purity and sanctity or for his eminency and dignity. But we must remember that the Nazirites were as yet unknown being instituted long after this time.

27 ¶ Benjamin shall ravine as a wolf in the morning he shall devour the prey, and at night he shall divide the spoil.

He notes the warlike and fierce disposition and courage of that tribe. Instances whereof we have *Judg* iii 15, xiv, xv. 1 Sam xiii, xiv, xv. This may be understood, either of the same wolf, which in the morning, being more hungry and greedy, devours his prey alone, but in the evening, being in some measure satisfied, is content that his brethren should share with him. Or rather of several sorts of wolves, who each some hunt and devour alone, others hunt in couples or troops, and those divide the prey among

themselves. He mentions both *morning* and *evening*, because these are the two seasons when the wolves prey, and to note that this would be Benjamin's carriage both in the first and last times of that tribe, as indeed it was.

28 ¶ All these are the twelve tribes of Israel and thus is it that their father spake unto them, and blessed them, every one according to his blessing he blessed them.

The twelve tribes, i.e. the heads and parents of the twelve tribes. A metonymy of the effect. The tribes are generally accounted twelve though they were thirteen, because the land was divided only into twelve parts. Levi having no distinct part of his own. Every one according to his blessing i.e. according to that blessing which God in his purpose had allotted to each of them which also he manifested unto Jacob by his Spirit. Object. There is no blessing here given to Reuben, Simeon, and Levi, but rather a curse, how then is he said to bless every one of them? Answer. He blessed them all implicitly and really, though not expressly or in words, because he gave each of them a part in Canaan, and his taking away from Reuben only the right of the first born plainly supposeth that he left him his single portion and inheritance. And he might well be said to bless them all, because he left them all an interest in God's covenant, one article whereof was the giving of Canaan, or part of Canaan, to them, and this was in earnest of the other branches or articles of it, though it is probable he also added some short blessing, or prayer to God for his blessing, upon them all.

29 And he charged them, and said unto them, I am to be gathered unto my people, bury me with my fathers in the cave that is in the field of Ephron the Hittite,

In Canaan. Whereby he designed to withdraw their mind from Egypt and fix them upon Canaan.

30 In the cave that is in the field of Machpelah which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

He describes it so particularly, both for their direction because they had been some years absent thence, and to express how much his heart was set upon this matter, and thereby to oblige them to the more careful performance of his command.

31 There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Jacob.

32 The purchase of the field and of the cave that is therein was from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

Commanding his sons to put concerning the place of his burial. Whilst he was employed in that most solemn and religious work of business, his children in the name and by the Spirit of God he used as next of kin, and as his intimate body would permit and therefore is supposed to sit upon his bedside with his feet hanging downwards. And when he had finished that great work, and wound himself with so long speech delivered with a most roused and affected mind, he composed himself to rest, and waited for the comfortable approach of his death which speedily followed it.

## CHAP. I.

Joseph becauses his father's death, and embalms him, 1, 2. The Egyptians shew for him seven days. Joseph with Pharaoh's leave carries him stately accompanied to Canaan, 4-9. They mourn there seven days, and so bury so that the Canaanites from thence named the place Abel.

micraim, 10, 11. They bury him where he commanded, 12-13. They return to Egypt, 14. Jacob being dead, his sons are afraid of their brother Joseph, 15. Pretending their father's order, they address for pardon, 16-18. He weeps, forgives, and encourageth them 19-21. Joseph lives to see a third and fourth generation, 22, 23. Answers his brethren of their future return to Canaan, 24. He takes an oath of them to carry his bones with them, 25, dies, is embalmed, and put in a coffin, 26.

AND Joseph fell upon his father's face, and wept upon him, and kissed him. And doubtless closed his eyes, as God had proposed, Gen. xlii 4, which may be implied in this general phrase.

2 And Joseph commanded his servants the physicians to embalm his father, and the physicians embalmed Israel.

The dead corpse of his father with spices, and ointments, and other things necessary for the preservation of the body from putrefaction as long as might be. This Joseph did, partly, because he would comply as far as he could with the Egyptians, whose custom this was, from whom also the Jews took it, 2 Chron. xvi 14, John xix 39, 40, partly, to do honour and show his affections to his worthy father, and partly because this was necessary for the keeping of the body so long as the times of mourning and the journey to Canaan required.

3 And forty days were fulfilled for him, for so are fulfilled the days of those which are embalmed, and the Egyptians mourned for him threescore and ten days.

For him i.e. for his embalming, that so the drugs or spices which were applied might more effectually reach to all the parts of the dead body, and keep it from corruption. And the effect of their diligence and so long continuance in this work was that bodies have been preserved incorrupt for some thousand years. Threescore and ten days, i.e. thirty days (according to the custom of the Hebrews Num. xx 29. Deut. xxxiv 8, to which doubtless the Egyptians in this case did accommodate themselves,) besides the forty days spent in embalming him, which also was a time of mourning. And thus I suppose the Egyptians reckoned those seventy two days, which Diodorus Siculus saith they spent in mourning for their deceased kings.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

The house of Pharaoh, the household or family, namely, those of them which were chief in place and favour with the king. Joseph makes use of their intercession, either, 1. Lest he might seem to despise them, or to presume too much upon his own single interest. Or, 2. By engaging them in this matter to stop their mouths, who otherwise might have been ready enough to censure this action, which they would have a fair opportunity to do in Joseph's absence. Or, 3. Because it was the custom here, as it was elsewhere, Ex. vi 2 that persons in mourning habit might not come into the king's presence, partly because they would not give them any occasion of sadness, and partly because, according to their superstitious conceits, the sight of such a person was judged ominous.

5 My father made me swear, saying, Lo I die in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

Here is a triple obligation upon Joseph. 1. His duty to fulfil the will of the dead. 2. The obedience which he owed to his father's command. 3. The tie of a solemn oath, all which had weight even with the heathens and were so many arguments to Pharaoh and his courtiers.

In my grave which I have digged for me, according to the manner of those ancient and succeeding times. See 2 Chron xvi 14, Isa xxx 16, Matt xxvii-60. In that large cave which Abraham bought for a burying-place for his family, Jacob had digged a particular and small cell or repository for himself, as others did after him upon the like occasion. And this reason is prudently added, to show that this desire proceeded not from any contempt of Pharaoh or his land, but from that common and customary desire of persons of all ages and nations to be buried in their father's sepulchre.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

The heathens by the light of nature discovered the sacredness of an oath, and the wickedness of perjury.

7 ¶ And Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

All the servants, i. e. a great number of them, as that word is understood, Matt iii 5, and oft elsewhere. For many of them were aged and infirm, and many could not be spared from their attendance at court, or upon their employments, &c. The servants of Pharaoh were courtiers of an inferior rank, the elders of his house, the chief officers, and under him governors of his family and councils who used to reside at or near the court, and the elders of the land the great officers civil and military, whose places of habitation and command were dispersed in the several parts of the land.

8 And all the house of Joseph, and his brethren, and his father's house only their little ones, and their flocks, and their herds, they left in the land of Goshen.

And such as were necessary to take care of them, which must needs be understood.

9 And there went up with him both chariots and horsemen: and it was a very great company. Chariots and horsemen for their defence, in case of any opposition.

10 And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

Atad a man so called, or of thorn, or thorns as the word signifies, Judg ix 14, Psd lvi 9. So it might be a place either bounding or compassed with thorns. Beyond, or on this side, for the word signifies both and it may be taken either way here the one in respect of Egypt, the other in regard of the place in which Moses wrote. It is certain they fetched a great compass, whether for the commodiousness of the way for their chariots, and for conveniences for so great a company, or to prevent all jealousies in the people as if they came thither with ill design, is not material. There they mourned, because there was the entrance into that country or territory where he was to be buried. Though the Egyptians were not much grieved nor concerned for Jacob's death, yet they used bitter cries and lamentations which possibly were made or aggravated by persons hired and used upon such occasions. See Jer ix 17. Seven days, according to the custom. See 1 Sam xxv 13.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

12 And his sons did unto him according as he commanded them.

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a pos-

session of a buryingplace of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

This looks like a lie, for Jacob either did not know this fact, or rather was so well assured of Joseph's clemency and goodness, that he never feared his revenge. But guilt doth so awaken fear, that it makes a man never to think himself secure.

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin, for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

The God of thy father, for whose sake pardon those that join with thee in his worship. Joseph wept partly in compassion to their fear and trouble, and partly because they still returned a diffidence in his kindness, after all his great and real demonstrations of it.

18 And his brethren also went and fell down before his face, and they said, Behold, we be thy servants.

Ready and willing to undergo that servitude, into which we so wickedly sold thee.

19 And Joseph said unto them, Fear not for am I in the place of God?

It is God's prerogative to take vengeance which I dare not usurp. See Dent xxxii 35. I can I do what I please with you without God's leave. Therefore fear him rather than me, and upon your experience of his wonderful care and kindness to you believe that God will not and therefore that I neither can nor will do you any hurt. But it is not unusual to put the Hebrew he for halo as it is Gen xxxi 36, 1 Sam ii 28, 2 Sam xxiii 19, 1 Kings xvi 31, and so the words may be very well rendered, I am not under God, i. e. subject to his will a minister of his providence? Dare I destroy those whom God so continually designed to save? Dare I punish those whom God hath pardoned?

20 But as for you, ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

I thought evil against me, therefore I do not excuse your guilt though I comfort you against despondency.

21 Now therefore fear ye not. I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

I will nourish you, expect not only a free pardon from me, but all the kindness of a loving brother.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

Of the third generation, reckoning from and after Ephraim, i. e. Ephraim's grandchildren's children. So

h 2 Sam 1  
1  
Ar 1 R 2  
11 Sam 11  
14  
Job - 11

1 That is, the mourning  
day of the  
Egyptians

h ch 49 20,  
Act 7 16.

1 ch 22 16

+ Heb  
charged

n 1 rev 28  
15

ch 48 26

ch 37 7

ch 48  
15  
14 26

12 14 Heb 10 30  
1 Kings 6

Ex 26 5  
Le 10  
1 ch 47 5 7  
Act 1 13  
11 15

ch 47 12  
Matt 6 46

+ Heb  
in their  
hearts  
ch 46 1

1 ch 36

1 ch 47 16  
Num 32  
1 ch 47 3  
1 ch 47 3



early did Ephraim's privilege above Manassah appear, and Jacob's blessing (Gen xlviii 19) take place. The children of Mueher, Heb sons. For though he had but one son viz. Gilead, by his first wife, yet he married a second wife, and by her had two other sons, 1 Chron vii 16, which Joseph lived long enough to see. Or under the name of children his grandchildren also might be comprehended. So there is no need of that challenge of some for one son which we meet with in other places. Here brought up upon Joseph's knees, and upon Joseph's lap or knees, where parents use oftentimes to take up and repose their infants, to express their love to them and delight in them. And some observe that it was an ancient custom in divers nations, that the infant, as soon as it was born, was laid upon the grandfather's knees. So it is an ellipsis, where by one word is put for two or under one verb. See more of this phrase on Gen xxx 3, xlviii 12.

24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob.

God will surely visit you &c. deliver you out of this place, where I foretold you will be hardly used after my decease, or fulfil his promised kindness to you, as that word is used Gen xxxi 1, Exod iv 31. There is a double visitation oft mentioned in Scripture, the one of grace and mercy which is here meant, the other of justice and anger as elsewhere.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

Joseph took an oath for the same reason which moved

Jacob to require an oath from him, Gen xlviii 30, 31, of the children of Israel. He saith not, of his brethren, but of Israel's children, under which his grandchildren are comprehended and seem principally intended here; either because his brethren were most of them dead, or rather because he knew that they were not to go out of Egypt in his brethren's time, but in their second or third generation. My bones &c. my dead body. But he mentions only his bones, because part of his body was corrupted, and the other part, though preserved from corruption by the embalming, yet was so changed and adulterated with the spices, and other materials which they used, that it looked like another thing. Only his bones remained entire and unchanged. *Quest* Why did he not desire to be presently carried thither, and buried there, as his father did? *Answer* 1. Lest he should disoblige the Egyptians, and provoke them against his brethren and children. The removal of his father thither was necessary, and forced from him by an oath, but the order for the removal of himself would have been voluntary and designed, and therefore could not have escaped the censure of an ungrateful contempt of the land of Egypt, which as it was thought good enough for him and his to live in, should have been judged so too for his burial. 2. That by these his remains his memory might be the longer and better preserved, both with the Egyptians, who for his sake might show kindness to his near relations, and with the Israelites, to whom this was a visible pledge of their deliverance and a help to their faith, and an obligation to them to persist in the true religion.

26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

So for about thirteen years of affliction he enjoyed eighty years of honour, and as much happiness as earth could afford him.

## THE SECOND BOOK OF MOSES,

CALLED

## EXODUS.

### THE ARGUMENT

After the death of Joseph, who had sent for his father's house into Egypt, the children of Israel exceedingly multiplied notwithstanding Pharaoh's cruel oppressions of them, from under which God hearing their cry, brought them with a strong hand. Wherefore this book is called by the Greeks *Exodus* i. e. a going forth, containing an historical account of passages for about one hundred and forty years, with the wonderful raising up of Moses, who, together with Aaron, were to be instruments of their deliverance, and accordingly after the inflicting ten dreadful plagues upon Pharaoh brought them into the wild sea through the Red Sea, wherein Pharaoh (his heart being hardened under all these plagues) and all his host pursuing of them were drowned. God having first instituted the passover, as an abiding sacrament to bring to their remembrance in after times this great deliverance.

In their conduct through the wilderness God gave them the signal mark of his presence in the pillar of a cloud and the pillar of fire, who notwithstanding their great and reiterated murmurings, gave them food, both bread and flesh from heaven and drink out of the rock: and when they were come to Mount Sinai he there gave them the moral law, beside other both politic and ecclesiastical ordinances. Afterwards the building of the tabernacle being occasioned by the idolatry of the golden calf, God graciously renewed his covenant with them. There being also a tabernacle and ark, and other things to be made by God's command, the beauty of the people in order to the making and furnishing thereof, is here set down, which, being finished, the tabernacle is anointed and filled with the glory of God.

### CHAP. I.

The names and numbers of the children of Israel that came into Egypt, 1. Joseph his brethren, and that generation &c. 6. In which, who knew not Joseph, 8. acceth about by affliction, 9. to surprise the Israelites. 9-11. They increase, 12. Pharaoh commands the midwives to kill the male children, 15, 16. They fear

God, and obey not the king 17. For this God bleareth the midwives 20, 21. Pharaoh commands all the male children to be drowned, 22.

NOW these are the names of the children of Israel which came into Egypt, every man and his household came with Jacob.

Gen. l. m. c. 17. 18. 19. 20. 21. 22.



This list is here repeated, that by comparing this small root with so vast a company of branches as grew upon it, we may see the wonderful providence of God in the fulfilling of his promise. *And his household* his children and grandchildren, as the word *house* is taken Ruth iv 11, 2 Sam vii 11, 1 Kings xxi 29

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

Who, though the youngest of all, is placed before Dan, Naphtali, &c., because these were the sons of the hand-maidens.

4 Dan, and Naphtali, Gad, and Asher

5 And all the souls that came out of the loins of Jacob were seventy souls for Joseph was in Egypt already

Seventy souls, including Jacob and Joseph, and his two sons. See Gen xli 26, 27, Deut x 22. Of it they were but sixty-nine, they are called seventy by a round number, of which we shall have many instances.

6 And Joseph died, and all his brethren, and all that generation

1. e. All that were of the same age with Joseph and his brethren

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them

Here are many words, and some very emphatical, to express their incredible multiplication. They *waxed exceedingly mighty*, which may relate either to their numbers, which greatly added to their strength, or to their constitution, to note that their offspring was strong as well as numerous. Atheistical wits cavil at this story and pretend it impossible that out of seventy persons should come above six hundred thousand men within two hundred and fifteen years, when they betray no less ignorance than impiety. For to say nothing of the extraordinary fruitfulness of the women in Egypt, who oft bring forth four or five children at one birth, as Aristotle notes, Hist. Animal 7. 1, nor of the long lives of the men of that age, nor of the plurality of wives then much in use, nor of the singular blessing of God upon the Hebrews in giving them conceptions and births without abortion, all which are but very reasonable suppositions, the probability of it may plainly appear thus. Suppose there were only two hundred years reckoned, and only fifty persons who did beget children, and these begin not to beget before they be twenty years old and then each of them beget only three children. Divide this time now into ten times twenty years. In the first time of 50 come 150. In the second, of 150 come 450. Of them in the third, come 1350. Of them in the fourth 4050. Of these in the fifth 12150. Of these in the sixth, 36450. Of them in the seventh, 109350. Of them in the eighth, 328050. Of these in the ninth 984150. And of them in the tenth, 2952450. If it be objected that we read nothing of their great multiplication till after Joseph's death, which some say was not above fifty years before their going out of Egypt, it may be easily replied 1. That is a great mistake, for there were above one hundred and fifty years between Joseph's death and their going out of Egypt, as may appear thus. It is granted that the Israelites were in Egypt about two hundred and ten or two hundred and fifteen years in all. They came not thither till Joseph was near forty years old, as is evident by comparing Gen xli 16, with Gen xli 6. So there reats only seventy years of Joseph's life which are the first part of the time of Israel's dwelling in Egypt, and the remainder one hundred and forty-five years, being the other part of the two hundred and fifteen years. 2. That the Israelites did multiply much before Joseph's death though Scripture be silent in it, as it is of many other passages confessedly true, cannot be reasonably doubted. But if there was any defect in the numbers proposed in the first fifty-five years, it might be abundantly compensated in the one hundred and forty-five years succeeding. And so the computation remains good.

8 Now there arose up a new king over Egypt, which knew not Joseph

*A new king*, i. e. another king, one of another disposition, or interest, or family, for the kingdom of Egypt did oft pass from one family to another, as appears from the history of the *Dynasties* recorded in ancient writers. *Which knew not Joseph*, or, *acknowledged not* the vast obligations which Joseph had laid not only upon the kingdoms of Egypt and the king under whom Joseph lived, but upon all his successors, in regard of those vast additions of wealth and power which he had made to that crown. This phrase notes his ungrateful disowning and ill requiting of Joseph's favours. For words of knowledge in Scripture commonly include the affections and actions, as men are oft said not to know God, when they do not love nor serve him, and God is said not to know men, when he doth not love them.

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we

This was not a true, but an invidious representation and aggravation of the matter, the better to justify the severities which he designed.

10 Come on, let us deal wisely with them, lest they multiply, and it come to pass, that when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land

It was not unusual in that country. So get them up out of the land, which they might easily learn from some of the Hebrews, that they were in due time to do. And they were very unwilling, to part with them because of the tribute and service which they did receive and expect from them.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raameses

Taskmasters Heb. *masters of tribute* who were to get from them the tribute required, which was both money and labour, that their purses might be exhausted by the one, then strength by the other. Their spirits by both. To afflict, or, oppress, or humiliate, to spend their strength by excessive labours, and so to enable them for the protection of children. *Treasure cities* where they had the king's money or corn, which is reckoned among treasures. 2 Chron xii 12, xxxv 27, and wherein a great part of the riches of Egypt consisted, for they had corn enough, not only for themselves, but to sell to other countries. So that Egypt was counted the granary of the Roman empire. Or *defenced cities* in which garrisons were to be placed, which seems best to agree with the place and use of them. For they were in the borders of the land, and among the Israelites, which appears concerning the one from Gen xlii 11, (where the land in which they were placed is called *Rameses*, which in Hebrew consists of the same letters with this *Raameses*, and seems to be so called, then by anticipation from the city of that name now built in it) and may be reasonably presumed concerning the other, and therefore it is most probable that they were built to keep the Israelites in subjection and to hinder them from going out of the land.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel

They multiplied, through God's overruling providence and singular blessing, which God gave them purposely to hasten first their sorer affliction, and next, and by this means their glorious deliverance. They were grieved, through envy and fear.

13 And the Egyptians made the children of Israel to serve with rigour

Or *cruelly* or *tyranny*, with hard words and cruel usage, without mercy or mitigation. This God permitted for wise and just reasons. 1. As a punishment of their idolatry, into which days of them fell their just. Josh xxiv 14. Jerk xx 7, 8, x 11, 8. 2. To warn them from the land of Egypt, which otherwise was a plentiful and desirable land, and to

quick in their desires after Canaan. 3 To prepare the way for God's glorious works, and Israel's deliverance.

11 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

Service in the field was the basest and most laborious of all their services.

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah.

The Hebrew midwives, such as not only were employed about the Hebrew women but were Hebrew themselves, not Egyptians, a some suppose. As may appear 1 Because they are expressly called not the midwives of the Hebrews, but the Hebrew midwives. 2 The Egyptian midwives would not willingly employ their time and pains among the meanest and poorest of servants as these were. And if they were sent in design by the king he had lost his end which was to cover his cruelty with cunning, and to persuade the people that their death was not from his intention but from the chances and dangers of child-bearing. 3 The Hebrew women, as they had doubtless midwives of their own so they would never have admitted others. 4 They are said to fear God ver. 17-21.

You are not to think that these were the only midwives to so many thousands of Hebrew women but they were the most eminent among them, and it may be further evidenced in that place called to the service of some Egyptian ladies and by them known to Pharaoh who might therefore think by their own interest, and by the promise of reward or by severe threatenings to oblige them to comply with his desires, and if he met with the desired success by them he might proceed further and to enlarge the rest in like manner.

16 And he said: When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.

The stools were used by women when ready to be delivered, conveniently framed for the midwife's better discharge of her office. Ye shall kill him which it was not difficult for them to do without much observation. If it be a daughter, then she shall live. either 1 Because he feared not them but the males only, and some add that he was advised by one of their maidens that a male child should be born of the Israelites who should be a dreadful scourge to the Egyptians. Or 2 They reserved them for their lust, or for service, or for the increase of their people, and the ruin of a later breed by them.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

They feared God more than the king, and therefore chose to obey God rather than the king, their commands being contrary to his.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women, for they are lively, and are delivered ere the midwives come in unto them.

They were lively or vigorous and active in promoting the birth of their own children, or like the beasts, which without any help of man is brought forth young. So the Hebrew word signifies, and so it is only a defect of the parallel of similitude which is taken up, as I have noted before.

It might be no less a vain supposition, but a truth concerning many of them, and they do not affirm it to be so with all. And so it might be, either because their daily

and excessive labours joined with the fears of the execution of the king's command, whereof they seem to have gotten notice, did hasten their birth, as the same causes do commonly in other women, or because they, understanding their danger, would not send for the midwives, but committed themselves to God's providence, and the care of some of their neighbours present with them. So here was nothing but truth, though they did not speak the whole truth, which they were not obliged to do.

20 Therefore God dealt well with the midwives, and the people multiplied, and waxed very mighty.

Therefore, because they feared God, and spared the children ver. 17, whereby they exposed themselves to the king's displeasure, because they would not offend God by murdering the children, which they might have done many times secretly and therefore it was only the fear of God which restrained them from it.

21 And it came to pass, because the midwives feared God, that he made them houses.

God greatly increased their families both in children and posterity, and in wealth, and other outward blessings. So this phrase is used Gen. xxx. 30, Deut. xxi. 9, 1 Sam. ii. 35, 1 Kings ii. 21, xi. 38, Psal. cxxv. 4. As houses are commonly put for families, so building is put for creating of children, Gen. xvi. 2, xxx. 3.

22 And Pharaoh charged all his people saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

## CHAP II

Moses' parentage and birth, 1, 2. His mother makes an ark, 3. Pharaoh's daughter going to wash herself, 4. She takes him for her own child, and gives him to his mother to nurse, 5, 6. Moses' strength and beauty, 7. An Egyptian kills him, 8. Pharaoh hearing this sends to slay Moses, 9. He flees to Midian, 10. There he rescues Balaam's daughters from the violence of the shepherds, 11, 12. He marries his daughter, 13. She bears him a son, 14. His name and the reason of it, 15. God heareth the cry of the Israelites, 16-25.

AND there went a man of the house of Levi, and took to wife a daughter of Levi.

There went a man, viz. Amram (Exod. vi. 20, Numb. xxi. 58, 59) from the place of his abode to another place for the following purpose. 1 daughter of Levi, namely Jael, Numb. xxi. 59, called a daughter, not strictly, but more largely to wit, a grandchild, as the words father and son are oft used for a grandfather and a grandson as hath been showed before. And so the word sister, Exod. vi. 20 is to be taken largely as brother is oft used for a cousin. This seems more probable than that an Israelite should marry his own sister which even heathens by the light of nature have condemned, especially now when he had such abundant choice elsewhere.

2 And the woman conceived, and bare a son, and when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink.

She could not longer hide him, with safety to herself, because they now grew more violent in executing that bloody decree and the child growing up was more likely to be discovered especially seeing the Egyptians dwelt among them, Exod. iii. 22. That boats were made of such

materials as bulrushes in those parts, is evident from Isa xvi 2, and from the testimonies of Herod, Pliny, and others. *Slime and pitch, slime within, and pitch without.* She laid it in the flags, which grew near the river's side, partly that the vessel might not be carried away, and overturned by the violence of the winds and water, and partly that the child might be sooner discerned, and more easily taken out thence by any kind of hand which she hoped for.

4 And his sister stood afar off, to wit what would be done to him.

His sister stood afar off, that she might not be thought to have laid the child there, or to be related to it.

5 ¶ And the daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the river's side, and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child, and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

This she might very probably guess, both from the circumstances in which she found him, and from the singular fairness and beauty of the child, far differing from the Egyptian hue, and she might certainly know it by its circumstances.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and she said, Because I drew him out of the water.

He became her son, by adoption. Heb vi 21. For as Philo reports she, though long married, had no child of her own, and therefore treated him as her own, and gave him royal education and instruction. See Acts vii 21.

Moses, it matters not whether this be an Egyptian name, or a Hebrew name, answering to it in signification, giving the meaning of it is here explained.

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens, and he spied an Egyptian smiting an Hebrew, one of his brethren.

In those days, whilst Moses lived at court, and was owned as the son of Pharaoh's daughter, and, as some write, designed to succeed Pharaoh in the throne. Moses was grown to maturity, being forty years old. Acts vii 23. He went out unto his brethren, partly by natural affection and inclination, that he might learn the state of his brethren, and help them, as occasion should offer itself, and partly by Divine instigation, and in design that he might give some manifestation to them that he was raised and sent of God to deliver them, as may be gathered from Acts vii 25.

12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

Looked this way and that way, not from conscience of guilt in what he intended, but from human and worldly prudence.

This action of Moses was extraordinary, and is not to be

justified by the common right of defending the oppressed, which belongs not, to private persons, Rom xii 19, but only by his Divine and special vocation to be the ruler and deliverer of Israel. Which call of his, how-ever manifested, whether by his father, as Josephus saith, or immediately to himself, was evident to his own conscience, and he gave this as a signal to make it evident to the people.

13 And when he went out the second day, behold, two men of the Hebrews strove together, and he said to him that did the wrong, Wherefore smitest thou thy fellow?

The next day after that achievement, he returns to execute the office in which God had set him as a judge, whose work it is both to destroy enemies, and to reconcile brethren.

14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

Moses feared, through the weakness of his faith, which afterwards growing stronger, he feared not that which now he did fear, the wrath of the king. Heb xi 27. Distinguish the times, and scriptures agree which seemed to clash together.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian, and he sat down by a well.

He sought to slay Moses, not out of zeal to punish a murderer, but to secure himself from so dangerous a person, probably supposing that this was the man foretold to be the scourge of Egypt, and the deliverer of Israel.

16 Now the priest of Midian had seven daughters, and they came and drew water, and filled the troughs to water their father's flock.

The priest of Midian, not of idols, for then Moses would not have married into his family, but of the true God, for some such were in those ancient times here and there, as appears by Melchisedek, though his manner of worshipping God might be superstitious and corrupt, or the Hebrews might have signified a prince, or a potentate as Gen xii 15. Nor doth the employment of his daughters contradict that translation, both because principalities were then many of them very small and mean, and because this employment then was esteemed noble, and worthy of great men's daughters, as appears from Gen xxix 16, xxix 6, &c.

17 And the shepherds came and drove them away, but Moses stood up and helped them, and watered their flock.

The shepherds drove them away, that they might enjoy the fruit of their labours, and make use of the water which they had drawn for their own cattle. Moses helped them, either by persuading them with fair words, or by force, for Moses was strong and full of courage and resolution, where with the shepherds were easily daunted.

18 And when they came to a well, their father, he said, How is it that ye are come so soon to day?

Then father, either, 1. Strictly, and then he is the same who elsewhere is called Jethro, Exod iii 1, and xviii oft-times, and, as some think, Hobab, Judg i 11. Or, 2. Largely, i. e. their grandfather, for such are oft called fathers, as Gen xxxi 43, 2 Kings xiv 3, &c, xvi 2, xviii 3, so he was the father of Jethro, or Hobab, Numb x 29.

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

They guessed him to be an Egyptian by his habit and speech, or he told them that he came from thence. Drew water, Heb in drawing done, which notes that he drew it very diligently and readily, which caused their quick return.

20 And he said unto his daughters, And where is he? why, is it that ye have left this man? call him, that he may eat bread

*Heb. Have left the man thus, or now, at the time of the day, when it is so late, and he a stranger and traveller*

21 And Moses was content to dwell with the man and he gave Moses Zipporah his daughter

*Moses was content, or, consented to his desire or offer. And so his present and temporary repose there is turned into a settled habitation. Moses married Zipporah not instantly, but after some years of acquaintance with the family, as may probably be gathered from the youngness and uncertainty of one of his sons forty years after this Exod. ix 25. In which time as Moses would not fail to instruct them in the knowledge of the true God which he was able excellently to do, so it is likely he had succeeded therein in some measure, and therefore married Zipporah*

22 And she bare him a son, and he called his name Gershom for he said, I have been a stranger in a strange land

23 ¶ And it came to pass in process of time, that the king of Egypt died and the children of Israel sighed by reason of the bondage and they cried and their cry came up unto God by reason of the bondage

*In process of time, Heb. in those many days viz. in which he lived or abode there, i. e. after them. In is put for after here as it is Numb. xxviii 25. Isa. xx 1, Mark xii 21 compared with Matt. xxiv 29, Luke ix 26. After forty years, as appears by computing Exod. vii 7 with Acts vii 30. The king of Egypt died, and after him one or two more of his sons or successors and the rest who sought for Moses his Exod. ix 19. The children of Israel sighed because though their oppressor was dead yet they found no relief, as they hoped to do.*

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob

25 And God looked upon the children of Israel, and God had respect unto them

*Heb. Know them, i. e. as pity and help them, as words of knowledge are oft used as Psal. cxxxvii 7. He who seemed to have rejected them, now owned them for his people, and came for their relief.*

### CHAP. III

Moses keeping Jethro's flock, cometh to mount Horeb 1

There God appears to him in a burning bush 2 Moses beholds it 3 God calls him out of the burning bush 4, cures him what to do, 5 6 God tells their afflictions 7, promises them a happy deliverance 8, sends Moses to Pharaoh 10 He desires to be excused because unworthy 11 God overrules him, 12, and directs him to say to the children of Israel 13, 14 makes his name known to Moses 15 commands him to gather the elders of Israel 16 and what he was to say to them 17, his way to Pharaoh 18 Pharaoh's obstinacy 19 God threatens to visit Egyptians 20 and tells Moses with what plenty the Israelites should depart, 21, 22

¶ Now Moses kept the flock of Jethro his father in law the priest of Midian and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb

Jethro was either the same with Reuel or his son, who, upon his father's death, succeeded him in his office. See

Exod. ii 18 To the backside of the desert, to its inner most parts, which were behind Jethro's habitation, and the former pastures, whither he went for fresh pastures. The mountain of God, so called either as a high or eminent mountain, or from the vision of God here following, see Acts vii 30, or by anticipation from God's glorious appearance there, and giving the law from thence, Exod. xxiv 5, xix 3 see also 1 Kings xix 8 Horeb, called also Sinai, Exod. xix 1, Acts vii 30 Or Horeb was the name of the whole tract or row of mountains, and Sinai the name of that particular mountain where this vision happened, and the law was delivered. Or Horeb and Sinai were two several tops of the same mountain

2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush and he looked, and behold, the bush burned with fire, and the bush was not consumed

*The angel of the Lord, not a created angel, but the Angel of the covenant, Christ Jesus, who then and ever was God, and was to be man, and to be sent into the world in our flesh, as a messenger from God. And these temporary apparitions of his were presages or forerunners of his more solemn mission and coming, and therefore he is truly called an Angel. That this Angel was no creature, plainly appears by the whole context, and specially by his saying, I am the Lord, &c. The angels never speak that language in Scripture, but, I am sent from God and, I am thy fellow servant, &c. And it is a vain pretence to say that the angel, is God's ambassador, speaks in God's name and person, for what ambassador of any King in the world did ever say, I am the King, &c. Ministers are God's ambassadors, but if any of them should say, I am the Lord, they would be guilty of blasphemy, and so would any created angel be too. In the same sense, By a flame of fire was fitly represented God's majesty and purity, and power. The bush was a mystic, which doubtless represented the condition of the church and people of Israel who were now in the time of affliction. It so as that God was present with them and that they would not be consumed in it, whereof this vision was a pledge.*

And Moses said I will now turn aside, and see this great sight, why the bush is not burnt

1 And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses And he said, Here am I

He doubles the name partly to show kindness and familiarity, and principally to make Moses more attentive to the business before him

5 And he said, Draw not nigh hither put off thy shoes from off thy feet, for the place whereon thou standest is holy ground

*Draw not nigh hither, keep thy distance, whereby he checks his curiosity and forwardness, and works him to the greater reverence and humility. Compare Exod. xix 12, 21, Josh. v 15. Put off thy shoes, thus he requires as an act and token, 1 Of his reverence to the Divine Majesty, then and there eminently present 2 Of his humiliation for his sins, whereby he was unfit and unworthy to appear before God, for this was a posture of humiliation, 2 Sam. vii 30, Isa. lx 2, 1, Psal. xxiv 17, 23 3 Of purification from the filth of his feet, or ways, or conversation, that he might be more fit to approach to God. See John xiii 10, Heb. x 22 4 Of his submission and readiness to obey God's will, for which reason slaves used to be bare footed. Holy ground, with a relative holiness at this time, because of my special presence in it.*

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob And Moses hid his face, for he was afraid to look upon God

*The God of thy fathers*, engaged to them by covenant or promise, which I am now come to perform. *He was afraid to let upon God*, as other excellent servants of God have been, through the sense of their own meanness and sinfulness, and of God's majesty and holiness. See Gen vii. 13, xvii. 3; 1 Kings xix. 13; Isa vi. 2, 5, &c.

7 ¶ And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters, for I know their sorrows;

*I have surely seen*, Heb *In seeing I have seen*, i. e. I have seen and observed it diligently, accurately, and certainly, for so much the doubling of the verb signifies.

8 And "I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

*I am come down* this word notes God's manifestation of himself and his favour, and giving help from heaven. See Gen xlvii. 21.

It was a good land and a large, not only comparatively to Goshen where they now dwelt, and to the number of the Israelites at that time, but absolutely, if you take the land of Promise according to its true, and first, and ancient bounds of it, as you have them described, Gen xv. 18, Deut i. 7, xi. 21, and not according to those narrow limits which they were afterwards confined for their unbelief, sloth, cowardice and impurity. *Flowing with milk and honey*, i. e. abounding with the choicest fruits, both for necessity, and for delight. The excellency and singular fruitfulness of this land, however denied or disputed by some ill minded persons, is sufficiently evident, 1. From express testimony, not only of Moses Deut viii. 7-9 but also of the spies who were sent to view it, and, though perjured against it, yet acknowledged it. Numb xiii. 27, and of the hol. prophets that lived long in it. David Psal. lxxi. 21, Joel, chap. ii. 3, and Ezekiel who calls it *the glory of all lands*, Ezek. xli. 15. Which if it had not been true it is ridiculous to think that they durst have said and writ so, when the people with whom they contested and thousands of other persons there and then living were able to confute them. After them Josephus, and St. Hieron., and others since, who lived long in that land, have highly commended it. And whereas St. Hieron. speaks of the barrenness of the soil about Jerusalem, that is true, but by himself it is limited to the compass of sixty furlongs from Jerusalem. And if at this day the land be now grown barren, it is a great misfortune it is not strange, considering both the great neglect and sloth of the people as to the improvement of it, and the great wickedness of its inhabitants, for which God hath threatened to turn a fruitful land into barrenness, Psal. cxxi. 34.

These people are diversely numbered, there are ten sorts reckoned, Gen. xv. 19-21, and seven, Deut vii. 1, and here but six because some of them were either destroyed or driven out of their land by others; or did by choice and design remove to some other place, as many in those times did, though it be not mentioned in Scripture, or by cohabitation and marriage with some of the other people, did make a coalition, and were incorporated with them, and so their name was swallowed up in the other, or because the names of some of these people, as particularly the Canaanites and the Amorites, were used sometimes more strictly, and sometimes more largely, so as to comprehend under them the other people, as the Gergashites, &c., whence it comes to pass that all the rest go under the names of the Canaanites, Gen. xlii. 7, and of the Amorites in some places of Scripture, as hath been shewed.

9 Now therefore, behold, the cry of the children of Israel is come unto me.

and I have also seen the oppression wherewith the Egyptians oppress them.

*The cry of the children of Israel*, either in prayer, or rather forced by their oppressions, as the next clause explains it.

10 Come now therefore, and I will send thee unto Pharaoh; that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

What a mean, inconsiderable person am I! how unworthy and unfit for that employment! He was more forward in the work forty years ago, by reason of the favours of his youth, his inexperience in affairs, the advantage of his power and interest in the court, by which he thought he could and should procure their deliverance, but now age had made him cool and considerate, the remembrance of his brethren's rejection of him, who he was a great man at court, took away all probability of prevailing with them to follow him much more of prevailing with Pharaoh to let them go. Thus Moses falls into that distemper to which most men are prone of measuring God by himself, and by the probabilities or improbabilities of second causes.

12 And he said, Certainly I will be with thee, and this shall be a token unto thee, that I have sent thee. When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

*This shall be a token unto thee*, either, 1. The vision or 2. The fulfilling of this promise, that I will be with thee by signs and wonders, and a strong hand, or rather, 3. This which here follows that he and Israel should give God there. Signs indeed are commonly given from things past or present, but sometimes from things to come, as 1. 10 and 1 Sam. ii. 34, Isa. vii. 13, 14, ix. 6, &c. *Queen* how could Moses be confirmed in his present calling and work by a thing yet to come? 1. w. Such signs if they were single and the only evidence of a man's calling, might leave some ground for suspicion, but when they are accompanied with other signs, as it is here and in the other places, produced they are of great use for the confirmation of a man's faith. Moses was otherwise as moved of the presence and power, and faithfulness of that God who spake to him, and was to expect more assurances that God would be with him to help him in and carry him through his work. And an evidence that this work of bringing Israel out of Egypt should be completed, he gives him a promise that he should serve God in that place, which promise coming from God, he knew to be as infallibly certain as if it were already come to pass, and therefore this was an apt mean to strengthen his faith in his present undertaking.

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? what shall I say unto them?

Since I must go to them in thy name, and thou hast variety of names and glorious titles, and some of them are ascribed to idols, not only by the Egyptians, but by too many of thy own people, what name shall I use, whereby both thou mayest be distinguished from false gods, and thy people may be encouraged to expect deliverance from thee?

14 And God said unto Moses, I AM

THAT I AM, and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

*I am that I am*, a most comprehensive and significant name and most proper for the present occasion. It notes, 1. The reality of his being, whereas idols are nothing, 1 Cor. viii. 4, all their divinity is only in the fancies and opinions of men. 2. The necessary eternity and unchangeableness of his being, whereas other beings once

were not and, if he please, they shall be no more, and all their being was derived from him, and wholly depends upon him, and he only is by and from himself. 3 The constancy and certainty of his nature, and will and word. The sense is I am the same that ever I was, the same who made the promises to Abraham, &c. and am now come to perform them, who, as I can do what I please so I will do what I have said. *Heb I shall be what I shall be.* He useth the future tense, either, 1 Because that tense in the use of the Hebrew tongue comprehends all times past, present, and to come, to signify that all times are alike to God, and all are present to him, and therefore what is here *I shall be* is rendered, *I am* by Christ John vii 58. See Phil ii 1. 2 Pet iii 8. Or 2 For intimate, though darkly, according to that state and age of the church, the mystery of Christ's incarnation. *I shall be what I shall be* is God man, and I who now come in an invisible, though glorious, manner to deliver you from this temporal bondage, shall in due time come visibly and by incarnation, to save you and all my people from a far worse slavery and misery, even from your in and from with to come. Of this name of God see Rev i 4, 8, vii 5.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel. The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you.

this is my name for ever, and this is my memorial unto all generations.

The Lord *Heb Jehowah* a word of the same root and signification with *I am*. See Exod vi 3. Thus he adds because God was best known to the Israelites by that name, and to show that though he had given him self a new name yet he was the same God. *This is my memorial* by which I will be remembered owned and served by my people and distinguished from all others. See Pal ch 12. xxxv 15.

16 Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt.

The *elders* either by age or rather by office and authority. For though they were all slaves to the Egyptians yet among themselves they retained some order and government and had doubtless some whom they owned as their teachers and rulers as heads of tribes and families, &c.

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go: we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.

Both *me* and *us*, hath appeared to us, expressing his displeasure for our neglect of him, and declaring he will that we should do what he commands. *Three days' journey*, to Sinai, which, from the nearest way was no further from Egypt, for here God had declared he would be served ver 12. *Quest* Was not this declared actually and explicitly spoken when they intended to go quite away, from him? *Ans* No, for, 1 Pharaoh had no right and title to them, to keep them in bondage, and they came further only to sojourn

for a time, and by Joseph had abundantly paid for their habitation there, and therefore they might have demanded a total dismissal. 2 Moses doth not say any thing which is false, but only conceals a part of the truth, and he was not obliged to discover the whole truth to so cruel a tyrant, and implacable an enemy. 3 Moses cannot be blamed, both because he was none of Pharaoh's subject, and because herein he follows the direction and command of his Master that sent him. And God truly was not obliged to acquaint Pharaoh with all his mind, but only so far as he pleased. And it pleased him for wise and just reasons to propose only this to Pharaoh that his denial of so modest a request (which God foresaw) might make his tyranny more manifest and God's vengeance upon him more just and remarkable. *Sacrifice to the Lord our God*, which they could not do freely and safely in Egypt, Exod vii 26.

19 ¶ And I am sure that the king of Egypt will not let you go, || no, not by a mighty hand.

*I am sure*, I know it infallibly beforehand. *No, not by a mighty hand*, though he see and feel the miraculous and dreadful works of a strong, yea, almighty hand yet he will not consent to your going, which the history makes good. Nor did he let them go till he could hold them no longer till the fear of his own life, and the clamours of his people, forced him to give way to it. And yet after that he repents of his permission and laboured to bring them back again. Others but or except by a strong hand i.e. except by my almighty power he is forced to it. Both translations come to the same sense.

20 And I will stretch out my hand, and smite Egypt with all my wonders, which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass that when ye go ye shall not go empty.

*I will give this people favour*, so that they shall readily grant what the Egyptians desire. See Exod xii 36.

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters: and ye shall spoil the Egyptians.

Whether this was just or no, see on Exod xii 36.

## CHAP IV

Moses' objection 1 The answer, 2 God turns his rod into a serpent 3 He adds another sign, 6—8 And let them would not believe Aaron is turned into blood, 9 Moses's objection 10 God argues with him 11 God's command and promise 12 Moses's answer 13 God is angry and enjoineth Aaron to the same employment 14 tells what Aaron should be, and what Moses should do 15—17 Moses returning to Aaron craves leave to go to Egypt to see his brethren 18 Aaron's grant 19 Moses has not taken the rod of God, departs with his wife and children into Egypt 20 God tells him what he should say to Pharaoh 22 23 God seeketh to kill Moses 24 Approah with a sharp knife cuts off her ear as forskin and what she said 25 26 God commands Aaron to meet Moses, 27 Moses declares to Aaron both what he had heard and seen, 28 They gather together the elders of Israel 29, and Aaron speaks all the words and does all the signs which God commanded, 30 The people believe 31

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

*They will not believe me*, which he conjectured both from

reason, because the greatness and strangeness of the deliverance made it seem incredible, and their minds were so oppressed with cares and labours, that it was not likely they could raise them up to any such expectation, and from the experience which he had of them forty years before, when their deliverance by his means and interest at court seemed much more credible than now it did.

2 And the Lord said unto him, What <sup>ver 17, 20.</sup> is that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent, and Moses fled from before it.

*It became a serpent, i. e. was really changed into a serpent; whereby it was intimated what and how pernicious his rod should be to the Egyptians.*

4 And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand.

*The tail was the dangerous part, whereby God would try Moses's faith, and prepare him for the approaching difficulties.*

5 That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

*An imperfect sentence to be thus completed: This thou shalt do before them, that they may believe. See the like in 2 Sam. v. 8, compared with 1 Chron. xi. 6, and Mark xiv. 19, compared with Matt. xxvi. 56.*

6 ¶ And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom, and when he took it out, behold, his hand was leprous as snow.

*For whyness. See Numb. xii. 10. Hereby God would suggest to him how soon he could weaken and destroy the hard and strong hand by which the Egyptians tyrannised over them. It might also be done to keep Moses humble and depending upon God, and to teach him and Israel to ascribe all the future miracles not to the hand of Moses, which was weak and liable to many distempers, but wholly to the Divine power and goodness.*

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

*To the voice of the first sign, to the voice or word of God delivered and confirmed by the first sign. For Moses did not make dumb shows before them, but acquainted them with the mind of God therein. Or he saith the voice, to note that God's works have a voice to speak to us, which we must diligently observe. See Mich. vi. 9.*

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land, and the water which thou takest out of the river shall become blood upon the dry land.

*The river Nile, well known to Moses, and called so by way of eminency, as Euphrates also is. Shall become, Heb. shall be, even shall be, i. e. it shall assuredly be so.*

10 ¶ And Moses said unto the Lord, O my Lord, I am not eloquent, neither

heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

*I am not eloquent, not able to deliver thy message acceptably and decently, either to Pharaoh or to the Israelites. Since thy appearance to me, thou hast made some change in my hand, but none in my tongue, but still I am as I was, most unfit for so high an employment. But in deed he was therefore fit for it, as the unlearned apostles were for the preaching of the gospel, that the honour of their glorious works might be entirely given to God, and not to the instruments which he used.*

11 And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

*By my Spirit to direct and assist thee what and how to speak. Whence Moses though he still seems to have remained slow in speech, yet was in truth mighty in words as well as deeds, Acts xii. 22. Compare Matt. x. 19, 20.*

13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

*By one who is fitter for the work than I am. Heb. Send by the hand of him whom thou wilt send. i. e. should send, for the future tense oft signifies what one should do. See Gen. xx. 9, xxxiv. 7, Mal. i. 6, ii. 7. Thou wast according to thy wisdom to choose fit instrument, and to use none but whom thou dost either find or make fit for their employment which I am not. Others, send by the hand of Messias whom thou wilt certainly send, and cannot not send at a later time, nor for better work. Moses and the prophets knew that Christ would come, but the particular time of his coming was unknown to them. 1 Pet. i. 11.*

14 And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

*He cometh forth to meet thee by my instigation and direction. Which because I see thou art still diffident, I give thee for a new sign to strengthen thy belief that I will carry thee through this hard work.*

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

*Put words in his mouth, i. e. instruct him what to speak, and command him freely and faithfully to express it. See Isa. li. 16. Jer. xxi. 21.*

16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

*To teach and command him. See Exod. vii. 1.*

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

*Both those which I have already made thee to do, and others as I shall direct and enable thee.*

18 ¶ And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

b ch 19, 9  
e ch 3, 13

1 Num 12  
2 Sam 8  
5 27

1 Deut 12  
2 11  
3 11  
4 11  
5 11  
6 11  
7 11  
8 11  
9 11  
10 11  
11 11  
12 11  
13 11  
14 11  
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g Heb shall be and shall

h Heb. a man of words.

h Heb. since yesterday  
i ver. 10  
j ch 1, 16

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He pretends only a visit, and is in deed it was, and that no very long, but neither did he know that he should certainly return to this place, and there meet with his father in law. So that he did not deceive him nor intended to do so though he thought fit to conceal from him the errand upon which God sent him lest his father or wife should be apt to hinder or discourage him from so difficult and dangerous an enterprise. Moses shows here a rare example as well of modesty and humility that such glorious and familiar converse with God, and the high culture to which God had advanced him did neither make him forget the civility and duty which he owed to his father nor make him break forth into public and vain glorious boasting of such a privilege, as he of his piety and prudence that he avoided all occasions and temptations to disobedience to God's command.

19 And the Lord said unto Moses in Midian, Go, return into Egypt for all the men are dead which sought thy life.

The Lord seems to have been a second vision whereby God calls him forth to the present and speedy execution of that command which before was more generally delivered. *Which sought thy life*, to wit to take it away. See the *Exposition* in 1 Sam xxii 23 1 Kings xix 11 Mitt in 20. God knew very well that one great cause of Moses's unwillingness to this undertaking was his carnal fear though he was ashamed to profess it and therefore gives him this counsel.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt, and Moses took the rod of God in his hand.

*His sons* God him Exod ii 22 and Eliezer Exod xxiii 1 whom he intended to carry with him, but afterwards observed that they were like to be impediments when in his errand but since and he well assured that it would not be long ere he returned to them he sent them back to Jethro, may seem from Exod xxiii 1. *Upon an ass* one ass might be sufficient for him and his two children because one of them was but little, ver 25. Or ass may be put for asses which changes of the number is very frequent in Scripture. *The rod of God* his shepherd's rod so called partly because it was appropriated to God's special service to be an instrument in his glorious works, and partly to show that whatsoever was done by that rod was done by his virtue in the rod or in Moses's hand but merely by the power of God who was pleased for the great confusion of his enemies to use so mean an instrument.

21 And the Lord said unto Moses, When thou goest to return into Egypt, say to Pharaoh, which I have put in thine hand, I will harden his heart, that he shall not let the people go.

*In the Lord's power of commission* to be done by his mind and the rod in him. *I will harden his heart* that he shall be unmerciful to all the groans and pressures of the Israelites inexorable to the requests of Moses unmovable and incorrigible by all his words and works. But God doth not properly and positively make men's hearts hard, but only privatively, either by denying to them, or withdrawing from them that grace which alone can make men soft and flexible, not flexible of the Divine will, as the sun hardens the clay by drawing out of it that moisture which made it soft, or by exposing them to those temptations of the world as the devil which meeting with a corrupt heart are apt to harden it.

22 And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, my firstborn.

By his choice and adoption. The Lord most dear to me, and reserved by me out of all nations to be my peculiar people, and therefore I will no longer suffer thee to invade my right, nor them to live in thy bondage to my service.

23 And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him

go, behold, I will slay thy son, even thy firstborn.

*I say unto thee*, I command thee, for saying is put for commanding Luke iv 3, ix 51, and in 1 Chron xxi 19, compared with 2 Sam xxiv 19. *I will slay thy son*, by which plague, coming after the rest, thou wilt be enforced to do what I advise thee now to do upon cheaper terms.

24 ¶ And it came to pass by the way in the inn, that the Lord met him, and sought to kill him.

*Met him*, i.e. appeared to him in some visible shape, and sought to kill him. Whom? Moses, spoken of and to before. He offered and endeavoured to kill him, either by inflicting some sudden and dangerous disease or stroke upon him, or by showing himself in some threatening posture, possibly as the angel did to Balaam, and afterwards to David, with a drawn sword in his hand, ready to give him a deadly blow. The reason of this severity was not Moses's distrust of God, or delay in his journey, nor the bringing of his wife and children along with him, (which it was convenient for him to carry with him, both that his father might not think he intended to desert them, and for the greater assurance and encouragement of the Israelites, when they saw that he exposed his dearest relations to the same hazards with them all,) but the neglect of circumcising his child which also the Lord some way or other signified to Moses and Zipporah, as plainly appears, 1 From Zipporah's following fact upon that occasion. 2 From the Lord's discussion of Moses upon the circumcision of the child. 3 From the threatening of death or cutting off for this sin, Gen xvii 14 which because there was now no magistrate to do it God himself offers to execute it, as he sometimes saith he would do that in case. And this was a greater sin in Moses than in another man and at this time than it had been before because he understood the will and law of God about it better than any man and God had lately renewed him of that covenant of his with Abraham &c. when of circumcision was a seal, the blessings and benefits of which covenant Moses was now going to procure for himself and for his people whilst he remained under the guilt of grossly neglecting the condition of it. Besides, what could be more absurd than that he should come to be a lawgiver who lived in a manifest violation of God's law? or that he should be the chief ruler and instructor of the Israelites whose duty it was to acquaint them with their duty of circumcision, then children and as far as he could to punish the wilful neglect of it and yet at the same time be guilty of the same sin? or that he should undertake to govern the church of God, that could not well rule his own house? 1 Tim iii 5. And this was not only a great sin in itself but a great scandal to the Israelites who might by this great example easily be led into the same mismanagement and moreover might not without colour of probability suspect the call of such a person and conclude that God would not honour that man who should continue in such a visible contempt of his law. And therefore it is no wonder that God was so angry at Moses for this sin. *Quest* How came Moses to neglect this evident duty? *Answer* From Zipporah's averseness to and dread of that painful and, as she thought dangerous ordinance of God, which she herself evidently discovers in this place, and the rather because of the experience which she had of it in her eldest son. And as she seems to have been a woman of an eager and passionate temper, so Moses was eminently meek and pliable and in this matter too indulgent to his wife, especially in her father's house, and therefore he put it off till a more convenient season when he might either persuade or overrule her therein, which was a great fault for God and obliged all the children of Abraham not only to the thing but to the time also, to do it upon the eighth day, which season Moses had grossly, and for some considerable time, slipped, and so had preferred the pleasing of his wife before his obedience to God.

25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

Perceiving the danger of her husband, and the cause of



it, and her husband being disenabled from performing that work, whether by some stroke or sickness or by the terror of so dismal and unexpected an apparition to him, and delays being highly dangerous, she thought it better to do it herself as well as she could, rather than put it off a moment longer, whether because the administration of that sacrament was not confined to any kind or order of persons, or because, if it was so, she did not apprehend it to be so, or because she thought this was the least of two evils, and that it was safer to commit a circumstantial error than to continue in a substantial fault. A sharp stone, which she took as next at hand in that stony country. I et none think this strange, for not only this work but the cutting off of that part, which some used to do was commonly performed with a flint, or a sharp stone, as is expressly affirmed by Herodotus, 1 2, Plin 35 12. See also Juvenal, Sat 6 and Martial Epigram 3 18. But the word may be rendered, a sharp knife. See Josh v 2, 3. Cast it at his feet the words are very short, and therefore ambiguous, and may be rendered either thus, she cast herself at his feet, which I At the feet of the angel, as a supplicant for her husband's life. But it is most probable that she directs this action and her following speech to the same person. Or, 2 The feet of her husband, to make request to him, that she and her children might depart from him, and return to her father which also he granted. But neither was she of so humble a temper, nor at this time in so mild a frame, as to put herself into such a lowly posture to her husband: nor was she likely to present her humble supplication to him, to whom at the same time she showed such scorn and indignation. Or rather thus, she cast it at his feet, i. e. her husband's feet, i. e. either the child, but that being tender and now in great pain she would not use it so roughly, or rather the fore-skin cut off, or at least the blood which came from it, which she did in spite and anger against her husband, as the cause of so much pain to the child, and grief to herself. A bloody husband art thou to me this some think she spoke to the child, whom she calls her spouse, as some late rabbins affirm the infant used to be called, when it was circumcised, though they bring no competent proof for this usage, or her son, as the Hebrew word *chathan* signifies. But indeed that signifies only a son-in-law, 1 Sam xviii 18, which is not but her proper title. Yet some make these to be the form or solemn words used in circumcision, *Thou art a spouse to me* i. e. made so to me by the blood of circumcision. But it doth not appear that this was the usual form. Nor was it likely that she, being a Maometish, not a Hebrew woman, and doing this suddenly, and in a rage, should be so expert to know, and so punctual to use the right form of words, when she did not use a fit and decent carriage in the action, as appears by her casting it at his feet. It is therefore more probable she spoke thus to her husband. And because she durst not accuse God, the author of this work, she falls foul upon her husband as the occasion of it and as a costly and bloody husband to her whose endangered life she was forced to redeem with blood, even the blood of her little child by which as he received a new life after a sort, so she did away, and the second time espoused him, whence she calls him *chathan*, which properly signifies a spouse, not a husband.

26 So he let him go then she said, A bloody husband thou art, because of the circumcision.

So he let him go, or, he let God, or the destroying angel sent from God, departed from him, i. e. from Moses and removed the tokens of God's indignation, the sickness or stroke laid upon him.

Zipporah both repeats and amplifies her former censure, and reproacheth not only her husband, but also God's ordinance, which provokes and obstinate spirit her husband observing in her and wisely forecasting how much disturbance she might give him in his great and difficult work in Egypt, he thought fit to send her and her children back to her father, as appears from Exod xviii 1-3. In the Hebrew it is, because of the circumcisions, to wit, of her two sons, who possibly were both circumcised at this time, though it be not so expressed, but one being mentioned for an example, we are left to suppose the like concerning the other, or the circumcision of this child brings the other to her remembrance, and so she upbraids him with

both. Only this doth more provoke her than it seems the other did, because she was forced to do this speedily, and with her own hands and that to a tender infant, whereas the elder peradventure was circumcised when he was more grown and strong and able to bear the pain. I et none think it strange that Zipporah should quarrel so much at circumcision, because the Midianites were descended from Abraham, and therefore were circumcised. For if they were so, it was done when they were grown up, about the thirtieth year of their age, from the example of Ishmael who was circumcised at that age. But indeed it is more likely that those people, being cast out of God's covenant, as to the benefit of it would, and did in a little time, throw off the sign of it, as having much more of pain and danger in it, than of use and privilege.

27 ¶ And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel.

All of them whom they could easily and quickly bring together, or all that were in those parts. Of these elders, see Exod iii 16. Num 1, 9, Numb xi 16.

30 And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.

Thus beginning to execute the office which God had put upon him, which was to be Moses's mouth or spokesman. i. e. Aaron did the signs as Moses's minister, or by the command and direction of Moses.

31 And the people believed and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

Thus they took cognizance of their cause and condition and resolved to deliver them, they bowed their heads and worshipped, acknowledging and adoring the kindness and faithfulness of God therein.

## CHAP V

Moses and Aaron entreat Pharaoh to let the people go, 1. Pharaoh's blasphemous refusal, 2. Chide Moses and Aaron for their request, 3. Pharaoh, seeing the Israelites to be many, 5, commands the task masters and officers to increase their bondage, 6-9. The task masters go and do as Pharaoh commands, 10, 11. The scattering of the people throughout Egypt, 12. The task masters' cruelty to the officers of the Israelites, 13. The officers' complaint to Pharaoh, 14, 15. He upbraids them with idleness, 17. His harsh answer, 18. The officers of the children of Israel meet Moses and Aaron, and blame them, 20, 21. Moses returns and complains to God, 22, 23.

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

Moses and Aaron went in, and with them some of the elders of Israel, as may seem from Exod iii 18, though here only the two chiefs be mentioned. Or, because Moses did not seem to be satisfied, with the assistance of the elders before offered him, Exod iii 18, God was pleased to give him a more acceptable assistant in their stand, even Aaron his brother, Exod iv 14. Told Pharaoh either

both successively told him, & Aaron did it immediately, and with his tongue, Moses, by his interpreter, did by his command. Or, after a sacrifice as they express it ver. 2 and chap. x<sup>9</sup>. For both went together, and agreed put of many sacrifices was spent in doing so, before the Lord and unto the honour of the Lord. See Deut. xii 6, 7, 11, 12.

2 And Pharaoh said, 'Who is the  
I say that I should obey his voice to let  
Israel go? I know not the Lord,' neither  
will I let Israel go.

I am the sovereign lord of Egypt and I own no superior here

3 And they said, "The God of the Hebrews hath met with us. Let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God, lest he fall upon us with pestilence, or with the sword."

*Heath met with us, i. e. he had appeared to us, lately and laid this command upon us. Others is called upon us, i. e. his name is called upon us, or we are called by his name. But why should Moses so solemnly tell that to Pharaoh which all the people knew to wit that the Hebrews did worship the God of the Hebrews? And our translation is confirmed by comparing this with Exodus in 18 where this very mesage is prescribed. Let he fall upon us, i. e. he punish either us, if we disobey his command or thee if thou hinderest us from obeying it. But this latter they only imply as being easily gathered from the former.*

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

1 And a 1 Ye the elder of Israel who are here come with *wisdom* and *firmness* & say I Th<sup>y</sup> 2 Ye *Mosses* and *harr* So far as I from creating the liberty which you do not take the people that a just punishment upon you for a rebellion attempt I command you also to go with force to aid to take you shine in their hands and to perform the task which shall be required of you And *harr* and I command did not proceed with a reason the number of tribute to the mighty power of God who governs the spirit and restrains the hands of the greatest kings when they rebel

5 And Pharaoh said, Behold, the people  
of the land now are many, and ye make  
them rest from their burdens.

The Twelve in their kind are very numerous, and therefore it were a madness in me to point them all to meet and for this is your duty, with my friend to the ruin of my whole kingdom, and put it all as desired by you for that purpose. On the other hand, your duty to me is the greater in attempting to rob me of the benefit of their labor. Thus I put it because it suits best with the following word.

6 And Pharaoh commanded the same  
day the taskmasters of the people and  
their officers saying

The *last master* were 1254 tons and the *officers* were Israelites, under officer 1 to them 11, 15, 19

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

The straw we use either to mix with the clay, that it might not be so brittle, or to cover the clay when it was formed into bricks, that the heat of the sun might not dry them too soon, which is especially so done in that hot country; or for fuel, either whole or in part to burn their bricks with, straw being abundant here, and much used for that purpose.

8 And for the tale of the bucks which they did make heretofore, ye shall lay upon them ye shall not diminish *ought* thereof for they be idle.

therefore they cry, saying, Let us go and sacrifice to our God

9 † Let there more work be laid upon  
the men, that they may labour therein;  
and let them not regard vain words

The words of Moses and Aaron, which are vain or false, are which they falsely pretend to come from God, when it is only an ill design of their own to advance themselves by raising sedition.

10 ¶ And the taskmasters of the people went out, and then officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw

11 Go ye, get you straw where ye can find it  
yet not ought of your work shall be diminished

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

All the land of Egypt, and all that part of it which is a very usual symbol.

13 And the taskmasters hasted *them*,  
saying, Fulfil your works, *your* daily  
tasks, as when there was straw

+ Heb a  
matter of a  
day in his  
day

H And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

13 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dost thou thus with thy servants?

16 There is no straw given unto thy servants,  
and they say to us, Mite brick and behold,  
thy servants *are* beaten, but the fault is in thine  
own people

10 The Egyptian taskmasters, who by sending us  
abroad to gather straw hinder us from doing the work  
which they require, and so they are both unjust and un-  
reasonable. They charge us with matters not of the king,  
either in civility and duty, crying, how doest thou the in-  
strument, or because they did not know or it did not  
believe that this was the language of *Others, Thy people*  
15 *and the Egyptians raise thee up his anubis* and will bring  
the vengeance of God upon them for their cruelty.

17 But he said, Ye *are* idle, ye *are* idle.  
Therefore ye say Let us go *and* do sacrifice to  
the Lord.

18 Go therefore now, *and* work for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel  
did see *that* they *were* in evil case, after it was  
said Ye shall not diminish *ought* from your backs  
of your daily task.

And we that they were in evil case, or, looked upon them with such, as or with an evil eye, i. e. with a sorrowful and angry countenance as those that could obtain no relaxation for themselves or for their brethren.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh. They, the officers who went to pour out their complaints to Pharaoh ver 15

21 <sup>b</sup> And they said unto them, The Lord look upon you, and judge, because we have made our sin our witness: we have made our sin to be abhorred in the eyes of Pharaoh, and in the eyes of his servants; to put a sword in their hand to slay us.

To give them what they have long sought and thirsted after, to wit, an occasion to destroy and root us out

22 And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me?

*Moses returned unto the Lord, to expostulate with him, and pray to him. To the people he said nothing but meekly passeth by their severe censures, as forced from them by intolerable oppression, and because their minds being now imbittered and exasperated, they were incapable of admonition. Wherefore hast thou so evil entreated this people by giving occasion to their greater bondage? He expostulates the matter with God, not from pride and arrogance as one that would censure and condemn his actions, but from zeal for God's glory and his people's happiness, as one that would prevail with God to relieve them, though it must be confessed that Moses exceeded his bounds, being transported with grief and passion, which the gracious God was pleased to pass by.*

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people, neither hast thou delivered this people at all.

*In thy name, not of my own head, but by thy command and commission. Neither hast thou delivered thy people according to thy promise and mine, and thy people's just expectation.*

# CHAP. VI.

*God encourageth Moses, I, strength his covenant, confirms it by his name Jehovah 3-8. Their unbelief 9. God commands Moses to speak to Pharaoh to let Israel go, 10-13. The genealogy of Reuben 14, of Simeon 15, of Levi, 16, of Judah 23. Moses and Aaron spake to Pharaoh to let the children of Israel go, 27.*

• THEN the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh, for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

*With a strong hand, being compelled to do so by my power and terrible works.*

2 And God spake unto Moses, and said unto him, I am the Lord.

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

*Quest. How is this true when God was known to them and called by the name Jehovah? Gen. xv. 7. xxxi. 21, &c. Answer. 1. He speaks not of the letters or syllables but of the thing signified by that name. For that denote all his perfections, and amongst others, the eternity, constancy, and immutability of his nature and will, and the infallible certainty of his word and promises. And thus, sooth he though it was believed by Abraham, Isaac, and Jacob yet it was not experimentally known to them for they only saw the promises set off Heb. xi. 13. Answer. 2. This negative expression may be understood comparatively, as many others are, as Gen. xxxi. 29, Matt. ix. 13, 1 Cor. i. 17. q. d. They knew this but darkly and imperfectly, which will now be made known more clearly and fully.*

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their

bondage, and I will redeem you with a stretched out arm, and with great judgments.

*With a stretched out arm, i. e. my almighty power. A metaphor from a man that stretcheth out his arm and puts forth all his strength to give the greater blow. With great judgments, i. e. punishments justly inflicted upon them, as the word judging and judgments is oft used as Gen. xv. 14. 2 Chron. xx. 13, Prov. xix. 29.*

7 And I will take you to me for a people, and I will be to you a God, and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.

*I will take you to me for a people, i. e. for my people, ye shall no longer be the people and slaves of the king of Egypt, but my people and servants, whom I will bless and preserve. And I will be to you a God, to judge and deliver you.*

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob, and I will give it you for an heritage. I am the Lord.

*And therefore have authority and power to dispose of lands and kingdoms as I please, and faithful to give you what I have promised.*

9 ¶ And Moses spake so unto the children of Israel, but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

*Their minds were so oppressed with their present burdens and future expectations, that they could not believe nor hope for any deliverance but deemed it impossible, and having been once deceived in their hope, they now quite despaired and thought their entertainment of new hopes or use of further endeavours, would make their condition worse, as it had done.*

10 And the Lord spake unto Moses, saying, 11 Go in speech unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me, how then shall Pharaoh hearken me, who am of uncircumcised lips?

*i. e. Of polluted lips. Uncircumcision being a great defect and blemish whereby men were rendered profane contemptible and unfit for many service and privileges, in a note any defect whether moral, and of the spirit, or natural, and of the body. So here it notes Moses inability to clothe God's commands in such words as might prevail with Pharaoh. But this was a great weakness of faith, as if God could not effect his purpose, because the instrument was unfit.*

13 And the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the heads of their fathers' houses. The sons of Reuben the firstborn of Israel, Hanoch, and Pallu, Hezion, and Carmi, these be the families of Reuben.

*This genealogy he describes here, to show the lineage of Moses and Aaron, by whom this great work was to be effected. Only he primeth in brief the genealogy of his two elder brethren Reuben and Simeon, to make way for the third, which he intended more largely to insist upon. And he mentions them rather than any other, either to ad-*

vance the favour of God in preferring that tribe before the descendants of their elder brethren, or to show that although the parents were sharply censured, and rather cursed than blessed by Jacob Gen. xlv, yet their posterity was not rejected by God but received to mercy and admitted to the same privilege with their brethren.

15 And the sons of Simon Jemuel, and Japhin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman these are the families of Simon.

16 ¶ And these are the names of the sons of Levi according to their generations, Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years.

From each of which proceeded a distinct generation or family called by their father's name.

17 The sons of Gershon, Libni, and Shuni according to their families.

18 And the sons of Kohath, Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years.

19 And the sons of Merari, Mahali, and Mushi: these are the families of Levi according to their generations.

20 And Amram took him Jochebed his father's sister to wife, and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.

His father's sister, or rather his cousin, as some think, for so the Hebrew word sometimes used appears from Jer. xxxi. 8, 9. She is called a daughter of Levi, because by marriage she became an adopted daughter, as is evident from Gen. xli. 15 and the notes on Gen. xli. 15.

21 ¶ And the sons of Eliazar, Koran, and Naphi, and Zithri.

22 And the sons of Uzziel, Mishul, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Ammadath, sister of Naashon to wife, and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

From each of these of the tribe of Judah. Num. vi. 7, 11. Males were not confined to their own tribes, and when they were of the Levite's tribe to have had the privilege that they might marry a daughter of any other tribe, but were bound to the tribe of Levi, and did not concern them. Hence the restriction of inheritance to males of inheritance on that point. And especially because there were many marriages contracted between the tribe of Judah and Levi to signify that both were united in Christ, who is to be both king and priest. It is observable that Moses is here resident in his own property, but gives a particular account of his brother's not only from the great humility and modesty, which shines forth in many other places, but because it was of more concernment to the honour of priesthood given to Aaron was to be teaching and peculiar to his seed, and therefore it was necessary they should be exactly known, whereas Moses' honour and government was only personal, and did not pass to his children.

24 And the sons of Korah, Assir, and Elkunah, and Abiasaph, these are the families of the Korathites.

25 And Elazar Aaron's son took him one of the daughters of Putiel to wife, and she bare him Phinchas: these are the heads of the fathers of the Levites according to their families.

26 These are that Aaron and Moses, to whom the Lord said, Bring out the

children of Israel from the land of Egypt according to their armies.

1. According to their numerous families which were equal to great armies, and which went out of Egypt like several armies in military order, and with great power. See Exod. xii. 41, 51. xiii. 18, xiv. 8.

27 These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

28 ¶ And it came to pass on the day when the Lord spake unto Moses in the land of Egypt.

29 That the Lord spake unto Moses, saying, I am the Lord: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the Lord, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

## CHAP. VII.

God encourages Moses to speak to Pharaoh, 1. God foretells the hardness of Pharaoh's heart, that he might multiply his wonders in Egypt, 2, 3, 4, to declare to the Egyptians that he only is the Lord, 5. Moses and Aaron obey God's command, 6. Their age 7. God commands them to show a miracle for the confirmation of their authority, 8. Their rod turned into a serpent, 9. The magicians do the same, 10. Aaron's rod devoureth theirs, 11. Pharaoh is hardened as the Lord had said, 12, and refuseth to let the people go, 13. God denounces judgments on the Egyptians, 14, 15, 16. Commands Moses and Aaron to stretch out their hands over the waters, 17. The waters are turned into blood, 18. The fish die, and the river stinks, 19. The magicians do the same, 20. Pharaoh's heart is hardened, 21. The signs they used against this plague, 22. The continuance of it, 23.

AND the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. To represent any person to act like God by requiring his obedience to the commands, and by punishing his disobedience with such punishments as none but God can inflict, which God then shall have my omnipotent assistance. The interpreter or spoke man, as chap. ix. 16, to deliver the commands to Pharaoh.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

Heb. And he will send or dismiss, to wit, at last, being forced to it. Success shall attend your endeavours.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

1. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the Lord commanded them, so did they.

An emphatical repetition, to show their courage in attempting to save and do such things to so great a monarch in his own dominions, and their fidelity in the execution of all God's commands.

7 And Moses was <sup>four score years old</sup> and Aaron fourscore and three years old, when they spake unto Pharaoh.

The ages of Moses and Aaron here, as of Levi and Joseph, are so exactly set down, that thence we may understand the accomplishment of God's prediction, Gen xv 13, and the time of Israel's being in Egypt.

8 And the Lord spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, <sup>Shew a miracle for you</sup> then thou shalt say unto Aaron, <sup>Take thy rod</sup> and cast it before Pharaoh, and it shall become a serpent.

Say unto Aaron, by whose hands this and other miracles were to be done, and not by Moses immediately, partly to take off the suspicion that these miracles were wrought by some magical artifice of Moses; and partly for the greater honour of Moses, that he might be what God had said, ver. 1, a god to Pharaoh, who not only could work wonders himself, but also give power to others to do so. Take thy rod the same rod is called the rod of God, and of Moses, and of Aaron, here and ver. 12, because it was appointed, and as it were consecrated by God, and used both by Moses and Aaron in their great works. And this rod Moses ordinarily held in his hand, and delivered it to Aaron upon occasion for the execution of his commands. A serpent; Heb a dragon which is a great serpent. Others, a crocodile, to whose jaws he had exposed the Israelish infants.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

Under the general title of wise men he seems to comprehend all who were most eminent in any sort of wisdom, either natural, or civil, or divine, who were all called to give their opinion and advice in those matters. The magicians, the same now called sorcerers, who acted by the power of the devil, whom by certain rites and ceremonies they engaged to their assistance. Of these the two chief were Jannes and Jambres, 2 Tim iii 8. They also did in like manner, in show and appearance, which was not difficult for the devil to do, either by altering the air and the spectators' sight, and by causing their rods both to look and move like serpents; or by a sudden and secret conveyance of real serpents thither, and removing the rods. Nor is it strange that God permitted those delusions, partly because it was a just punishment upon the Egyptians for their horrid and manifold idolatry, and barbarous cruelty towards the Israelites, and their other wickedness; and partly because there was a sufficient difference made between their impostures, and the real miracles wrought by Moses and Aaron, as appears from the next verse, and from chap viii 18, and from other passages. And this is a great evidence of the truth of Scripture story, and that it was not written by fiction and design. For if Moses had written these books to deceive the world, and to advance his own reputation, (as some have impudently said,) it is ridiculous to think that he would have put in this, and many other passages, which might seem so much to eclipse his honour, and the glory of his works.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

They became serpents; either, 1 In appearance. For the Scripture oft speaks of things otherwise than they are, because they seem to be so. And therefore as the devil appearing to Saul in the likeness of Samuel is called Samuel; so may these rods upon the same account be called ser-

because through diabolical illusion they seemed to be so. Or, 2 Really, in manner expressed, ver 11 Aaron's rod swallowed up their rods; by which it was evident, either that Aaron's rod was turned into a real serpent, because it had the real properties and effects of a serpent, viz to devour, or; at least, that the God of Israel was infinitely more powerful than the Egyptian idols or devils.

13 And he hardened Pharaoh's heart, that he hearkened not unto them, as the Lord had said.

He, the Lord, to whom this act of hardening is frequently ascribed both in this book and elsewhere.

14 ¶ And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

He is obstinate, and resolved in his way, so as neither my word nor works can make any impression upon him.

15 Get thee unto Pharaoh in the morning, lo, he goeth out unto the water, and thou shalt stand by the river's brink against he come, and the rod which was turned to a serpent shalt thou take in thine hand.

He goeth out unto the water, i. e. the Nile, whither he went at that time, either for his recreation, or to pay his morning worship to that river, which the Egyptians had in great veneration, as Plutarch testifies.

16 And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and, behold, hitherto thou wouldest not hear.

17 Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

Because thou saidst, Who is the Lord? and, I know not the Lord, chap v 2, thou shalt know him experimentally, and to thy cost. Behold, I will smite, viz by Aaron's hand, who shall do it by my command and direction. Thus Pilate is said to give Christ's body to Joseph, Mark xv 45, because he commanded it to be delivered by others to him. The same action is ascribed to the principal and instrumental cause. The river Nile, which was one of their principal gods; and therefore it was inexcusable in him, that they would not renounce those feeble gods, which were unable to help not only their worshippers, but even themselves, nor embrace the service and commands of that God whose almighty power they saw and felt. They shall be turned to blood, which was a very grievous plague to them both because it was an effectual testimony to their religion, and because from hence they had both their drink, Deut xi 10, 11, Jer ii 18, and their meat, Numb xi 5, for greater and lesser cattle they would not eat, Levod viii 26. And it was a very proper punishment for them who had made that river an instrument for the execution of their bloody design against the Israelish infants, Exod. i 22.

18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

Therefore the Israelites were free from this plague, and those branches of Nilus which they used were uncorrupted when all others were turned into blood. Shall loathe, or shall weary themselves, in running hither and thither in hopes of finding water in some parts or branches of the river.

19 ¶ And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon

† Heb.  
gathered  
of their  
waters.

all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

Not that he was to go to every pool to use this ceremony there, but he stretched his hand and rod over some of them in the name of all the rest, which he might signify either by his words, or by the various motions of his rod several ways.

20 And Moses and Aaron did so, as the Lord commanded, and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants, and all the waters that were in the river were turned to blood.

21 And the fish that was in the river died, and the river stank, and the Egyptians could not drink of the water of the river, and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their enchantments, and Pharaoh's heart was hardened, neither did he hearken unto them, as the Lord had said.

It was not difficult for the devil to convey blood speedily and unperceivably, and that in a great quantity, which might suffice to infect with a bloody colour those small parcels of water which were left for them to show their art in. *Quest.* Whence could they have water, when all the waters were turned into blood? *Ans.* It might be had either 1. By rain, which at that time God was pleased to send down either for this purpose, or to mitigate the extremity of the plague; or for other reasons known to him though not to us. For that rain sometimes falls in Egypt though not much nor often, is affirmed by a recent writer and late travellers. Or 2. From Goshen which was not far from the court, or from some houses of the Israelites, who dwelt amongst the Egyptians, as appears from many places of this history, and who were free from these plagues. See Exod. xii. 22, ix. 26, x. 23, xii. 13 &c. Or 3. From the pits which they digged, ver. 21. Or 4. From some branch of Nilus or some vessels in their houses, whose waters were not yet changed; for this change might be wrought not suddenly, (which is not alluded in this relation) but by degrees, which God might so order for this very end, that the magicians might have matter for the trial of their experiment.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

He did not seriously consider it, nor the cause or cure of this plague, and was not much affected with it, because he saw this fact exceeded not the power of his magicians.

24 And all the Egyptians digged round about the river for water to drink, for they could not drink of the water of the river.

It is not much material to us, whether they lost their labour, and found only blood there, as Josephus affirms, or whether they succeeded and found water there, which seems more probable, because these come not within the compass of Moses's commission, ver. 17, 19, 20, or whether they found the water nothing purified and less bloody though mixed with mud. But it is observable, that though the devil could do something which might increase the plague, or imitate it, yet he could do nothing to remove it.

25 And seven days were fulfilled, after that the Lord had smitten the river.

*Says, says were fulfilled, etc.* All the waters of Egypt were perfectly free from this infect in *Quest.* How could the Egyptians subsist so long without water? *Ans.* 1. Philo tells us that many of them did of this plague. 2. As the plague might come on, so it might go off, by degrees,

and so the water, though mixed with blood, might give them some relief. 3. The juices of herbs, and other liquors, which were untouched with this plague, might refresh them. 4. They might have some water, either from their pits or by rain from heaven, as was said before; or from Goshen; for though it be said that the blood was in all their vessels, ver. 19, yet it is not said that all that should afterwards be put into them should be turned into blood.

## CHAP. VIII.

God sends Moses to Pharaoh that he might say the words go, 1. He threatens his denial with a judgment of frogs, 2-4. Aaron stretching forth his rod, Egypt is smitten with frogs, 5. The magicians do so, 7. Pharaoh calls Moses and Aaron to entreat the Lord to remove the frogs, and promises them to let them go, 8. Moses and Aaron cry to the Lord to take away the frogs, 11; which he did, 13. Pharaoh's heart still hardened, 15. Aaron stretching forth his rod smites the dust, which becomes lice, 17. The magicians attempt the same, but could not, 18, which extorted a confession from them that this is the finger of God, yet Pharaoh is hardened, 19. Swarms of flies threatened, 20-23. God fulfils his word, 24. Pharaoh sends for Moses and Aaron, and permits a sacrifice in Egypt, 25. Moses would go three days into the wilderness, 27. Pharaoh permits that, but not far, 28. The flies are removed, 29-31. Pharaoh is hardened, 32.

AND the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me.

2 And if thou refuse to let them go, behold, I will smite all thy borders with frogs.

All thy land which is within thy borders, a synecdoche, so that word is used also Exod. x. 14, 19, 1 Kings i. 3, Psal. cxlviii. 11. Jer. xv. 13. So the gate and the wall are put for the city to which they belong, Gen. xxi. 17, Amos i. 7, 10, 11.

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs.

The river, under which are comprehended all other rivers, streams, and ponds, as appears from ver. 5. But the river Nilus is mentioned, because God would make that an instrument of their misery in which they most gloried, Ezek. xxix. 3, and to which they gave divine honours, and which was the instrument of their cruelty against the Israelites, chap. i. 22. Into thy bed-chamber, either because God made the doors and windows to fly open, which it is easy to believe concerning God, seeing that this hath been many times done by evil angels, or because whosoever men entered into any house, or any room of their house, which these occasions would oft force them to do, the frogs, being always at their heels in great numbers, would go in with them. This plague was worse than the former, because it was more constant and more general, for the former was only in the waters, and did only molest them when they went to drink, or use the water, but this infected all liquors, and all places, and at all times, and annoyed all their senses with their filthy substance, and shape, and noise, and look, and mingled themselves with their meats, and spices, and drink, and crawling into their beds, and upon their persons. And many of them probably were of a more ugly shape and infectious nature than ordinary.

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

Not upon the Israelites, whom he hereby exempts from the number of Pharaoh's people and subjects, and owns

them for his peculiar people. The frogs did not only invade their houses, but assault their persons, which is not strange, considering that they were armed with a Divine commission and power.

5 ¶ And the Lord spake unto Moses, Say unto Aaron, Stretch forth thy hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

*The Lord spake unto Moses, by inward instinct, or suggestion to his mind, for he was now in the king's presence.*

6 And Aaron stretched out his hand over the waters of Egypt, and the frogs came up, and covered the land of Egypt.

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

Nor was it hard for the devil to produce them out of their own spawn, and the slime of the river.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord.

9 And Moses said unto Pharaoh, ¶ Glory over me ¶ when shall I intreat for thee, and for thy servants, and for thy people, ¶ to destroy the frogs from thee and thy houses, that they may remain in the river only?

*Glorious over me* as I have gloried over thee in laying first my commands, and then my plagues upon thee, so now lay thy commands upon me for the time of my praying, and if I do not what thou requirest, I am content thou shouldst insult over me, and punish me. Or, *glory, or boast thyself of or concerning me*, as one that by God's power can do that for thee which all thy magicians cannot, of whom the refore thou now seest thou canst not glory nor boast, as thou hast hitherto done. *When shall I intreat for thee?* Appoint me what time thou pleasest. Hereby he knew that the hand and glory of God would be more conspicuous in it. And thus was no presumption in Moses, because he had a large commission, chap vii 1, and also had particular direction from God in all that he said or did in these matters.

10 And he said, ¶ To-morrow And he said, Be it according to thy word that thou mayest know that there is none like unto the Lord our God.

Why not presently? *Answer* 1. Because he hoped ere that time they might be removed, either by natural causes or by chance, and so he should not need the favour of Moses his God. 2. Because he thought it a hard and long work to remove so vast a number of frogs, and that Moses might use divers ceremonies, as the magicians did, in his addresses to God, which would require some considerable time.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people, they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh.

Or, as the place is fully rendered by others, *because of the word, or matter of, for about the frogs which he had given or propounded to Pharaoh*. Because he had given his word both for the thing and the time of it he prayed more earnestly lest God should be dishonoured, and Pharaoh have occasion of triumph. The Hebrew verbs to put and to give are frequently exchanged, as appears by comparing 1 Kings x 9, with 2 Chron. ix. 8, and Isa. xlii 1, with Matt. xii 18.

Moses cried unto the Lord: though he was assured that the frogs would depart at his word, yet he would use the means appointed by God for the accomplishment of it.

13 And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

A short speech for they died and were removed out of the, as appears from the next verse, it being frequent in the Hebrew tongue under one verb expressed to understand another agreeable to it. See examples in the Hebrew, Gen. xlii. 33, 34, Exod. xviii 12, xxv 2; Prov. xxv 22.

14 And they gathered them together upon heaps: and the land stank.

Doubtless they cast them into their rivers, or pits, &c., though that be not here mentioned. God would not instantly and wholly take them away, both to convince them of the truth of the miracle, and to make them more sensible of this judgment, and more fearful of bringing another upon themselves.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

16 ¶ And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

God, it seems, gave him no warning because he showed himself in the very last plague to be both perfidious and incorruptible. Others think he was forewarned, though that be not here expressed. *Lice*, so the Hebrew word is rendered by all the Jewish and most other interpreters. But it is probable that what is said of the locusts, Exod. x 14, was true of these, that they were much more loathsome and troublesome than ordinary.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast, the dust of the land became lice throughout all the land of Egypt.

The dust was not fit matter to produce lice, and therefore shows this work to be Divine and miraculous. *All the dust of the land*, i. e. a great part of it, the word *all* being commonly so understood in Scripture.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

Did so, i. e. endeavoured to do so. Thus to enter, Matt. vii 13, is put for *striving to enter*, Luke xiii 24. Thus men are said to *desire*, Gen. xxxvii 21, to *fight*, Josh. xiv 9, to *return*, Josh. x. 15, when they only attempted or endeavoured to do so. And therefore when it is said in any of the plagues that the magicians did so, it is not to be understood that they really did the same thing, but that they endeavoured to do so, and that they did something which looked like it.

It was as easy for them to produce lice as frogs, but God hindered them, partly to confound them and their devilish arts, and to show that what they did before was only by his permission, and partly to convince Pharaoh and the Egyptians of their vanity in trusting to such impotent magicians, and in opposing that God who could control and confound them when he pleased.

19 Then the magicians said unto Pharaoh, This is the finger of God. and Pharaoh's heart was hardened, and he hearkened not unto them, as the Lord had said.

The finger is put either synecdochically for the hand, as it is Exod. xxxi. 18, Psal. viii 1, xlv. 1, or metaphorically for the power or virtue, as Luke xi 20, compared with Matt. xii. 28. Of God, of that supreme God, who is



both the Egyptians and other heathen idolaters acknowledged as superior to all men, and idols, and devils. Thus they said, lest they should be thought inferior to Moses and Aaron, in magical art. But hereby they own the sovereign God to be on Israel's side, and yet, like the devils, they proposed to fight against him. *He hardened not unto them, either to his magicians of whom he had spake, or rather to Moses and Aaron, as the following words show.* For relatives oft belong to the remote antecedents, as Gen xix 13, 1 Sam vii 17, Mark ii 13.

20 ¶ And the Lord said unto Moses, *ch 7 15* 'Rise up early in the morning, and stand before Pharaoh, lo, he cometh forth to the water, and say unto him, Thus saith the Lord, 'Let my people go, that they may serve me'

21 Else, if thou wilt not let my people go, behold, I will send ¶ swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are

*Swarms of flies, Heb a mixture of insects or flies, as appears from Psal lxxviii 45, which were of various kinds as bees, wasps, gnats, hornets &c., infinite in their numbers, and doubtless larger and more venomous and pernicious than the common ones were.*

22 And 'I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there, to the end thou mayest know that I am the Lord in the midst of the earth.

*Either, 1. Of the whole earth, and consequently of Egypt, that I am not only the Lord of Israel but of the earth and thy dominions too. God is here spoken of after the manner of earthly princes, who use to reside in the midst of their kingdom, that they may more conveniently rule and influence them. Or rather, 2. Of Goshen, the words being properly thus rendered, that I the Lord am in the midst of that land, to wit the land of Goshen now spoken of, to defend and preserve it. For God is said to be in the midst of them whom he protects, Deut vii 21, xxiii 14, Josh iii 10, Psal xlii 5, and not to be in the midst of others whom he forsakes and designs or threatens to destroy, Numb xiv 42, Deut i 12, xxxi 17. Compare Exod xxxiii 3 with xxxiv 9.*

23 And I will put ¶ a division between my people and thy people ¶ to morrow shall this sign be.

*A division. Heb a separation or delimitation. i.e. a token or mark of deliverance by a metonymy, a wall of partition, by which I will preserve the Israelites while I destroy the Egyptians. To morrow shall this sign be. Thus he saith, partly to gain the more belief to himself in what he now did or should further speak in God's name to them, and partly to warn them of their danger and make their disobedience more inexcusable.*

24 And the Lord did so, and there came a grievous swarm of flies into the house of Pharaoh and into his servants' houses and into all the land of Egypt the land was ¶ corrupted by reason of the swarm of flies.

*The Lord did so immediately by his own word, and not by Moses's rod, lest the Egyptians should think it was a magician's wand, and that all Moses's works were done by the power of the devil. A grievous swarm of flies, Heb a heavy mixture of flies. Heb a great. This Hebrew word is used, Gen. iii. 1. Isa. xxxiii. 2 of malicious and treacherous, or rather malignant. It is taken, Gen. i. 9. Numb. xi. 14, 1 Kings iii. 9 compared with 2 Chron. i. 10. The land, i.e. either the fruits or products of the land, or rather, the inhabitants of the land as the word is taken, Gen. xli. 6, 1 Sam. xxi. 9 many of the*

people were poisoned or stung to death by them, as appears from Psal. lxxviii. 45. See also the Book of Wisdom, chap. xvi. 9.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do, for we shall sacrifice the abomination of the Egyptians to the Lord our God. lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

*It is not meet, Heb. not right, neither in God's eyes, who hath appointed us the place as well as the thing; nor in the Egyptians' eyes, as it follows. The abomination of the Egyptians, that which the Egyptians abhor to kill, or to see killed, as not only Scripture, but profane authors, as Diodorus, and Tully, and Juvenal, witness, because they worshipped them as gods, as is notoriously known. Their fear was just, for when once a Roman had but killed a cat though imprudently, the people tumultuously met together, and beset his house, and killed him in spite of the king and his princes, who used their utmost power and diligence to prevent it.*

27 We will go 'three days' journey into the wilderness, and sacrifice to the Lord our God, as 'he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness, only ye shall not go very far away ¶ intreat for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord.

30 And Moses went out from Pharaoh, and ¶ intreated the Lord.

31 And the Lord did according to the word of Moses, and he removed the swarms of flies from Pharaoh, from his servants, and from his people, there remained not one.

32 And Pharaoh 'hardened his heart at this time also neither would he let the people go.

## CHAP. IX

*God threatens to smite his cattle with a pestilence, 1-3, but spares Israel's, 4. Appoints a time for the execution hereof, 5, wherein the Egyptians' cattle die, 6. Pharaoh's obstinacy, 7. God strikes all Egypt with boils, which is the sixth plague, 10. The magicians are not able to stand before Moses, 11. Pharaoh's heart hardened according to the word of the Lord, 12. God commands Moses to repeat his message, 13, and threatens Pharaoh with more grievous plagues, 14. God's end in raising up Pharaoh, 16. The seventh plague, viz. hail and rain, 18. God's counsel for the securing of their cattle, 19. The execution of this plague, 23. The effects of it, 25. The land of Goshen is preserved, 26. Pharaoh's confession, 27. Moses's prayer for him, 29. He foretells Pharaoh's obstinacy, 30. By Moses's authority the plague is stayed, 32. Pharaoh's heart remains hardened, 34, 35.*

THEN the Lord said unto Moses, 'Go into Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me,



1 For if thou <sup>refusest</sup> to let them go, and wilt hold them still,

2 Behold, the <sup>hand</sup> of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: <sup>there shall be</sup> a very grievous murrain.

*The hand of the Lord; in an immediate manner, not by my rod, that thou mayest know it is not I, but the Lord, which doth all these things to thee. Thy cattle, which they kept for their wool or milk, or manifold uses and services, though not for food and sacrifice*

3 And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel.

4 And the Lord appointed a set time, saying, To morrow the Lord shall do this thing in the land.

5 And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

*All the cattle, either of all sorts, or a very great number of them, as the word all is frequently used, or rather, all that were in the field, as it is expressly limited, ver 3, but not all absolutely, as appears from ver 9, 19, 25, and chap. xiv 23*

6 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

7 ¶ And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

*Take to you handfuls of ashes, to mind them of their cruel usage of the Israelites in their furnace, of which see Deut ix 20, Jer xi 4. Both were to take them up, but Moses only to sprinkle them, as at other times Aaron only did the work, to show that they were but instruments, which God could use as he pleased, and God was the principal author of it*

8 And it shall become small dust in the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

*A burning scab, which quickly raised blains and bisters, whereby they were both vehemently inclined to scratch themselves, and yet utterly disabled from it by its great soreness*

9 And they took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it up toward heaven, and it became a boil breaking forth with blains upon man, and upon beast.

*God multiplying that dust, and heating it, and then dispersing it over all the land and causing it to fall and rest upon the bodies of the Egyptians*

10 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

*Could not stand before Moses, as they hitherto had done, both as spies and as adversaries, for though their understandings were convinced of God's hand and infinite power, yet their hearts were not changed, and for their worldly interest they persisted to rebel against their light, and there-*

*fore are justly plagued. It was no favour to Pharaoh that the plague was not upon him; but only a reservation to a greater mischief, as it follows.*

11 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

12 ¶ And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me.

13 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people, that thou mayest know that there is none like me in all the earth.

*Upon thine heart, or, into thy heart: thou hast hitherto not felt my plagues upon thy own person or thy body, but I shall shortly reach and wound it, and that not only in the skin, as the magicians and others are now smitten, but even to thy heart, such as shall make thy heart sick, Micah i 13, such as shall give thee a mortal and irrecoverable wound. Some understand it of inward and spiritual judgments upon Pharaoh's heart, such as hardness of heart, but that plague had been inflicted upon him, and recorded before this time. And Pharaoh's heart being here opposed to his servants and people, seems rather to denote his person, the heart or soul being often put synecdochically for the whole man*

14 For now I will stretch out my hand, that I may smite thee and thy people with pestilence, and thou shalt be cut off from the earth.

*Pestilence, not properly so called, but largely, as the word is used Hos xiii 14, meaning with an utter and irrecoverable destruction. This relates partly to the king of the first-born, which plague did more immediately and nearly concern both him and his people, and principally to their destruction in the Red Sea*

15 And in very deed for this cause have I raised thee up, for to shew thee my power, and that my name may be declared throughout all the earth.

*Raised thee up, so the Hebrew word is translated, Rom ix 17. I have raised thee up out of thy first nothing, into thy being, and lift, and kingdom, and uphold thy being and reign even in the midst of thy tyranny. Heb I have made thee to stand, i. e. to remain alive and untouched, when thy magicians could not stand, ver 11. I have preserved thee in life, not for want of power to destroy thee, as thou mayest fancy, nor for want of provocation from thee, but for my own glory. To show in thee my power, in those mighty works which have been occasioned by thy rebellion and obstinacy. My name, my being and providence, and my manifold perfections, my patience in bearing thee so long, my justice in punishing thee, my power in conquering thee, my wisdom in overturning thy pride, and tyranny, and cruelty, to thy own destruction and the redemption of my oppressed people, and my faithfulness in making good my promises to them, and my threatnings to thee*

16 As yet exaltest thou thyself against my people, that thou wilt not let them go?

*Against my people, i. e. against my acting for my people. The gracious God takes what is done to or against his people as done to or against himself. See Jerh ii 8, Matt xxv 40, 45, Acts ix 4, 5*

17 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

*Since they were a kingdom or a nation*

18 Send therefore now, and smite thy cattle,

and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

This forewarning God gives, partly, to mitigate the severity of the judgment, partly, that a considerable number of horses might be reserved for Pharaoh's expedition chap. xiv, partly, to show the justice of God in punishing so wicked and obstinate people, as would take no warning neither from God's words nor from his former works, and partly, to make a difference between the penitent and the incorrigible Egyptians.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses.

21 And he that regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

Upon man, i. e. upon those men that presumed to continue in the field after this admonition.

23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground, and the LORD rained hail upon the land of Egypt.

The fire ran along upon the ground, denoting both lightning and cattle which were upon it. Psal. lxxviii. 17, 48, c. 32, 43.

24 So there was hail, and fire mingled with the hail very grievous, such as there was none like it in all the land of Egypt since it became a nation.

Which strange mixture much increased the miracle. That hail and rain did sometimes, though but seldom, fall in Egypt is attested by divers eye witnesses.

25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast, and the hail smote every herb of the field, and brake every tree of the field.

Most of them, or herbs and trees of all sorts, as appears from chap. x. 12, 13. See before ver. 6.

26 Only in the land of Goshen, where the children of Israel were, was there no hail.

It seems the Egyptians that dwelt there were spared for the sake of their neighbours the Israelites, which great obligation probably made them more willing to lend their jewels to them chap. xii. 35.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, 'I have sinned this time: the LORD is righteous, and I and my people are wicked.'

I now plainly see and truly acknowledge my sin in striving with God. He signs not to deny that he had sinned before, for even the light of nature would discover his sin, in breaking his faith and the word of a King, given to Moses for Israel's dismission.

28 ¶ Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail, and I will let you go, and ye shall stay no longer.

Or, and let it be enough that God content himself that he hath punished me so long, and that I have confessed my sin, and promised amendment, that there may be hereafter no more.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail, that thou mayest know how that the earth is the LORD's.

Or, that this land is the LORD's, even his whom thou demandest to have any jurisdiction in it, or over thee, Exod. v. 2. Or the earth is put for the world, the heaven and the earth q. d. That thou mayest see that he can either cause the heavens to send forth such thunders and hails, or restrain them as he pleaseth.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was boiled.

The flax and the barley were not so necessary for human use as the wheat and rye. Thus God still sends smaller judgments to usher in the greater.

32 But the wheat and the rie were not smitten: for they were not grown up.

The Hebrew word may be rendered either dark or And, to wit, under the ground, whereby it was secured from this stroke, or late, as divers of the Hebrews and other interpreters render it. This kind of corn coming later up, was now tender and hidden either in the ground or in the herb, whereby it was in some measure secured both from the fire by its greenness and moisture, and from the hail by its pliability and yielding to it, whereas the stalks of barley were more dry and stiff, and therefore more liable to the hail and fire.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD, and the thunders and hail ceased, and the rain was not poured upon the earth.

Moses went out of the city that, being solitary, he might pour forth his heart in fervent prayers.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go, as the LORD had spoken by Moses.

## CHAP. X

The reason why God hardened Pharaoh's heart, 1, 2. Egypt threatened with locusts, 4. Pharaoh's servants persuade him to let the Israelites go, 7. Pharaoh inquires of Moses who are they that shall go to serve the LORD, 8. Moses's answer, 9. Pharaoh's reply, 10, 11. Locusts come over all Egypt 13-15. Pharaoh sends for Moses, and confesseth his sin, 16, 17. Moses prays to God, 18. The plague is stayed, 19. Pharaoh's heart hardened, 20. The ninth plague, to wit, darkness over all Egypt, 22, 23. Pharaoh would let Israel go, but without cattle, 24. Moses will not have a hoof behind, 25, 26. Pharaoh hardened, 27, and charges Moses, upon pain of death, never to appear in his sight any more, 28, which also came to pass, 29.

AND the LORD said unto Moses, Go, in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him.

2 And that thou mayest tell in the ears of thy son, and of thy son's son, what

things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast.

5 And they shall cover the face of the earth; and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

*The residue, the wheat and the rye, the staff of their lives. Every tree, the fruits and leaves of every tree.*

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians, which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

*Such for number, or shape, or mischievous effects, as were never seen before.*

7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?

*How long shall this man be a snare, an occasion of sin and destruction? See Exod xxiii 33, Josh xxiii 13.*

8 And Moses and Aaron were brought again unto Pharaoh, and he said unto them, Go, serve the Lord your God: but who are they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go, for we must hold a feast unto the Lord.

*A feast upon a sacrifice, wherein all are concerned, and therefore all must be present and ready to do what God requires us.*

10 And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look to it, for evil is before you.

*I wish God may be no more ready and willing to be with you and to do you good, than I am willing to let you go. Evil is before you, either 1 Evil of sin. You have some ill design against me, either to stir up sedition or war against me, or utterly to depart out of my kingdom. Or rather, 2 Evil of calamity or mischief. 1 Because it is here said to be before their faces, whereas evil designs are in men's hearts, and the fair pretences wherewith they cover them are said to be before their faces. 2 The word of caution he gives to them, look to it or take heed, seems to imply that he speaks not of the evil they designed against Pharaoh, but of that which they would unavoidably bring upon themselves from so potent a king, by the refusal of such fair offers, and continuing in such insolent and unreasonable demands.*

11 Not so, go now ye that are men, and serve the Lord: for that ye did desire. And they were driven out from Pharaoh's presence.

*For that ye did desire, which was not true, but only was gathered by him out of their declared intention of going to sacrifice, wherein he thought the presence of the women and children wholly unnecessary.*

12 ¶ And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

*This is no unusual plague in Africa and Arabia, where, when the harvest is ripe, they frequently come in vast numbers, and upon all their corn, and what they do not eat they infect with their touch, and the moisture coming from them and afterwards dying in great numbers, they poison the air and cause a pestilence. So that it is no wonder that Pharaoh and his servants were so concerned for this plague, so well known to them, especially considering that this was like to be far worse than all of the same kind which they had either seen or heard of.*

13 And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night, and when it was morning, the east wind brought the locusts.

*Over the land; over divers parts of the land, shaking his rod towards the several quarters of it. An east wind in those parts is a most violent and pernicious wind, Exod xiv 21, Numb xi 31, and a dry wind, and therefore fit for the engendering of those creatures. This wind brought them from Arabia, where they are in great numbers, as we have seen, ver 12, though God miraculously increased their numbers, and their power of doing mischief.*

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they: before them there were no such locusts as they, neither after them shall be such.

*Quest. How can this be true, when the same words are used of the locusts in Job's time? Answer. It might be true of both in divers respects, of these for number and quality, of them for long continuance, for they lasted three or four years, when these were but for a little time, of these for Egypt, of them for Judaea, where they were fixed.*

15 For they covered the face of the whole earth, so that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees which the hail had left, and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

*The land was darkened, either by their flying in vast numbers, and so darkening the air, as they have oftentimes done, or by covering the green and lightworm herbs and productions of the earth with their dark and dreadful bodies. They did eat every herb of the land. How could this be when the hail had smitten every herb, and broken every tree? chap ix 25. Answer. 1 There seems to have been some distance of time between these two plagues, in which some new productions might be sprouting forth, both out of the ground, and from the trees. 2 The words all and every are commonly understood of the greatest part.*

16 ¶ Then Pharaoh called for Moses and Aaron in haste, and he said, I have sinned against the Lord your God, and against you.

*Pharaoh called for them, because this kind of plague in itself was most pernicious, when by whole countries had been wasted, and grievous famines and pestilences caused, and was mightily aggravated by the vengeance of God, and by the peculiar quality of these locusts, which did not only fall upon their herbs and fruits, as they use to do, but in*

vade their very houses, ver. 6, infect their meats, fill their beds, poison them with their stink and with their venomous bites, whereby they killed many men, as it is written in the Book of Wisdom, chap xvi 19 *Against you, by contempt of your great and terrible works, by breach of my promise made to you, and by my denial of your just deures and commands given to me in his name, whom I now find and feel to be the almighty and sovereign God*

17 Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only

I desire no further favour, I will no more offend nor need your pardon

*This death*, this deadly plague, compare 2 Kings iv, 40, and 2 Cor xi 23 Besides it did destroy the life of herbs and trees, yea, of beasts and men, either directly, or at least by consequence, in depriving them of the necessary supports of life.

18 And he went out from Pharaoh, and intreated the Lord

19 And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea, there remained not one locust in all the coasts of Egypt

*A mighty strong west wind*, Heb *a wind of the sea* i e coming from the sea, called there the great sea, and the Mediterranean Sea, from whence came the north-west wind, which did blow the locusts directly into the Red Sea

*Cast them*, as the Hebrew word signifies, *with a great noise, and with great force*, so as they should never rise again to molest them *The Red Sea*, Heb *the sea of bulrushes* so called from the great number of bulrushes near its mouth, or, *the sea of bounds or limits*, q d the narrow sea whereto they could see no bounds nor shore beyond the Mediterranean Sea It was called the Arabian Gulf, and by other the Red Sea, either from its red sand, or rather from Erythra, called also *I dom* which signifies red, Gen xvi 30 from whom as the adjoining country was called *I dom*, or red, so this was called the Red Sea

20 But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go

21 ¶ And the Lord said unto Moses, stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt

It is a hyperbolical expression, such being very frequent both in Scripture and in all authors For darkness being only a privation cannot be properly felt, yet it might be felt in its cause to wit those thick and gross vapours which filled and infected the air But the place may be rendered thus, *that there may be darkness—after that* (so the Hebrew *van* is sometimes used as Micah vi 33) *the darkness* (i e the darkness of the night or the common and daily darkness) *is departed or removed*, and the time of the day come, for so the root from whence this word may be derived signifies, *to depart*, Job 22 And to the purpose the words are rendered by the Chaldee and Syriac, and some others, and the sense is that the darkness may continue in the day-time as well as in the night

22 And Moses stretched forth his hand toward heaven and there was a thick darkness in all the land of Egypt three days

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings

*They saw not one another*, because these gross and moist fog, and vapours did not only quench out the light of the heavenly bodies, but also put out their candles, or other

artificial lights, or at least so darken their light, that they could have no benefit by them

*From his place*, Place here they were to sit, either in their strictly and particularly; so the sense is, The horror of that darkness was so great that they durst not remove at all, but stood or sat where the darkness found them; they were astonished or affrighted, and therefore unmovable, having their minds disturbed, being terrified with their guilty consciences, which most affect men in the dark, and with the dreadful noises which they heard, Wind xvi 5, and with the apparitions of evil angels, as may seem from Psal lxxviii, 8, where the plague of evil angels is put instead of this plague of darkness, which therefore is omitted in that place where all the rest are reckoned up Or rather, 2. More largely, for their own houses or dwellings, for so the Hebrew word is certainly used, Exod xvi 29. So the sense is, They did not stir abroad out of their houses upon their most necessary occasions. *Object*, He saith not that they could not go, but that they could not rise from their place, which may seem to limit this expression to their particular places. *Answer*, The word to rise is commonly put for going about any business, and here it is a pregnant word, as they call it, and implies going in it, *none arose*, viz to go or remove from his place And rising cannot be properly taken here for that particular posture, unless we will suppose that this darkness found all men sitting, which is absurd to imagine

*The children of Israel had light in their dwellings*, whereby they might have conveyed themselves, and families, and goods away, as afterwards they did in haste, but they waited for Moses's orders, and he for God's command; and God intended to bring them forth, not by stealth, but in a more honourable and public manner, in spite of all opposition

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the Lord, only let your flocks and your herds be stayed, let your little ones also go with you

*And Pharaoh on this, or then*, to wit, after the darkness was either wholly or in part removed *Let your flocks and your herds be stayed*, either as a pledge of your return after your sacrifice is ended, or as a recompence for the cattle which I have lost by your means *Let your little ones also go with you* and consequently the women, whose help and service was necessary for their little ones in diverse regards

25 And Moses said Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God

*Thou must give us*, i e suffer us to take of our own stock

26 Our cattle also shall go with us; there shall not an hoof be left behind, for thereof must we take to serve the Lord our God, and we know not with what we must serve the Lord, until we come thither

Which was not a pretence, but a real truth For this being a solemn and extraordinary sacrifice by the express and particular appointment of God, they knew not either of what kinds, or in what number or manner these sacrifices must be offered And for all these things they did not receive particular directions till they came to Mount Sinai

27 ¶ But the Lord hardened Pharaoh's heart, and he would not let them go

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more, for in that day thou shalt see my face thou shalt die

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

*Thou hast spoken well*, Heb *right*, not morally, for so it was very ill said; but logically, that which agrees, though not with the duty, yet with the event and truth of the thing, for as then God warned me to see thee no more, so I in the name of God assure thee that thou shalt see me no more, to beg my prayers, or to be helped out of thy troubles by my means And therefore that discourse of Moses to Pharaoh, which follows, chap xi 4, &c, though

it be put there out of its order and proper place, as some other passages are, yet was delivered at this time, and upon occasion of these words.

CHAP. XI

God commandeth the Israelites to borrow jewels of the Egyptians, 2. God giveth them favour among the Egyptians, 3. Moses denounceth the last plague, 4, 5. A great cry, 6. The Israelites' safety, 7. The Egyptians thrusting them out, 8. God foretells Pharaoh's hard-

AND the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt, afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

The Lord said unto Moses, either, 1. Whilst Moses was not yet gone out of Pharaoh's presence, so God might suggest this to his mind, as he did other things to Micah, when he was before Ahab and Jehoshaphat, 1 Kings xxii. Or rather, 2. Before his last coming to Pharaoh, and the words may be rendered thus, Now the Lord had said unto Moses. And this is here added as the reason why Moses spake so boldly to Pharaoh, because God had assured him of a good issue. He shall surely thrust you out hence altogether, men, and women, and children, and cattle, and all that they had, which he would never do before.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

The Israelites, who at first lived distinctly by themselves, when they were greatly multiplied, and Pharaoh began to cast a jealous eye upon them, and to take cruel counsels against them, were now mixed with the Egyptians, as appears from chap. xii. 12, 13, and many other places, either by their own choice, that they might receive protection and sustenance from them, or rather by Pharaoh's design, who planted many of his own people among them to watch and chastise them, Exod. i. 11, and, it may be, removed some of them from Goshen to the parts adjoining to it, which were inhabited by his people. Jewels, or vessels, as the Hebrew word properly signifies, for they might more pleasantly ask and the Egyptians would with less suspicion lend them vessels, which might be proper and useful, both for their sacrifices and feasts, than jewels, for which they had no present need or use.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

Therefore they complied with their request, not only out of love to the people, but out of fear to Moses, lest he should punish them severely in case of refusal.

4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt.

Moses said thus to Pharaoh before his departure, as appears by comparing ver. 8 with chap. x. 29. And therefore the three first verses of this chapter come in by way of parenthesis, and now he returns to the story, and sets down the last words which Moses spake to Pharaoh for a final parting.

God is said to go out, or go forth, or come down, &c.; by way of condescension to the custom and language of men, when he doth any eminent act of power, either in way of justice or mercy.

5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even

unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.

That sitteth upon the throne; either now actually sitting upon his father, as Solomon did even whilst David lived, 1 Kings i. 34; or, more probably, he that is to sit, the present time for the future, he whose right this is by the custom of Egypt, and by the law of nations. The first-born of the maidservant; the poor-captive slave that was in the prison, as it is chap. xii. 29, and there did grind at the mill. In those times and places they had divers mills, which were not turned about by wind or water, as ours are, but by the hands of their servants, who for that purpose stood behind the mill, and so with hard labour turned it about. See Judg. xvi. 21; Isa. xlvii. 1, 2, Lam. v. 13.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

Instead of those loud cries of the Egyptian families, there shall be so great a tranquillity among the Israelites, that even the dogs, which are venable of, and awakened, and provoked by, the least noise, shall not be stirred up by them.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee and after that I will go out. And he went out from Pharaoh in a great anger.

Thy courtiers and great officers, who now are so insolent and obstinate, shall come down unto me, both by their own inclination and necessity, and in thy name, and by thy command. That follow thee, that are under thy conduct and command, as this or the like expression used Judg. ii. 10, 1 Kings vi. 10, 2 Kings iii. 9, 1. In a great anger, not a inch for the affront offered to himself, as for his men, the rebellion against God. Compare Mark iii. 5.

9 And the LORD said unto Moses, Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

CHAP. XII

The month wherein they went out of Egypt to be to them the first month of the year, 1, 2. God enjoins them to choose a spotless lamb for the passover, 3. How they were to eat the same, 4. The description of the lamb, 5, the time of killing it, 6, the manner of sprinkling, 7, the time and method of eating it, 8-11. God's purpose to smite the first-born, 12. The use of the blood upon the doors, 13. Seven days of unleavened bread, and the manner of keeping it, 15. Moses threateth the elders, both for their present and future safety, 21-24. They instruct their children concerning it, 26, 27. The first-born of all Egypt slain, 29. A great cry, 30. Pharaoh's wrath in that he would not let the Egyptians thrust them out, 31. Their haste to depart, 32. They eat unleavened bread, 33. How long they dwell in Egypt, 40. The time of their deliverance, 41. Who were to partake of the passover, 43-44. The children of Israel did as the Lord commanded, 50.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

*The Lord spake; had spoken, before the three days' darkness, as may appear by comparing ver. 3 and 6 of this chapter with chap. xi 4. And the institution of it was put off by him till this place as well that he might not interrupt the history of all the plagues as that he might give the whole institution of the passover together.*

*ch 12 4*  
*at 12 1* 2 *This month shall be unto you the beginning of months it shall be the first month of the year to you*

*This month was the first month after the vernal equinox, called Abib, Exod xiii 4, xiiii 15, Deut xvi 1, and Nisan, Neh ii 1, Esth iii 7, containing part of our March, and part of April. The beginning, Heb the head, which, I conceive, is not so much the order, which is more plainly maintained in the following words as the com mencement of it, that it shall be accounted the chief and principal of all months, as the sabbath hath been called by some the queen of days. And justly must they prefer this month before the rest whether they looked back to their prodigious deliverance from Egypt thence, or forward to their spiritual redemption by Christ and to the acceptable year of the Lord, Luke iv 19, for in this very month our Lord Jesus suffered, John xviii 25. It shall be the first month heretofore your first month for all affairs hath been Tishri, which in part answers to our September, and is the first month after the autumnal equinox; and so it shall be to you still as to civil affairs, as it appears from Exod xxiii 16, xxxiv 22, Lev xiv 8-10, but as to sacred and ecclesiastical matters, this shall henceforth be your first month.*

3 ¶ *Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.*

*In the tenth day partly, that they might have the lamb ready for the sacrifice and might not be distracted about procuring it when they should be going to use it partly that by the frequent contemplation of the lamb, as a sign appointed by God, they might have their hearts strengthened as to their approaching deliverance and afterwards might have their minds quickened to the more serious consideration of that great deliverance out of Egypt, and of that more glorious deliverance from hell by Christ the true Pass over which should be offered for them, partly to teach the church in all ages how necessary a thing preparation is to the solemn duties and exercises of religion and partly to signify that Christ should be first set apart, and separated to the ministry which was done three or four prophetic days, i.e. years, before his death and afterwards offered most of which reasons being perpetual, it may seem this usage was so too, and not for the first passover only. They shall take to them, into their houses where the Jews tell us he was tied to the bed post. A lamb or kid, ver 5, for the same word signifies both though a lamb was commonly used, and a kid only in case of the want of a lamb; and the Chaldee and LXX do almost constantly translate the Hebrew word lamb. And Christ is seldom or never typified by a kid but generally by a lamb, as he is called John i 29 partly for his innocency meekness, patience, &c. but principally with respect to the paschal lamb, instead whereof he was in due time to be offered, whence he is called our Passover, 1 Cor v 7.*

*A lamb was to be disposed of to every house or family, according to its quantity or the number of persons in it, as the next verse explains it. The several families are called the houses of their fathers because they consist of those persons which come from one father or grandfather. The people were divided into tribes the tribes were subdivided into families, and the families subdivided into houses, which were like sprigs taken from the greater branches and planted apart, and each of these had their several fathers, from whom they were nominated, as here they are.*

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls, every man according to his eating shall make your count for the lamb

*Too little for the lamb, i. e. for the eating of the whole lamb at one meal, according to the rule, ver. 3, 10, if the persons be so few that they cannot eat it up without gluttony.*

*Take it; or rather thus, word for word, And, or Thou he (the master of that family) shall take also his neighbour next unto his house; he shall take him and his family into society with himself, they shall join together. To the number of the souls, or persons, i. e. as the two families shall consist of more or fewer persons. I suppose the meaning is, that if his next neighbour's family were of itself sufficient for the eating of the whole lamb, that he should pass over that to the next small family, which being joined with his might make up a fit number, which, as the Jewish doctors tell us, was ten, besides women and children. According to his eating, i. e. according to the proportion which he can or commonly doth eat. The meaning is this. The whole lamb being to be eaten at once, and a sufficient number being necessary to that end, and there being great variety in men's stomachs and meals, they were to give allowances for that, and to take either more or fewer persons, as their stomachs were better or worse.*

5 Your lamb shall be without blemish, a male of the first year ye shall take it out from the sheep, or from the goats

*Without blemish, without any deformity or disfigurement of body. Heb perfect. Of which see Lev xiii 21, &c. Deut xv 21 xvi 1. And thus the very light of nature taught the heathens to observe in their sacrifices. This property was required both to typify Christ, a Lamb without spot or blemish, Heb ix 14, 1 Pet. i 19, and to instruct us that all our services to God must be as perfect as possibly may be. A male, partly because that was better and more perfect than the female, whence a male is opposed to a corrupt thing, Mal i 14, and partly to typify the man Christ Jesus. Of the first year, i. e. a year old, when he was in his vigour and perfection, and the fittest type of Christ. Most explain it thus, That it was not to be more than a year old but it might be much less, seeing it might be offered to God any time after it was eight days old, Exod xxi 30, Lev xxii 27. But though it was then fit to be offered to God, it was not very fit to be taken by men. And the Hebrew phrase, the son of a year, seems to require a year's age, as Saul is called the son of one year, 1 Sam xiii 1 when he had reigned one whole year. And it is remarkable that he doth not say the son of this or that year, which might agree to one brought forth that year, though it was much younger than a year but the son of a year without any restrictive article. Or from the goats, Heb and from the goats if you want a lamb, you shall take a kid of or from the goats. But the particle and is here well rendered or, as it is used Gen xlii 8, 1 Rod xxi 17, compared with Matt xv 1, Psal viii 1, compared with Heb ii 6.*

6 And ye shall keep it up until the fourteenth day of the same month and the whole assembly of the congregation of Israel shall kill it in the evening

*Ye shall keep it up, separate it from the rest of the flock and keep it in a safe place, the reasons of which, see ver 3. The whole assembly, or rather, every assembly to wit, every such society as meet together for eating of the lamb. And the assembly is said to kill it, because on person did it in their name and by their appointment, in which manner and upon which reason, the whole congregation is said to stone a man, Lev xxiv 11, 16, Numb xv 30. Deut xxii 21. It is probable it was killed by the master of the family, who was a priest in his own family &c. In the evening, Heb between the evenings or the two evenings i. e. between the beginning and end of the evening. The evening is one third part of the day, and one of the appointed usual times of devotion, as appears from Psal li 17, Dan ix 10, and it began at the ninth or our third hour, as may be gathered from Acts ii 1; for then the sun began more sensibly to decline, whence that time is fitly called by the Jews the first evening and that was the time of the evening sacrifice, the second evening was when the sun was setting or set. Between these it was to*

be killed. This had respect both to the time of the world's age when Christ came, which was its evening, or declining time; or *end*, Heb 1:3, ix, 26; 1 Pet 1:9; and the time of the day in which Christ our Passover was killed, Matt xxv 46-50, Mark xv, 25, 33, 34.

7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

This was afterwards restrained to the priests, but at this time it was allowed to the masters of families, as their present circumstances required. *They shall strike it*, with a bunch of hyssop, ver 22, as a badge of distinction between their houses and the Egyptians'; not to direct the destroying angel where they were, who could as well discern the houses by the blood in the night, but to direct their thoughts to Christ, whose blood was hereby evidently typified, by whose merits and mediation they obtained this preservation and deliverance from Egypt, as well as their great deliverance from hell.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

In that night, i. e. the night following the fourteenth, and beginning the fifteenth day. The lamb was killed upon the fourteenth day, in the evening or close thereof but it was eaten upon the fifteenth day, to wit, in the beginning of it, whence the passover is said to be offered sometimes upon the fourteenth, and sometimes upon the fifteenth day, which may serve for the reconciliation of some seemingly contrary scriptures. *Roast with fire*, partly for expedition, ver 11, and principally to be a type of the Lamb of God, Christ, and of the sharp and dreadful pains which he suffered, not only from men, but from God too, and from the fire of his sore displeasure against sinners, whose place and person Christ sustained in his sufferings. *Unleavened bread*, partly, as a monument of their speedy departure out of Egypt, which gave them not time to leaven their bread, ver 34, which is the reason alleged for it, Deut xvi 3, partly, to teach us how men should be qualified that come to the sacrament, they should be purged from error and pride, and malice, and hypocrisy, which are called and compared to leaven, Matt xvi 6, 11, Luke xii 1. 1 Cor i 8, and partly, to signify the singular purity of Christ from all kind of spiritual leaven. *And with bitter herbs*, both to remind them of their hard service and bitter usage in Egypt, Exod i 11, from which God delivered them, Deut xvi 3, and to prefigure the further crosses and troubles which they were to expect between their going out of Egypt and coming to Canaan. Or, *with bitterness*, i. e. with great bitterness, or with grief of heart, that together with faith in God and in Christ, and hope and joy for their approaching deliverance, they might exercise bitter and hearty repentance for their idolatries, and other sinful practices wherein they were guilty in Egypt. And thus instructs us as well as them of the absolute necessity of true and bitter repentance in all those that would profitably feed upon Christ our Passover.

9 Eat not of it raw, nor sodden at all with water, but roast with fire, his head with his legs, and with the purtenance thereof.

*Eat not of it raw*, i. e. not thoroughly roasted, for such we also say is raw, and so the Hebrew word *na* is understood by the Jewish and other doctors. It signified, that Christ should suffer, as well as save, to the uttermost, all that was due for our sins. *The purtenance*, Heb. *the upwards*, which were to be taken and washed, and then to be roasted together with the rest. Some do here except the fat, and caul, and kidneys, which were reserved by God for himself, 2 Chron xxxv 12 14. But this exception was not made till after this time, and it seems not certain that that exception extended to the paschal lamb. These and the heads and legs are here mentioned, not to exclude other parts, but because they are not commonly roasted, but God would have the whole lamb roasted and eaten, to signify, that we must have either nothing of Christ, or the

whole Christ, and all his benefits, his Spirit to sanctify and rule us, as well as his blood to save us.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

That which either was not usually eaten, or was more than all of you could conveniently eat, *ye shall burn with fire*, to prevent either, 1. The superstitious use of the relics of that lamb by the Israelites, who thereby had received a greater benefit than they did afterwards by the brazen serpent, which upon that account they worshipped, or, 2. The profane abuse of that which had been consecrated to God's service. Compare Exod xxix. 34.

11 ¶ And thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste. It is the Lord's passover.

*Thus shall ye eat it*, to wit, for this time because their circumstances required it, that they being suddenly to take a great journey, might be in a traveller's habit. But that these, and some other circumstances now enjoined and used, were only temporary, and not perpetual nor obligatory, sufficiently appears from the practice not only of the Jews in following ages, but also of Christ and of his apostles. And in like manner there are some institutions in the New Testament which did only oblige that age, and not all that follow them, as Acts xv 28 29. *With your loins girded*, like travellers and persons undertaking some difficult service, for such used to gird up their garments, which in those parts were long and troublesome. See 2 Kings iv 29, ix 1, Luke xii 35. *Shoes on your feet*, a badge, 1. Of their readiness for their journey, Isa i 27, Acts xii 8. 2. Of their freedom; for slaves, such as the Israelites now were in Egypt, used to go barefooted. 3. Of joy, as on the contrary going barefoot was a badge of mourning, 2 Sam xv 30. *Your staff in your hand*, like persons upon the point of departing, which was a very comfortable circumstance. *In haste*, for so the word signifies, 1) ut xvi 3 Isa lii 12. *It is the Lord's passover* this lamb, or your eating of it, is the Lord's passover, i. e. it is a sign of God's passing over you and your houses, when he comes to destroy the Egyptians on every side of you, ver 13, 23. It is a metonymy usual in sacramental speeches, as Gen xvi 10, Matt xxvi 26 28.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment: I am the Lord.

*I will execute judgment*, either, 1. By exposing them to shame and contempt, as vain and impotent gods that could not save their worshippers. But that appeared before. Or, 2. By destroying those beasts which they worshipped, and it is not unlikely but those particular beasts, which were their chief idols, as Apis, Mnevis, &c., were first-born, and therefore perished in this plague. Or, 3. By overthrowing their idols, as he afterwards did Dagon. And so some Hebrew writer tells us, that thus very night all their idols were broken and thrown down. And there are some footsteps hereof even in heathen authors, of whom some tell us that most of the temples of Egypt at one time fell down by an earthquake, and others affirm, that the Egyptian gods, for fear of one Typho, by whom it is apparent they meant Moses, did hide the natives for a season, &c.

13 And the blood shall be to you for a token upon the houses where ye are, and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

A token, both to you as he now said, a sign and a pledge to confirm your faith in the expectation of the promised deliverance, and to the angel, that he may know and pass



over your houses, as the following words intimate *See*  
*ver. 7.* This is spoken of God after the manner of men,  
 the sense is, If I find that you keep the condition which I  
 require, you may expect the privilege which I have pro-  
 mised you; otherwise not.

*1 ch 19 8* 14 And this day shall be unto you for  
*Deut. 16 4, 5, 2 Kings 23 21* a memorial, and ye shall keep it a feast  
*2 ver. 14 22* to the Lord throughout your generations;  
*2 ch 14 10* ye shall keep it a feast by an ordinance  
 for ever.

*1* As a memorial, or monument, both of this deliverance  
 from Egypt, and moreover of your redemption by Christ,  
 of which that is a type, as even the ancient Jews understood  
 it, who also noted that *Israel was to be redeemed on the days*  
*of the Passover upon the same day on which they were de-*  
*livered from Egypt to wit upon the fifteenth day of the*  
*month of Nisan* Upon which day our blessed Lord was  
 crucified for the redemption of his people You shall ob-  
 serve it for a solemn feast or festival time *For ever*, i e  
 so long as your state and church continues, or till the  
 coming of the Messiah This word doth not always signify  
 eternity but any long time, as *Prov xix 11*, *Dan ix 9*,  
 and oft elsewhere.

*11 14* 15 Seven days shall ye eat unleavened  
*2 4 1 8* bread, even the first day ye shall put  
*14 1* away leaven out of your houses for who-  
*Num 11 11* soever eateth leavened bread from the  
*Deut 18 10* first day until the seventh day, that soul  
*1 Cor 7* shall be cut off from Israel  
*1 Cor 13*  
*Num 15*

*Seven days*, besides and after the day of eating the pass-  
 over, which was a distinct feast, and no part of the feast of  
 unleavened bread, shall ye eat unleavened bread, to remind  
 them of their departure out of Egypt which was so sudden  
 that they had not leisure to leaven their dough *See more*  
*on ver 8* That soul shall be cut off, either by excom-  
 munication, or by death to be inflicted by the magistrate  
 and in case of his neglect by God himself Nor let any  
 one think that this was too severe a punishment for what  
 may seem no great offence For this was indeed a very  
 great crime, being a manifest contempt of God, and a re-  
 bellion against God's authority and express command,  
 which surely deserves as severe a punishment as is in-  
 flicted upon rebels against their prince, especially con-  
 sidering that the Israelites were the people and subjects of  
 God in a peculiar manner It was also a tacit renun-  
 ciation of their religion and of the covenant of God with  
 them, and of their interest both in that past deliverance  
 out of Egypt, and in the future deliverance by the Messiah  
*See more on Gen xvi 11*

16 And in the first day there shall be  
*1 1 ver 14 7* a holy convocation, and in the seventh  
*Num 28 16* day there shall be an holy convocation to  
*1 Th 5 17* you, no manner of work shall be done  
 in them, save that which every man  
 must eat, that only may be done of you

An holy convocation, a solemn day for the people to  
 assemble together and to attend upon the public worship  
 and service of God in hearing his word, prayers, praises,  
 and sacrifices And in the seventh day, because then Phara-  
 oh and his host were drowned in the sea As on the first  
 day the first born were killed, so then deliverance was  
 begun on the first, and completed on the seventh day, and  
 therefore those days deserved a special character of honour  
 And indeed that there were seven days between those two  
 miracles, the Jews unanimously affirm, and it seems prob-  
 able from the account of their journey No manner of  
 work, i e. of any civil work, *1 ch xxiii 7* Save that which  
 every man must eat In relation to many things, these days were  
 inferior to the sabbath in which that was forbidden But  
 of this see my notes on *Exod xx 23* and *xxv 3*

17 And ye shall observe the feast of  
*1 ch 13 8* unleavened bread, for in this selfsame  
 day have I brought your armies out of  
 the land of Egypt therefore shall ye ob-

serve this day in your generations by an ordi-  
 nance for ever.

Your armies, so called, not from their military force or  
 courage, but from their numbers, and the order and man-  
 ner in which they came forth *See chap xxi. 18.*

18 ¶ In the first month, on the four-  
 ternth day of the month at even, ye shall  
 eat unleavened bread, until the one and  
 twentieth day of the month at even

Until the one and twentieth day, inclusively For other-  
 wise they were obliged to eat unleavened bread eight days,  
 viz on the day of the passover, ver 8, and seven days after,  
 which is strictly and properly called the feast of unleavened  
 bread, because in them they were tied to that ceremony  
 only, except the two days of a holy convocation.

19 Seven days shall there be no leaven  
 found in your houses: for whosoever  
 eateth that which is leavened, even that  
 soul shall be cut off from the congrega-  
 tion of Israel, whether he be a stranger,  
 or born in the land

A stranger, to wit, a proselyte, for strangers unconverted  
 to the Jewish religion were not obliged nor admitted to the  
 celebration of the passover or feast of unleavened bread  
 Though I see no inconvenience, if all strangers, though  
 heathens were forbidden to have or use any unleavened  
 bread at that time, lest the Jews who conversed with them  
 might be tempted to desire or partake of it with them In  
 the land, to wit, of Canaan, which I have promised to you,  
 and to which I am now leading you, which was so well  
 known to all of them, that it was needless to express it in  
 this place

20 Ye shall eat nothing leavened, in all your  
 habitations shall ye eat unleavened bread

21 ¶ Then Moses called for all the  
 elders of Israel; and said unto them,  
 Draw out and take you a lamb accord-  
 ing to your families, and kill the passover.

22 And ye shall take a bunch of hy-  
 sopp, and dip it in the blood that is in the  
 bason, and strike the lintel and the two  
 side posts with the blood that is in the  
 bason, and none of you shall go out at  
 the door of his house until the morning

A bunch of hyssop, so the Hebrew word is rightly ren-  
 dered, as appears from *Ex 12 19* The door of his house,  
 i e. of the house wherein he did eat the passover which  
 oftentimes was his neighbour's house see ver. 4 Until the  
 morning, till the beginning of the morning after midnight  
 and after the slaughter of the Egyptians' first-born, which  
 may reconcile those scriptures that seem to contradict one  
 another, while some affirm they went out of Egypt by  
 night, and others by day, for they went out in the morning  
 very early when it was yet dark, as it is expressed in a like  
 case, *John xx 1*

23 ¶ For the Lord will pass through  
 to smite the Egyptians, and when he  
 seeth the blood upon the lintel, and on  
 the two side posts, the Lord will pass  
 over the door, and will not suffer the  
 destroyer to come in unto your houses to  
 smite you.

Will not suffer, Heb not give him licence or commission  
 The destroyer, i e. the destroying angel, which whether it  
 were a good or bad angel is not agreed, nor is it necessary  
 to determine

24 And ye shall observe this thing for an ordi-  
 nance to you and to thy sons for ever.

This thing, i e. the substance of the thing, the passover  
 and feast of unleavened bread, though not all the rites and  
 ceremonies, whereof divers were peculiar to the first time

25 And it shall come to pass, when ye be come



to the land which the Lord will give you, according as he hath promised, that ye shall keep this service.

To the land, viz. of Canaan, as ver. 19. For in the wilderness they kept this feast but once, and that by God's particular direction, Numb ix, 2.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

Or, part of Divine worship. God expects this even from the Jewish children, and much more from Christian men, that they should inquire and understand what is said or done in the public worship or service of God, and therefore not to rest in dumb signs, whereof they neither inquire nor know the meaning, or in the service of God in a language which they understand not.

27 That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

The passover was both a sacrifice, as it was offered to God, as it appears from Exod xxi 18, xxvii. 26, Numb ix 7, 13, Deut xvi 2, 5, and because there was in it the shedding and sprinkling of blood, wherein the essence of a sacrifice consists. 2 Chron xxx 16, xxxi 11, 13, and also a sacrament, as it was received and eaten by men. The people bowed the head, in token of their thankful acknowledgment of God's favours, and of their cheerful submission to God's command and ordinance. See 2 Chron xxi 30.

28 And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

They killed and did eat the paschal lamb in such manner as God prescribed.

29 ¶ And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon, and all the firstborn of cattle.

At midnight, a great aggrivation of the plague, for then darkness itself strikes men with horror, and makes any calamity more terrible, then they were asleep and secure and least expected such a stroke. All the first-born, both of man and beast, whether male or female. Some extend it to all that were first-born, and so many persons might be killed in one house, as both father and mother, and several sons, which might be the first born by several mothers, and some sons or daughters, &c. Others confine it to the first-born child in the family. I conceive the heads of the family are not included for these, though they might be the first-born children of their parents' families, yet were not, nor ever are called or accounted, the first-born of their own families, but the heads and roots of them. But for all the rest, I conceive they are all included, because all such were really first-born, and did first open their mother's womb, and all such were to be set apart unto the Lord, instead of these first-born of the Egyptians now slain, chap xiii 12, 15, and therefore are in both places to be understood in the same sense.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians, and there was a great cry in Egypt, for there was not a house where there was not one dead.

Not a house, to wit, of those houses which had any first-born in them, for in divers families there might be no first-born. And such restrictions of the universal particles are frequently understood.

31 ¶ And he called for Moses and

Aaron by night, and said, Rise up, and set you forth from among my people, both ye and the children of Israel, and serve the Lord, as ye have said.

I. e. He sent this message to them, for they came no more to him, chap. x. 24.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

Pray to God for me, that I may not perish by this or any other plague.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste, for they said, We be all dead men.

They were urgent, not by force, which they durst not now use, but by earnest and importunate entreaties, Exod xi. 8. This was the ground of that fable of the heathens mentioned in Tacitus, that the Jews were driven out of Egypt for their scabs, so they falsely and maliciously ascribed their own ulcers and scabs sent upon them by God to the Israelites.

34 And the people took their dough before it was leavened, their kneading-trounchs being bound up in their clothes upon their shoulders.

Their kneading-trounchs, or, as others rightly render it, their dough lumps or food, or lumps of paste unleavened.

35 And the children of Israel did according to the word of Moses, and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.

They borrowed of the Egyptians, either before this time, as they had opportunity, when their hearts were mollified by the foregoing plagues, or even at this time, when the Israelites might well take confidence to borrow, and the Egyptians would be willing to lend them, partly that they might gain their affections and prayers, and partly that they might more readily depart from them. *Jewels*, where-with they used to adorn their idols in the worship of their idols, and therefore supposed the Israelites might use them in the worship of their God. Or, vessels, of which see on chap xi 2.

36 And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

The Lord gave the people favour in the sight of the Egyptians, i. e. inclined their hearts to do it willingly, and not only out of fear. So that they lent unto them, Heb. and they lent them, to wit, the jewels or vessels mentioned ver 35. They spoiled the Egyptians, to wit, of their ornaments. *Quest.* Was not this unjustly done of the Israelites to borrow those jewels which they never paid again? *Answer.* No, 1 Because they did nothing in this matter but by God's appointment, chap xi 1, 2, so that if there be any injustice, it must be in God, in whom there neither can be in any thing, nor is in this thing, the least blot or shadow of injustice, as well because he hath an unquestionable right in and power to dispose of all persons and things, as being the Maker, and Giver, and Lord of all, as because there was great and evident reason both why the Israelites should be recompensed for all their hard labours and sufferings, and why the Egyptians should be spoiled for their idolatry, luxury, and cruelty to the Israelites, and the great benefits which they had received from Joseph, and from the service of the Israelites. 2 Because the supreme Lord of all forbid them to restore what they borrowed, and gave them the entire right and sole property therein. 3 Because, though there was a form and appearance of borrowing and lending, yet indeed the Israelites did not so much borrow as desire, as the Hebrew word rendered borrow (ver 35) signifies, and the Egyptians did not reckon these things as lent, and to be restored, but as given, and

never to be expected again, even as Joseph and his people rightly judged, that if the Israelites were once permitted to go out of the land with their whole families and estates, they would never return again, chap xiv 5. And in truth the Egyptians did and might esteem it a good bargain to give these things to redeem their lives, and to engage the Israelites to a speedy departure, knowing that otherwise both their persons and all their estates were in extreme hazard. 4. Because, if these jewels were properly borrowed, yet the Egyptians, by their careless and hostile pursuit after the Israelites with intent to destroy them, did fully discharge them from all obligations to restitution, and give them a right not only to keep these goods, but to take any other which they could from the Egyptians, according to the known and approved laws of war.

37 ¶ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

*Succoth*, a place so called, either because there the Israelites first lodged in booths or tents, whereas before they dwelt in houses, or because there God first spread his cloud of fire over them for a covering, Psal cv 39. Six hundred thousand, to wit, grown and strong men, and fit for war, among whom there was none feeble or sick, Psal cv 37. I have the learned writer Chasmon, mentioned by Josephus, speaking of this matter, reckons up first two hundred and fifty thousand, and then three hundred and eighty thousand more. *That were men* the Hebrew word properly signifies strong and able men, fit to go on foot in battle array, so decrepit or weak old men are not comprehended in this number. Beside children and women, whose presence and assistance is necessary to them. See Exod x 24. Some say the Hebrew word *taph* signifies their households or families, which consist principally of women and children.

38 And a mixed multitude went up also with them, and flocks, and herds, even very much cattle.

A mixed multitude, consisting of Egyptians or other people, who went with them, either because they were then servants, or that by this means they might free themselves from the servitude which they endured under hard masters in Egypt, or because the glorious works which they had seen, had raised their esteem of God and of his people and made them expect a share in the great felicity which they presumed would be conferred upon a people so highly honoured and beloved of such an almighty and all-sufficient God. And because their hearts were not sincere, nor their end right, the very soon repented of their choice. Numb xlii 4. Compare Zech vii 23.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

It was not leavened, both because leaven was forbidden to them at that time, and because the great haste required gave them not time for leavening it. They were thrust out of Egypt, not by force, but by importunate requests, as was observed in ver 33. Thus men are said to be driven to worship the sun, moon &c., when they are persuaded to it, Deut ii 10.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

It is plain that these years are computed from the first time made to Abraham, Gen xii 1, 2 to the giving of the law from Sinai, where this is affirmed. And although it doth not plainly appear when that promise was made, because the Scripture mentions not Abraham's age, neither when it was made, nor when Abraham came to Haran with his father, Gen xi 31 but only when he went out of Haran, being a very old man, Gen xii 4, yet a good while after it was made, and, as it may seem more than probable, thirty years at least, it is manifest

there were only four hundred years of this time to come, Gen xv 13. And many more years passed ere there was such a man as Israel or Jacob, and more ere there were any children of Israel, of Jacob, and yet more ere they came into Egypt. How then can this be true which is here said? Answer 1. Some affirm that they were in Egypt four hundred and thirty years, which is sooner said than proved. 2. Some ancient Hebrew texts are said to have more words than ours now have; as the LXX. and Samaritan interpreters after the words in Egypt, read, and in the land of Canaan. And some other copies after the word *who*, add, together with their fathers, or, and their fathers. And so the difficulty vanisheth. And if it should be granted that there were some few such errors in our present copies in matters purely historical or chronological, which God might permit to be there for many wise and holy reasons, yet this is no prejudice to our faith, or to God's providence, which hath been pleased to have so special a care of those texts which concern the essentials of faith and a good life, that all copies are agreed in them. 3. These four hundred and thirty years are not by the text confined to Egypt, but may be extended to any place where they were sojourners; and the Hebrew word *asher* is not to be rendered *which*, as relating to the time of their sojourning, but *who*, as belonging to the persons sojourning, as our translation well renders it, and the sense is, that they were sojourners, or, which is all one, strangers, or dwellers in a land that was not theirs, as it is said Gen xv 13, for four hundred and thirty years. And the emphasis lies in the Hebrew word *moshah*, which is here fitly rendered *sojourning*, as *tohab*, coming from the same root is commonly used for a sojourner, or one that lives in a place or land which is not his, as Lev. xxii 10, xxv 35, 40. Numb xxiv 15, Psal xxxix 12. There is now but one difficulty remains, How the children of Israel can be said to be sojourners so long, seeing much of this time passed before they were born? Answer As Levi is said to pay tithes in Abraham, Heb. vii 9, because he was in the loins of Abraham when Abraham paid tithes, with much more reason might the children of Israel be said to sojourn so long, because they sojourned a great part of it in their own persons and the rest in the loins of their parents. And as oftentimes when the parents only are mentioned, the children are included or intended, as Gen xii 3, in thee, i. e. in thy seed, and Gen xvi 17, I will give it (the land) unto thee, i. e. to thy seed, and Jacob is said to be brought up again out of Egypt, Gen xlii 1, to wit, in his posterity; and David is oft put for his posterity as 1 Kings xii 16, 2 Sam xxviii 23, xxxviii 24, 25. why may not parents also be understood sometimes when the children only are mentioned? But we need not make suppositions, seeing we have examples, the persecution in Egypt, and deliverance out of it, which happened to the parents only, being attributed to their posterity, who neither felt the one, nor saw the other, Deut xxi 5, &c. Compare Psal lxxvi 6, Judg x 11, 12. And the souls of the house of Jacob, (i. e. of the children of Israel, for by house it is evident he means only children,) which came with Jacob into Egypt, are said to be threescore and ten souls, Gen xlii 26, 27. In which number and title Jacob himself is confessedly included. And therefore upon the very same ground, under this title of the children of Israel, we must understand Israel himself, who being the chief author and subject of this sojourning in Egypt, it were unreasonable to exclude him from the number of those sojourners. And this phrase being once extended to their immediate parents, may by a parity of reason be extended to their great grandfather Abraham, as being the first author of that famous peregrination or sojourning, which being begun in Canaan, ended in Egypt. Add to this, that the word *Israel*, as it is put for the people or children of Israel, is elsewhere used for the whole church of God, as Rom ix 6, and therefore may well include Abraham as the father, and, under God, the founder of it. And the title of the children of Israel might well be given to all that people, and to the family from which they descended, because they were now known by that name. And that this indeed was Moses's meaning, which is here produced, may be further gathered from hence, that otherwise Moses had contradicted himself, for by the years of the lives of Jacob, and Levi, and Kohath, and Amram, and Moses himself, which he precisely sets down, it appears that the sojourning of the children of

Israel, strictly so called, in Egypt, was not above two hundred and seven years. And it is absurd to think that so wise and learned a man, as all acknowledge Moses to have been, should commit so gross an error; especially seeing that generation could easily have confuted him.

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

If this be the right translation, the four hundred and thirty years mentioned Gal iii 17 are to be taken in a latitude, for about or near so many years, as is very frequent in Scripture and other authors, else there wants one year of it, because the law was not given till about a year after their coming out of Egypt. Nor was it of any concernment to the apostle's argument there, whether it wanted a year of that number or no, as here it is. But the words may be rendered here, as Gen. vii 12, in the body or strength of the day, i. e. when the day light was full, and clear, and strong when it was broad day-light, the Egyptians seeing and not being able to hinder them. If it be said they went out by night, Dent xvi 1, that is true, in regard of their resolution, and preparation, and the beginning of their journey, but their actual marching forth was by day-light, or in the morning, nor could it be done sooner from the nature of the thing, and the time necessarily required for so great a work. The selfsame day this circumstance is noted to set forth the accurateness and infallibility of God's foreknowledge, and the efficacy of his providence in accomplishing all his own counsels in his own appointed time.

42 It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is the night of the Lord to be observed of all the children of Israel in their generations.

43 ¶ And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof.

This which here followeth is the law or appointment of God concerning the celebration of the passover. No stranger, or, foreigner, who is so both by nation and religion, for if he were circumcised, he might eat of it, ver. 44, 48.

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

When thou hast circumcised him, for the master had a power to circumcise such persons, Gen xvii 12. And though it is probable, that by their interest in them, and a diligent instruction of them, they made them willing to receive circumcision, yet it seems they had a power to compel them to it, but then circumcision was not to them a seal of God's covenant, nor of their religion, for that must be matter of choice, but only a civil badge, or a note of that family or people into which they were politically incorporated.

45 A foreigner and an hired servant shall not eat thereof.

Except he submit to circumcision, as ver. 43. See Numb ix 14.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house.

Partly, because they were all obliged not to go out of the house till the morning, ver. 22 and to leave none of it till that time, ver. 10, partly, lest it should be either superstitiously or profanely abused, and partly, to signify that Christ and salvation are not to be had out of God's house or church.

Neither shall ye break a bone thereof.

To take out and eat the marrow of it. This was required, partly to shew them of their hasty departure out of Egypt, wherein they had no leisure to break and empty

the bones; and principally, that it might be an evident type of the Lord Jesus, in whom this was literally fulfilled, John xix. 36. The bones were burnt with the other remainders of the lamb.

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they.

51 And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.

# CHAP XIII

God commands all the first-born to be consecrated, 1, 2. The day of their going forth out of Egypt to be had in remembrance, 3. The first of unleavened bread to be kept in the land of Canaan, 5-10. The firstlings of beasts to be set apart for the Lord, 12. The reason of it, 15. The way God led them into the wilderness, 18. Moses carries Joseph's bones out of Egypt, 19. Israel encampeth at Etham, 20. God conducteth them by a pillar of cloud by day, and a pillar of fire by night, 21, 22.

AND the Lord spake unto Moses, saying, 1. Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

Sanctify unto me, to my use and service, in manner as I shall hereafter explain. And sanctify, i. e. command all the people to sanctify, as Moses did, ver. 12. All the first-born, viz. if they be males, as it is limited, ver. 12. Whatsoever openeth the womb, every child which is the first-born of his mother, so that if a man had many wives, either together or successively, his first child by every one of these was a first-born. Whether clean or unclean, though in different manner, whereof see Numb. xviii 13, 15, 17. It is mine, by special right and title, as being by my singular care and labour preserved from the common destruction, and therefore I challenge a peculiar interest in them, and do hereby require that they be devoted to me.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage, for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten.

4 This day came ye out in the month Abib.

See Exod. xii 2, in the spring-time, the most proper season for a long journey.

5 ¶ And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

*This service, which is spoken of before, and in the following verses. From this place it is evident the Israelites were not obliged to this service in the wilderness without a particular command from God. See Deut. xii. 17.*

6 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord.

7 Unleavened bread shall be eaten seven days, and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt shew thy son in that day, saying, *This is done* because of that which the Lord did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.

The celebration of this feast shall be to thee instead of a mark which a man makes or a ring, or any thing else which he puts upon his hand or arm, to bring any thing to his remembrance, for such things his eye is most frequently fixed upon. Compare Cant. vi. Isa. xlv. 16, Jer. xxi. 21, Hag. ii. 23. *A memorial between thine eyes*, instead of any monument or memorial, which is placed between, and therefore directly before a man's eyes, which he can scarcely overlook and therefore must need bring to remembrance the thing which he would not forget. Such proverbial phrases are usual in Scripture, as Deut. vi. 8. Prov. iii. 3, vi. 21, vii. 3 and he not to be understood literally as the superstitious Jews understood them, who hence derive their custom of wearing scrolls of parchment upon their foreheads and arms, and garments which they call phylacteries, wherein they write certain portions of Scripture. But they might as well have added parcels of God's law to be kept in their mouth, because it follows, *that the Lord's law may be in thy mouth*, from whence we may better infer that neither mouth, nor hand, nor eye are to be properly understood, for then it had been an improper method to fasten a parchment between their eyes, that it might be in their mouths, but figuratively, as they are commonly understood in Scripture.

10 Thou shalt therefore keep this ordinance in thy season from year to year.

*From days to days.* But days in the Hebrew language are put for a complete year. Of which see Gen. i. 5. Lev. xxi. 29, Amos ii. 4.

11 ¶ And it shall be when the Lord shall bring thee into the land of the Canaanites, as he swore unto thee and to thy fathers, and shall give it thee,

*The land of the Canaanites*, under which general name all the nations are contained, as being all the children of Canaan.

12 That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast, the males shall be the Lord's.

*Thou shalt set apart*, i. e. separate it from the rest, resign thy right in it to God. Heb. *to pass* not through the fire, that verb is used, Deut. xiii. 10, 2 Kings xvi. 3, but under the rule as it is used, and more fully expressed, Lev. xxvii. 28, which was the rule when any thing was separated and consecrated to God. *Thou shalt set apart*, devoted to him, either to be sacrificed if it was clean, or to be otherwise destroyed, if it was unclean, as it here follows.

13 And every firstling of an ass thou shalt redeem with a lamb, and if thou wilt not redeem it, then thou shalt break

his neck, and all the firstborn of man among thy children shalt thou redeem.

The ass was an unclean creature, and therefore this rule was to be observed in all other unclean creatures, as appears, 1. Because the reason of this law is common to all such. 2. By comparing this place with Numb. xviii. 15. 3. Because the firstborn of all beasts were appropriated to God, and because many of them were unclean, and so could not be sacrificed, there was no other way of offering them to God, but by redemption, or a price paid for them. And the single exception of the price of a dog in this case, Deut. xxiii. 18, doth sufficiently intimate that the price of all other unclean creatures was allowed and required. The ass alone is here named for all the rest, because this creature was most common, and most useful, and yet was not to be spared, whence it was easy to infer, that this course was much rather to be observed in other creatures which were of less use. *Thou shalt break his neck*, or *cut off his neck*, or *head*, as the word is used, Deut. xxi. 4, Isa. lxvi. 3, because being consecrated to God, it was not to be applied to any profane or common use.

14 ¶ And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage.

Which is added to teach parents in all succeeding ages that it is their duty to instruct their children in the word and works of God, and in the nature and reasons of every particular kind or part of God's worship and service. See Deut. xi. 5, Psal. lxxvi. 4, Hos. ii. 14.

15 And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males, but all the firstborn of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt.

*For frontlets*, instead of frontlets. The sense is, This practice shall make your deliverance from Egypt as fresh and evident to you, and to your children, as any thing which you see hanged or written upon one another's forehead. See Ezek. ix. 4. It seems strange to me, that they that understand the sign on the hand, and the memorial between the eyes, ver. 9, metaphorically, should understand the frontlets between the eyes in this place properly, seeing the phrase is perfectly the same, only here is a more particular allusion to the custom of the Egyptians, which used to wear some devices upon their foreheads, which probably they called *totaphoth*, which were memorials of their idols, or of something relating to them. And therefore it seems unlikely that he should here prescribe the use of the same things to the Jews, and the more probable meaning of the phrase is only this, that this practice would be as effectual and useful a remembrance of this mighty and glorious work of God in bringing them out of Egypt, as those contrivances were to the Egyptians of their idols.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near, for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

*The Philistines*, a fierce and warlike people, whereof they had had some experience, 1 Chron. xiv. 21. *That was near*, there being this way but a few days' journey between Egypt and Canaan. *Peradventure*, God speaks after the manner of men, for nothing was unknown nor

uncertain to him. Though the Hebrew particle *pen* doth not always imply doubting, but oftentimes only signifies lest, as Gen. iii 3; xxviii 23, Numb xx, 18. When they were weary; which they were likely to do, because the way would probably be long and hot, and their bodies were much weakened, and their spirits and courage broken, by a tedious and grievous bondage, and therefore it was fit that before they were called to such sharp conflicts, they should be hardened by the labours of a long and troublesome journey, and their faith should be strengthened by further experience of God's power, and faithfulness, and goodness, and by the glorious appearance of God at Mount Sinai, and those commands, promises, and encouragements there given them. But though this which is here mentioned was one, yet it was not the only reason of his counsel but there were other causes of it, the Egyptians were to be drowned in the sea, the Israelites to be further tried, Deut viii 2, and suit measure to be allowed to the iniquity of the Amorites. And they return to Egypt, as afterwards they attempted to do, Numb xiv, upon a like occasion.

18 But God led the people about, through the way of the wilderness of the Red sea and the children of Israel went up harnessed out of the land of Egypt.

Or, armed, or girt with swords and belts about the fifth rib, as the Hebrew word may imply. But it doth not appear how or whence they should get their arms nor how the Egyptians would permit so numerous a people to have and to keep arms especially when they had a long time oppressed and exasperated them, and made them desperate. It is true some few of them might procure arms, but this word is here used concerning the whole body of them. Others render it by *foxes*, five and five in a rank, that is, by a usual syndecche, in military order, not doubtfully and fearfully, but confidently and courageously, not confusedly as men that steal or run away, but in good order, so as one might not hinder another. Which interpretation is strengthened by comparing Josh i 14. It may be rendered *girt*, to wit, about the fifth rib as the word implies, the place where men used to gird their garments thus being the usual posture for travellers. He implies that they went out resolved upon and prepared for their journey.

19 And Moses took the bones of Joseph with him for he had straitly sworn the children of Israel, saying, God will surely visit you, and ye shall carry up my bones away hence with you.

The bones of Joseph and the other patriarchs, as appears from Act. vii 16. The oath was taken only by the parents, but because the matter of it was not personal, and of particular concernment to them, but common to them and their children therefore it obliged both the parents and their children as Moses here signifieth.

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to give them light, to go by day and night.

The Lord, the Son of God, whose presence and conduct the Israelites had in the wilderness, as appears from 1 Cor x 4 9, compare Heb xi 26, who is sometimes called the Angel of the Lord, chap xii 19, because he was and was to be his Father's Angel or Messenger, sent by God unto men to ratify his covenant with them, whence he is called the Angel of the covenant, Mal iii 1, as he is upon another account called the Angel of his presence, Isa lxiii 9. Went before them, not by local motion, but by his gracious and powerful operations for and about them. The pillar was but one, Numb ix 15, 16, having two different appearances and uses, of a cloud by day, to defend them from the heat of the sun, and of a fire by night, to illuminate them. It was a cloud erected towards heaven, like a pillar upwards;

but downwards flat and broad, spread over the body of the people, and afterwards more eminently over the tabernacle. To lead them the way, which was altogether necessary in those vast and pathless deserts, Numb x 33, Deut i 33.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

Whilst they continued in the wilderness, and had need of such direction.

## CHAP XIV

God commandeth the Israelites to encamp at Pi-hahiroth, 1, 2, the reason why, 3, 4. Pharaoh and his servants repent for letting the people go, 5, pursue and overtake the Israelites, 8, 9. The Israelites are afraid, 10, and murmur against Moses, 11, 12. Moses encourages the people with a promise of deliverance, 13, 14. God encouraging Moses, 15, bids the people go forward, 16. God defends the Israelites by the pillar of cloud, 19, 20. Moses dividing the sea, 21, the Israelites pass over on dry ground, 22. The Egyptians with all their forces pursue them into the sea, 23. God commands Moses to cause the waters to return on the Egyptians, 26. The waters return, 27. The Egyptians drowned, 28. Israel's safety, 29, 30, and faith, 31.

AND the LORD spake unto Moses, saying,

Or rather, had spoken, to wit, before they came to Succoth, chap xii 37. For what was there briefly and generally expressed, is here more largely and particularly declared, together with the occasion of it, which was God's command.

2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon before it shall ye encamp by the sea.

Pi-hahiroth Heb the mouth of Hicroth, i. e. the entrance or straits of Hicroth, so great mountains, between which they marched, and were enclosed on both sides Migdol, a city in Egypt, Jer xlii 1, wherein it is thought there was a garrison. Baal-zephon, another place of note, situated in a high place, and having a fair and large prospect, and possibly a garrison too.

3 For Pharaoh will say of the children of Israel, They are entangled in the wilderness, hath shut them in.

They are enclosed with mountains, and garrisons, and towers.

4 And I will harden Pharaoh's heart, that he shall follow after them, and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.

I will be honoured, by the manifestation of my power and justice.

5 ¶ And it was told the king of Egypt that the people fled, and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

That the people fled, did not only depart for three days to sacrifice at Horeb, as Moses pretended, but designed in escape and flight, as appears by their speedy march, and other circumstances. Why have we done this? They who never truly repented of their sins, now heartily repent of their only good action.

6 And he made ready his chariot, and took his people with him.

7 And he took six hundred chosen

chariots, and all the chariots of Egypt, and captains over every one of them.

*Quæst* How could he use or carry his chariots, when all his horses were killed by that plague? *Exod* ix 6. *Answ* That plague slew only the horses which were in the field, chap ix 3, not those kept in houses, as the chariot-horses generally were and now are.

All the chariots &c a great number, all that could be got together in haste, which the present service required. *Over every one of them*, over the men that fought out of every chariot. Or, *over all of them*, the command of all these chariots being distributed to several captains or commanders.

8 And the Lord <sup>ver 4</sup>harden the heart of Pharaoh king of Egypt, and he pursued after the children of Israel and the children of Israel went out with an high hand.

*Either*, 1 Of God, with a Divine hand or power, by comparing *Exod* xii 16. Or, 2 Their own, not with hands hanging down, a posture betraying weakness and fainting, fear and shame, *Heb* xii 12, but with hands lifted up, with courage and confidence, not like fugitives, but like valiant and victorious soldiers, openly, boldly, resolvedly, is men are said to *win with a high hand*, *Numb* xv 30, that sin in such a manner.

9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them, and they were sore afraid and the children of Israel cried out unto the Lord.

Which is not strange, these being now a people of low spirits depressed by long and grievous servitude, being also generally unarmed wearied with their journey, and therefore aggravated by the presence and onsets of their wives and children. But they should have supported themselves by the consideration of the mighty power of God of which they had late and great experience. They *cried out* partly by petition, and partly by complaint and expostulation.

11 ¶ And they said unto Moses Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? whenfore hast thou dealt thus with us, to carry us forth out of Egypt?

12 ¶ Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day. ¶ for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

*Stand still*, *Heb* make you effort to stand, let not your hearts fail and sink, or stagger through unbelief, but with quiet minds look up to God. It notes the frame of their minds, not the posture of their bodies. *Whom ye have seen*, or, as ye have seen them to be alive and armed, and ready to devour you. For other they did see them dead and disarmed, *ver* 30.

14 ¶ The Lord shall fight for you, and ye shall hold your peace.

Ye shall content yourselves in the victory, neither

by your words nor by your deeds, for this Hebrew word signifies a cessation not only from speech, but from action too, as 2 Sam. xix 11; *Psalm* lxxxiii 1; *Isa* xlii 14, 15. Or rather, *do you hold your peace*, the future tense for the imperative as it is very frequent, cease your murmuring against the Lord and me.

15 ¶ And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.

*Wherefore criest thou unto me*, by servant, though secret prayer? for which he doth not reprove him, but only bids him turn his prayer into action. Compare *Josh* vii 10, 13.

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it and the children of Israel shall go on dry ground through the midst of the sea.

*Divide it*, i.e. do thou command it in my name to divide itself hither and thither, and I will divide it.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, which went before the camp of Israel, removed and went behind them, and the pillar of the cloud went from before their face, and stood behind them.

Not changing his place, for he was the omnipresent God, *ver* 15, but his operation from leading the Israelites forward in their way, to the protecting of them from their pursuers.

20 And it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these so that the one came not near the other all the night.

*It was a cloud and darkness* to the Egyptians, to whom it brought their former horrible darkness to mind and did both exceedingly afflict them, and altogether hinder them from motion or action as that also did for three days. *But it gave light by night* to the Israelites, as the opposition sheweth.

21 And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

*A strong east wind*, a proper instrument both to divide the sea, which lay north and south, and to dry and harden the mud at the bottom of the sea, that the Israelites might walk upon it. See *Gen* vii 13; *Exod* xv 8. Yet the wind could never have done so great a work, especially not so speedily, if there had not been a higher, even a Divine hand to manage and improve it. *The waters were divided*, so largely, that a great number of the Israelites might march in one rank, and the whole number might go a good way in it in the time here mentioned.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

This was about midnight, as may be gathered from *ver* 21. *The waters were a wall*, both for height, and for their defence.



23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, <sup>even</sup> all Pharaoh's horses, his chariots, and his horsemen

24 And it came to pass, that in the morning watch <sup>the Lord</sup> looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

The night was anciently divided, not by hours, as now it is, but by watches, which sometimes were accounted four, and sometimes but three, howsoever the last of them was called the morning watch. Then when they hoped for most advantage in the pursuit, they met with their greatest disaster. The Lord, called the Angel of God, ver 19 By which promiscuous use of those titles it sufficiently appears that this was no ordinary angel, but the Son of God. The Lord looked with an eye of indignation and vengeance, (as this phrase is used, Job xl 12 see also Amos ix 1) and troubled them with most terrible and prodigious winds, and rains, and lightnings, and both claps and bolts of thunder, as may be gathered from Exod xv 10, Psal lxxviii 18, 19, and, as some ancient historians relate, with terrors also in their minds, &c

25 And took off their chariot wheels, || that they drave them heavily so that the Egyptians said, Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians

*Took off their chariot wheels* either burning them with lightning, or tearing them in pieces with thunder-bolts, or loosening them, and making them to fall off. *That they drave them heavily*, Heb and he made him or them the singular number for the plural, i. e. the Egyptians, or their chariots to go heavily, hardly and slowly, either for want of wheels or for brakes in them or because the man had softened the bottom of the sea, or because the lightnings and thunders affrighted and dispirited their horses. *For the Lord fighteth for them* Prodigious stupidity! They did not understand and consider this, though it was notorious, to them especially, by many great and fresh instances, till it was too late to prevent it, therein being a type of most sinners, who will not be convinced, nor repent till they be past all benefit by it

26 ¶ And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it, and the Lord overthrew the Egyptians in the midst of the sea

The sea returned to his strength, to its natural and ordinary course and motion, which is swift and strong which it had been hitherto restrained by a stronger hand, and rendered in a manner impotent and weak. But now, Samson-like, when its bonds are broken it puts forth its former and natural strength. But indeed this word may belong to the morning, and so a learned man translates the place, and that very agreeably to the use and order of the Hebrew words, *The sea returned*, to wit, to its course, *when the morning appeared according to*, or *in his strength*, i. e. when it was full and clear morning, as we oft read of the *strength of the day* See Gen vii 13 Job xxi 23 So the *strength of the morning* is here opposed to the morning watch. *Against it*, against the sea, for which way soever they fled the waters met them, and fought against them

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them, there remained not so much as one of them.

*After them*, i. e. after the children of Israel. Note here, the relative is put without an antecedent before it, the antecedent being to be understood and gathered out of the following verse, or out of the course of the story. An observation which is very useful for the understanding of many scriptures. See the note on Gen iii 1.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left

30 Thus the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea shore

Which was done either, 1 By the natural power of the sea which casteth up its dead bodies after a certain time; till which time God caused the Israelites to abide near the sea, that they might see thus for their comfort. Or, 2 By the mighty power of God which brought them, and their arms too, as many probably conceive, to shore before the usual time. *Quæst* How could the Israelites, both they and their cattle, in so little time get over that great sea? *Answer*. 1 The Hebrew and some other interpreters deny that they went over and tell us they only went into the sea, and fetched a compass in it that they might allure the Egyptians to follow them, and then by Moses's conduct it turned to the Egyptian shore again. The principal ground of which opinion is this, That as they went into the sea out of the wilderness of Etham Exod xiii 20, so they came again out of the sea into the wilderness of Etham, Numb xxxiii 8. But the sameness of the name doth not prove that it is the same place, nothing being more frequent in Scripture, than for divers places to be called by one and the same name. And the Israelites might possibly give the name of Etham to this desert on the Arabian side of the Red Sea, either for its great resemblance to that desert so called on the Egyptian side, or to intimate, that God by dividing the sea, had made that and this to be one continued desert. Or the name of Etham might be common to all that desert at the end of the Red Sea and on both sides of it. 2 They might all conveniently pass over the sea to the Arabian shore in the time allowed them either by the mighty power of God, which could easily make both men and beasts to do it in much less than ordinary time, or even by the course of nature, for that part of the sea was not above eight or nine miles over, as geographers and others affirm. And the time allotted for their passage seems to be much more than interpreters have assigned for it. For the Egyptians and Israelites were divided one from another by the cloudy pillar all the night, ver 20, and a strong east wind blew all that night, ver 21. The next morning, as I apprehend it, the cloud still keeping between them, and possibly covering the Egyptians with gross and horrible darkness, which hindered their march, the whole body of the Israelites and their cattle too, are drawn by Moses's direction near the shore, and, it may be, the cattle were put into the sea, all which might well take up most of that day, then towards the evening they enter into the sea and so proceed, and the cloud withdrawing further from the Egyptians, and following the Israelites, the Egyptians pursue after them, and, as it is very probable from the nature and reason of the thing, stand debating some considerable time, when they came to the shore, whether they should venture to follow them into the sea or no. At last the worst counsel prevails, as it generally happens when a people are under a Divine intimation and into the sea they go, and by the beginning of the morning watch they draw near the Israelites, when God seasonably appears for Israel's succour, and puts a stop to the march of the Egyptians. So the *morning watch*, mentioned ver 24, I take to be, not the morning watch of that night, mentioned ver 20 21, (for all that night, and therefore the morning watch of that night which was a third, or at least a fourth part of it, was now past and gone,) but the next morning watch after that night and the succeeding day, which seems much more reasonable, than to shun up the march, first of the Israelites and then of the Egyptians, into about three hour time, which is the time between the midnight and the morning watch. Not is there any thing in the text which in the least contradicts

¶ Or and made them to go heavy  
1 ver 14

1 Josh 4 18  
1 ch 15 1 7  
+ Heb  
about 9  
Deut 17 4  
Ps 78 11  
Neh 9 11  
Heb 11 29

1 Job 5  
8, 19  
2 Ps 106  
11



this opinion, but only that this day's interval and work is not mentioned in this story, whereas such omissions are frequent in Scripture relations, in which the substance only is mentioned, and many circumstances omitted whereof we have seen some instances already, and shall meet with many more hereafter.

**19** And Israel saw that great work which the Lord did upon the Egyptians and the people feared the Lord, and believed the Lord, and his servant Moses.

# CHAP. XV.

*Moses and the people praise the Lord, 1—21. They want water, 22. The waters of Marah are bitter, 23. The people murmur against Moses, 24. He smites the waters of Marah, 25. They come to Elim, where they find twelve wells of water, and threescore and ten palm trees, 27.*

**1** THEN sing Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

Moses composed the song and he, together with the Israelites, sung it unto the honour and praise of God.

**2** The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation, my father's God, and I will exalt him.

*My strength and song* the matter or subject of the present song of praise. *In habitation*, a place for his service and worship, where he will dwell by his special presence.

**3** The Lord is a man of war: the Lord is his name.

*Man of war*, an eminent warrior: as the phrase is used 1 Sam. xiii. 33. Thus an eloquent man is called a *man of words* Exod. iv. 10, and a mighty man, a *man of arm*, Job xlii. 8.

**4** Pharaoh's chariots and his host hath he cast into the sea.

With great force, like an arrow out of a bow, as the Hebrew word signifies.

—his chosen captains also are drowned in the Red sea.

**5** The depths have covered them: they sank into the bottom as a stone.

**6** Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

**7** And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

*In the greatness of thine excellency*, by thy great and glorious power. *As stubble*, is easily and as speedily, and as irreversibly.

**8** And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

*Of thy nostrils*, or, of thine anger, to wit that vehement east wind, ver. 10. and chap. xiv. 21, which was raised by thine anger in order to the ruin of thine enemies. *The floods* Heb. the streams or the flowing waters whose nature it is to be constant in motion. *Were congealed*, i. e. hardened stood still, as if they had been frozen, and so they were a wall on both hands, chap. xiv. 22. *In the heart of*

the sea, i. e. the midst; as that word is used, Psal. xxviii. 16, xlii. 2, Ezek. xxviii. 3.

**9** The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them.

*My lust*, the lust of covetousness and revenge too. *Shall destroy them*, or, take possession of them and theirs see of this word, Numb. xiv. 12, 24.

**10** Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

Heb. *Magnificent or honourable waters*, made so by being the instrument of thy glorious work.

**11** Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

*Amongst the gods*, so called and esteemed, or princes or potentates as Psal. xix. 1, Ezek. xxxii. 21. *Glorious in holiness* or, righteousness: thy power is great and glorious, but thou dost not abuse it to unrighteous and unworthy purposes, but to holy and honourable designs, to the punishment of wicked tyrants and to the vindication of thy oppressed and holy people. *Fearful in praises*, in praise-worthy actions, the act being put for the object, as fear is put for a thing to be feared, as Psal. xiv. 5, 1 Pet. ii. 14. Or, to be feared or had in reverence when thou art praised, to be both loved and feared at the same time.

**12** Thou stretchedst out thy right hand, the earth swallowed them.

*Earth*, 1. The globe, consisting of earth and water, which is here called earth, as it is called the deep, and the waters, Gen. i. 2. Or, 2. The earth is here put for the sea, the other part of the same globe, as the soul is put for the body, or the dead carcass, the other part of the man, Lev. xix. 28, xxi. 1, Numb. vi. 6, 9, 11. Or, 3. The earth properly either because many of them sunk into the mud at the bottom of the sea, and were buried in it, or because, after they were cast up upon the shore, they were buried by the Israelites in the earth.

**13** Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

1. Canaan, the place where not only they shall dwell but thou in and with them. See Psal. lxxviii. 52, &c.

**14** The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

**15** Then the dukes of Edom shall be amazed, the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

**16** Fear and dread shall fall upon them, by the greatness of thine arm they shall be as still as a stone, till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

*Be as still*, or, be as silent, they shall be so struck with amazement, that they shall be impotent both for speech and motion.

**17** Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.

*In the mountain of thine inheritance*, either, 1. In the country of Canaan, which is a mountainous country, full of

hills and valleys, Deut. vi. 11, not like Egypt, a plain and low country. Or, 2 In and about the mount of Moriah, where the temple was to be built, which is here put for the whole land, it being the most eminent part of it, round about which the people were planted, and to which they were frequently to resort. *Have established*, will certainly build and establish, i. e. cause to be built and established. The past tense for the future, to note the certainty of it, according to the style of the prophets

18 The Lord shall reign for ever and ever

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them, but the children of Israel went on dry land in the midst of the sea

20 ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances

*Miriam the prophetess*, so called, either in a general sense, because she was an instructor of other women in the praise and service of God, or in a more special sense, because she had the Spirit of prophecy. See Numb. xii. 2, Mich. vi. 4. *The sister of Aaron*. *Quest* Why not of Moses also? *Answer* 1. She might be Moses's sister only by one parent, Aaron's by both. 2. She was best known to the people by her relation to Aaron, with whom she had lived for many years, when Moses was banished. *With timbrels and with dances*, according to their ancient custom in public solemnities. See Judg. xi. 34, xxi. 21, 1 Sam. xiii. 6; 2 Sam. vi. 14, 21, Jer. xxxi. 4, 13

21 And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea

*Miriam addressed either*, 1. The women, last spoken of, and then it is an exaltation of the gender. Or, 2. The men spoken of before. They sung by turns, or by parts, either the same words being repeated, or some other words of a like nature added. See 1 Chron. xvi. 41, 2 Chron. v. 13. Ezra iii. 11

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur, and they went three days in the wilderness, and found no water

*Shur*, so usually called, Gen. xvi. 7 and by the Israelites, Litham, as may be gathered by comparing this place with Numb. xxxiii. 8, for both there and here it is said they went three days in this wilderness

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they were bitter. therefore the name of it was called Marah

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

*The waters were made sweet*, not so much by any virtue in that tree, as by the power of God, who used this rather as a sign to the Israelites, than as an instrument to himself in this work. *There he made for them a statute*. God, or Moses in God's name, and by his order, constituted and published to them a statute. Which seems to be understood not of any particular statute or law as that concerning the sabbath, or their duty to their parents, or the like, for the specifying of their duties is reserved to another time

and place, but of a general law or rule formerly given, and now solemnly renewed by Moses at God's command, like that given to Abraham their father, Gen. xxi. 1, *Walk before me, and be perfect*. God having thus far performed his part of that covenant made with Abraham and his seed, to bring them out of Egypt towards Canaan, tells them that he expects and requires of them their observance of the condition of that covenant, and gives them this indenture and universal law or precept, that they should obey and fulfil all the commands which God had already laid upon them or their parents, and which he should hereafter reveal to them. This sense may be gathered out of the following verse, wherein he explains what he meant by this statute, even all God's statutes or commandments, which if they would keep, he engageth himself to preserve and deliver them. So it is only a change of the number, the singular, statute, being put for the plural, statutes, which is a figure very frequently used both in Scripture and in other authors. God having now eased them of the hard and iron yoke of the Egyptians, puts his sweet and easy yoke upon them, and having undertaken to be their King, and Protector, and Captain, he claims their subjection to himself, and to his laws or statutes. *He proved them, or tried them* i. e. the Israelites. That he tried both their faith by the difficulty now mentioned viz. their want of water, and their future obedience by this general command, which he is about to branch forth into divers particulars

26 And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee

*None of these diseases upon thee*, nor other evils or plagues, but, on the contrary, I will bless thee with all manner of blessings. Under one branch or part of the blessings of God's covenant, he includes all the rest by a common synecdoche. *That healeth thee*, or, *thy physician*, for all thy maladies both of soul and body

27 ¶ And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters

*Palm trees* were both pleasant for their shade, and refreshing for their sweet fruit. Thus the Israelites are obliged and encouraged to the obedience commanded, by being put into better circumstances than they were under in their last station

CHAP. XVI.

*The children of Israel sojourn in the wilderness of Sin, 1, murmur against Moses, 2, 3. God promises to supply their wants with bread from heaven, 4, and directs about preparing this bread, 5. Moses reproves the people for murmuring, 7, 8, appoints them to come before him, 9, 10. God's glory appeareth in the cloud, 10. He sendeth quails, 13, and manna, 11, 15. Every one gather a quantity, 16—18. The command about keeping it, 19, is disobeyed, 20. The time of gathering, 21. Then increasing the quantity on the sixth day, 22—24. The command concerning the sabbath, 25, 26, disobeyed, 27 for which God is angry, 28. Moses's counsel, 29. The rest, 30. The name of the bread, 31. The command concerning the preservation of the manna, 32, 33. The time of the manna's continuance, 35.*

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt



use only is pharic for purging, whereas this *manna* was food, and nourishing, being prepared by the great God for this use

16 ¶ This is the thing which the Lord hath commanded, Gather of it every man according to his eating, <sup>1 e</sup> an omer <sup>†</sup> for every man, according to the number of your <sup>†</sup> persons, take ye every man for *them* which are in his tents.

According to his eating, <sup>1 e</sup> as much as is sufficient for his eating. An omer contains the tenth part of an ephah, and therefore was a very liberal allowance, and such as might abundantly suffice a man of greatest strength and stomach. It might seem too much, but it must be remembered that it was a very light meat, and easy of digestion, nor was every one obliged to eat up his whole portion, as we shall see

17 And the children of Israel did so, and gathered, some more, some less

Either, 1 According as their families were more or less numerous. Or rather, 2 As the gatherers were more or less strong and active in gathering it

18 And when they did mete it with an omer, <sup>1 e</sup> he that gathered much had nothing over, and he that gathered little had no lack, they gathered every man according to his eating

All that was gathered by the members of one family was put into a heap, and then distributed to each person an omer, neither more nor less, to which St Paul alludes, 2 Cor viii<sup>13</sup>, &c

19 And Moses said, Let no man leave of it till the morning

For the provision of the next day, as distrusting God's care and goodness in giving them more. Not that every one was bound to eat all of it, which certainly many of their stomachs could not bear, but that they were to dispose it, or burn it, as they did the remains of some sacrifices Exod iii 10, xxi 31, or consume it some other way

20 Notwithstanding they hearkened not unto Moses, but some of them left of it until the morning, and it bred worms, and stank, and Moses was wroth with them

Some of them left of it, either distrusting God's providence for their future provisions, or out of curiosity to learn the nature of this *manna*, and what they might do when occasion required. It stank, not so much from its own nature which was pure and durable, as from God's judgment

21 And they gathered it every morning, every man according to his eating, and when the sun waxed hot, it melted

To wit, as much of it as was left upon the ground. This was not from its own nature which was so solid that it could endure the fire, and was bruised by a pestle, but from God's wise providence, partly, that it might not be corrupted or trodden under foot, or otherwise abused, and so despised, partly, that it might not remain there to tempt any of them to gather more of it than they should, and partly, that all their stock of provision being wasted, they might be obliged to the more entire dependence upon God. And this is here mentioned as a reason why they gathered it in the morning

22 ¶ And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man

Considering God's present providence in causing it to fall in double proportion, and remembering that the next day was the sabbath day, which God had blessed and sanctified to his own immediate service Gen ii 3, and therefore was not to be employed in servile works, such as the gathering of *manna* was, they rightly concluded that God's commands, delivered ver 16, 19, reached fully to ordinary days, and that in all reason gave place to the more ancient and necessary law of the sabbath.

—and all the rulers of the congregation came and told Moses

Either to acquaint him with this increase of the miracle, or to take his direction for their practice, because they found two commands seemingly clashing together, and therefore needed and desired his advice

23 And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe, and that which remaineth over lay up for you to be kept until the morning

This is that which the Lord hath said, either to Moses by inspiration, or to the former patriarchs upon like occasions: this practice is agreeable to the former word and law of God concerning the sabbath, as it follow

Bake and seethe the *manna* was dressed these two ways, Nunib xi 8. The words to-day are not in the original and possibly are better left out than taken in, or if they be taken in, they do not seem to me, as they do to many others, to prove that they were commanded to bake or seethe on the sixth day all that they were to eat both that day and upon the following sabbath, or that they were forbidden to bake or seethe it upon the sabbath day, for there is not a word here to that purpose, and it is apparent from the whole context, that the rest of the sabbath is not opposed to their baking or seething of it, but to their going out into the field to gather it. Nay, the contrary is here implied, because after they had baked and seethed what they intended to bake or seethe, part of the *manna* did, as is here expressly added, remain over, and was reserved for the sabbath day's provision, and that unbaken and unsoaked, otherwise it would not have been noted as a miraculous thing, that it did not stink nor breed worms ver 24. Lay up until the morning what you do not eat this day, keep for the next day's provision

24 And they laid it up till the morning, as Moses bade, and it did not stink, neither was there any worm therein

As there was before, ver 20. So great a difference there is between the doing of a thing upon God's command, and with his blessing, and the doing of the same thing against his will, and with his curse

25 And Moses said, Eat that to day, for to day is a sabbath unto the Lord: to day ye shall not find it in the field

These words were spoken upon the morning of the sabbath day, as appears from the foregoing verse. A sabbath unto the Lord, is a wholly consecrated to his service, and therefore not to be employed in servile works

26 Six days ye shall gather it, but on the seventh day, which is the sabbath, in it there shall be none

27 ¶ And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none

28 And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?

The Lord spoke unto Moses, that he might speak it to the people. He signifies that this was an old disease in them, to disobey God's precepts, and to pollute his sabbaths

29 See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days, abide ye every man in his place, let no man go out of his place on the seventh day

Hath given you the sabbath, hath given to you, and to your father, that great command and privilege of the sabbath. Let no man go out of his place, out of his house or tent into the field to gather *manna*, as appears from the occasion and reason of the law here before mentioned. For otherwise they might and ought to go out of their houses

to the public assemblies, as appears from Lev xxi 3, Acts xv 21; and to lead their cattle to watering, Luke xiii 15, or to help them out of a pit, Matt xii 11, and a sabbath day's journey was permitted, Acts i 12

30 So the people rested on the seventh day

Or ceased, to wit, from gathering manna, by comparing this with ver 27, and consequently from all works of that nature

31 And the house of Israel called the name thereof Manna and 'it was like coriander seed, white, and the taste of it was like wafers made with honey

It was like coriander seed, in shape and figure, but not in colour, for that is dark coloured but this white, as it follows here like *bellum* &c Numb xi 7 The taste of it, when it was raw but when it was dressed it was like fresh oil, Numb xi 8

32 ¶ And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations, that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt

33 And Moses said unto Aaron, 'Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations

In the tabernacle, and by the ark, when they shall be built, and at present in the place where you meet for the solemn worship of God

34 As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept

i e Before the ark, which is called the ark of the testimony, Exod xxv 16, and here, by way of abbreviation, the testimony, or *testimony*, because in it were the tables of the covenant, or the law of God, which was a testimony of God's authority and will, and of man's subjection and duty, or of the covenant made between God and man See Deut x 5, xxxi 26 Quest How could this be laid up before the ark when the ark was not yet built? Answer This text only tells us that Aaron did lay it up but it doth not determine the time nor affirm that it was done at this instant but other intimates the contrary, and that it was done afterwards when the testimony, i e the ark was built As the next verse also speaks of what was done in the following forty days

35 And the children of Israel did eat manna forty years, 'until they came to a land inhabited, they did eat manna, until they came unto the borders of the land of Canaan

This Moses might well write, for though he did not go into Canaan, yet he came to the borders of Canaan And though he did not see the cessation of the manna, yet he sufficiently knew both from the nature of the thing, and by revelation from God, that it would forthwith cease upon their entrance into Canaan

36 Now an omer is the tenth part of an ephah

## CHAP XVII

The children of Israel come to Rephidim, there is no water, therefore murmur against Moses, 1—3 Moses crieth to the Lord, 4 The Lord is with Moses to Horeb, he smiteth the rock, and water cometh out, 5, 6 He names that place, and the reason of it, 7 Amalek warreth against the Israelites, 8 Moses appointeth Joshua to fight with him, 9 Joshua's success when Moses held up his hand, when let down, Amalek prevailed, 11—13 Moses buildeth an altar and nameth it, 15 The reason of it, 16

AND all the congregation of the children of Israel journeyed from the wilderness

of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim, and there was no water for the people to drink

After their journeys, by divers stations, recorded Numb xxxii 12, 13, &c, but here omitted, because there was nothing extraordinary happened in them According to the commandment of the Lord, expressed either by word of mouth, or by the motion or rest of the cloudy pillar, Exod xiii 21

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord?

By distrusting God's power, and providence, and faithfulness, and goodness, upon such a small occasion, by refusing to submit to God's will, and to wait upon him by humble and fervent prayers for relief, and instead thereof quarrelling with me, as if it were my fault, and murmuring against God under my name,

3 And the people thirsted there for water, and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me

5 And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel, and thy rod, wherewith thou smotest the river, take in thine hand, and go

Take with thee of the elders of Israel, that they may be eye witnesses of this glorious work and may report it to the people The river, either the Red Sea, for an arm of the sea is sometimes called a river, or the river Nilus

6 Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock and there shall come water out of it, that the people may drink And Moses did so in the sight of the elders of Israel

I will stand before thee there in my cloudy pillar, which shall stand over that place

Horeb and Sinai are sometimes spoken of as the same place, and sometimes as two differing places, as here, compared with Exod xix 2 The learned write, that this was one long mountain, whereof there were two eminent parts or tops, the one at a considerable distance from the other, and Horeb was the first part of it, and near Rephidim, and Sinai the more remote, to which they came afterwards Moses did so, i e smote the rock, and the waters flowed out plentifully and continually, making a river, which God caused to follow them to their several stations See 1 Cor x 4

7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

viz To protect and provide for us according to his word given to us Will God be as good as his word, or will he not? For it is to us very doubtful.

8 ¶ Then came Amalek, and fought with Israel in Rephidim

Then, i e when they were upon their march from Rephidim to Horeb, Deut xiv 17, 18

The ground of the quarrel was the prosecution of the old hatred of Esau against Jacob, and the revenging of them-

serve and their father upon the posterity of Jacob, for which they thought this the fittest season, they being now a great and potent people, Num. xxiv 20, and Israel new weak, and unarmed, and dispirited with long servitude.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand.

Go out, out of the camp to meet the enemy. I will stand on the top of the hill, both to observe thy carriage, and success or defeat, that I may govern myself accordingly, and that I may in that retirement pour out my soul unto the Lord of hosts, that he may give thee victory. With the rod of God, by which having done so great exploits formerly, doubt not of the same Divine assistance to accompany it, and make thee victorious.

10 So Joshua did as Moses had said to him, and fought with Amalek and Moses, Aaron, and Hur went up to the top of the hill.

Hur, a person of eminency both for wisdom and experience, and for place and authority, supposed to be the husband of Miriam. See Exod. xiv 14.

11 And it came to pass, when Moses held up his hand, that Israel prevailed and when he let down his hand, Amalek prevailed.

Moses held up his hand, with the rod of God in it. This gesture, though fervent prayer was doubtless joined with it, seems not to have been the gesture of praying, which is the lifting up of both hands, but of an ensign-bearer, or of one ready to fight his enemies. However this was only a sign whereby Moses strengthened his faith, and quickened his prayers, and heightened the courage of the soldiers below, and protested that he expected victory not from the skill and prowess of his army, but from the assistance of God. When he let down his hand, Amalek prevailed, God so dispensing his favour, that the honour of the day and victory might be wholly ascribed to the rod and power of God, not to Israel.

12 But Moses' hands were heavy, and they took a stone and put it under him, and he sat thereon, and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side, and his hands were steady until the going down of the sun.

Not that both hands were erected and joined together, which was not a fit posture for one holding a rod in his hand, but that Moses shifted the rod out of one hand into the other when the former was weary, and that Aaron and Hur did each of them with both hands hold up that hand which was next to them, successively, that they also might relieve one the other.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

Either, 1. The king of the Amalekites and his people. Or, 2. The people of the Amalekites, and those other people who were leagued with them.

14 And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua for I will utterly put out the remembrance of Amalek from under heaven.

In a book, even in this book, which Moses was to write by God's inspiration and appointment. See Exod. xxxiv 27; Deut. xxxi. 23. In the ears of Joshua, thy successor, and the captain of my people, that he and all succeeding governors may on all occasions execute this command. I will utterly put out the remembrance of Amalek, i. e. I will utterly destroy them, for a person or people dead or destroyed are upon forgetfulness, Psal. xxxi 12, and the grave is called the land of forgetfulness, Psal. lxxviii 12. Or thus, Though they are now a numerous and flourishing people, and in great repute, I will make them few and inglorious.

ous, for such are little minded or remembered, for this is not to be understood absolutely of a speedy and utter extinction of them, for the supposition their being from generation to generation, ver. 16, but comparatively from under heaven; from the face of the whole earth.

15 And Moses built an altar, and called the name of it JEHOVAH-nissi.

Moses built an altar, both for the offering of sacrifices of praise unto God and to be a monument of this victory and of the author of it. The name of it, viz. of the altar, which he so calls metonymically, because it was the sign and monument of Jehovah-nissi, even as circumcision is called God's covenant, Gen. xvii 13, and the lamb, the passover, Exod. xii 11, and the cup, the new testament, Luke xxii 20, because they were the signs of them. Or the word altar is to be repeated out of the former member, which is frequent, and the place to be read thus, he called the name of it the altar of Jehovah-nissi. Or the name given to it signifies only the inscription engraven upon it, which was not the single name of God but an entire sentence, the Lord is my saviour. By which words he takes all the praise of the victory from the Israelites, and gives it to God.

16 For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.

For, or, and, as the Hebrew particle properly signifies, for these words are not a reason of the passage next preceding, but an additional sentence. Because or surely (as that particle is often used, as Job vii 6, xx 20; Ps. lxxii 11, xlv 22, &c.) Hob the hand upon the throne of the Lord, for the hand of the Lord upon his throne, which is perfectly the same thing, only the order of the words is a little varied after the manner of the Hebrew tongue. These words then are a paraphratical description of a solemn oath, by the usual posture of it, viz. the lifting up of the hand, which is usually put for swearing, and in that sense is ascribed both to men, as Gen. xiv 22, and to God, as Deut. xxxii 40. And this hand of God lifted up upon his throne, where his majesty doth peculiarly and only dwell, signifies that God swears by himself, as is said, Heb. vi 13. And thus the Chaldee and Arabic interpreters understand it. Others put the place thus, Because the hand (or, his hand, the pronoun being here understood, as it frequently is in the Hebrew language, of which several instances have been given before) the hand of Amalek which may easily be understood out of the following, wherein Amalek is named) was against the throne of the Lord, i. e. was stretched out against God himself, for so God esteems it because it was done against that people among whom God had placed his throne or seat, or dwelling, according to his covenant made with them, which also was well known to the Amalekites by the relation of their progenitors, who in all probability had acquainted them with their own rights, and with Jacob's oath whereby he robbed Esau, the father of Amalek, Gen. xxvi 15, 16, of his birthright and blessing, and consequently of the land of Canaan, to which now God was bringing them, that he might plant them there, and set up his throne among them. And the Amalekites doubtless heard, as the other neighbours also did, in what a tumultuous manner God had brought them out of Egypt, and over the Red Sea. And they know better than others, by tradition from their parents, that God had promised Canaan to them, and now they saw that he was conducting them thither, and therefore to prevent this they now commence a war against them, and against God or his throne, whose presence with and conduct over them was most manifest; which was a great aggravation of their sin. And this latter translation and interpretation seems most probable, 1. Because it exactly agrees with the Hebrew words, and the order in which they are placed. 2. It makes the coherence more clear than our translation doth, the former part of the verse containing a reason for the latter, to wit, of that severe curse and everlasting war denounced against Amalek, because they attempted by force to overthrow God's throne and people, and that with so many aggravating circumstances, of which see Deut. xxv 18.





1. e. Of the mind and will of God, both as to his worship and service, and as to their mutual duties to one another. See 1 Sam 12 9

16 When they have <sup>a</sup> a matter, they come unto me, and I judge between <sup>t</sup> one and another, and I do <sup>t</sup> make them know the statutes of God, and his laws

1. c Do interpret and apply them to their several cases and circumstances.

17 And Moses' father in law said unto him, The thing that thou doest is not good

Not convenient either for thyself or for the people

18 † Thou wilt surely wear away, both thou, and this people that is with thee for this thing is too heavy for thee, <sup>t</sup> thou art not able to perform it thyself alone

Thou wilt surely waste and destroy thy health and strength by excessive labour of mind and body, and this people, by tedious attendance and expectation ere their turn comes for the decision of their matters

19 Harken now unto my voice, I will give thee counsel, and <sup>t</sup> God shall be with thee Be thou <sup>t</sup> for the people to Godward, that thou mayest <sup>t</sup> bring the causes unto God

God shall be with thee, 1. c I doubt not God will assist and bless thee, as well in the course which I propose to thee, as in that which thou now dost use, because God is a God of order, and loves order, and he is a God of mercy, and would not have thee destroy thyself in his work (for it may be taken for a prayer, and God be with thee 1. c bless and assist thee therein) To Godward, Heb before God, 1. e in hard and weighty causes which the inferior judges cannot determine, as it is explained ver 22, where they need and seek direction from God, there thou shalt be as a mediator between God and them, to bring their matters to God, as it here follows, and to receive directions and commands from him See Numb xv 33, 34, xxxiii 5, 6

20 And thou shalt <sup>t</sup> teach them ordinances and laws, and shalt shew them <sup>t</sup> the way wherein they must walk, and <sup>t</sup> the work that they must do

Thou alone shalt deliver and explain God's law to them, which they may apply to their particular causes and relations, and so end their differences among themselves without giving thee any trouble

21 Moreover thou shalt provide out of all the people <sup>t</sup> able men, such as <sup>t</sup> fear God, <sup>t</sup> men of truth, <sup>t</sup> hating covetousness, and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens

Able men, Heb men of might, not for strength of body, but for greatness of resolution, courage, and constancy of mind, which is the best preservative against partiality and corruption in judgment, to which men of little minds, or narrow souls, are easily swayed by fears, or hopes, or gifts Such as fear God, which will restrain them from all injustice, even when they have ability and opportunity to do wrong so cunningly or powerfully that they may escape the observation and censure of men Men of truth, or, of faith, or faithful, such as love the truth, and diligently labour to find it out in all causes, and then pass a true and righteous sentence, not at all respecting persons, but only the truth and right of their causes, such as hate lies and slanders, and will severely rebuke and punish them Hating covetousness this, though included in the former, is particularly expressed, because gifts and bribes are the great corruptors of judges and judgments

22 And let them judge the people <sup>t</sup> at all seasons, and it shall be, that every

great matter they shall bring unto thee, but every small matter they shall judge, so shall it be easier for thyself, and <sup>t</sup> they shall bear the burden with thee

23 If thou shalt do this thing, and God command thee so, then thou shalt be <sup>t</sup> able to endure, and all this people shall also go to <sup>t</sup> their place in peace

If God approve of the course which I suggest, to whose wisdom I submit my opinion For Jethro might well think that Moses neither would nor might make so great an alteration in the government without consulting God about it, and expecting his answer Others render the place thus, both God will give thee his commands 1. c thou wilt have leisure to ask and take his counsel in all contingencies, which now thou hast not, and thou wilt be able to endure

In their place, to their several habitations, which are called men's places, Judg vii 7, ix 55, xiv 28, 29, where their calling and business lies, from which they are now diverted and detained by fruitless and wearisome attendances In peace orderly and quietly, having their minds much eased by this course, and their contentions soon ended

24 So Moses hearkened to the voice of his father in law, and did all that he had said

This is one evidence of that meekness for which Moses is justly magnified, that he disdained not to receive advice from one so much his inferior in wisdom, and learning, and knowledge of the things of God And God would have this wise counsel to come from Jethro not from Moses himself, to show how variously he distributes his gifts, and to teach all men not to think too highly of them selves, nor to despise the counsel even of their inferiors Moses did all that he had said, not immediately, but after he had received God's approbation, Numb xi 16, and the people's consent, Deut i 14

25 And <sup>t</sup> Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens

Moses chose them not solely, but together with the people, as appears from Deut i 13

26 And they <sup>t</sup> judged the people at all seasons the <sup>t</sup> hard causes they brought unto Moses, but every small matter they judged themselves

27 ¶ And Moses let his father in law depart, and <sup>t</sup> he went his way into his own land

1. c MOSES dismissed him honourably See Numb x 29

## CHAP. XIX

The people come to Sinai, 1, 2 God's proposal to them by Moses Of the terms of the covenant, 3-6 Moses lays before them what God had commanded, 7 The people's acceptance of the same, 8 God directeth Moses how to sanctify the people, 10, 11, to set bounds to the people that they touch not the mount, 12 The punishment of those that did, 13 Moses sanctifying the people, 14, commands them to keep from their wives, 15 The manner of God's appearing, 16, 18, 19 God talketh with Moses, 21-24

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day <sup>t</sup> came they into the wilderness of Sinai

Heb Third new moon, called Sivan, including the latter part of May, and the former part of June The same day, Heb in that day, to wit, when the month of new moon began, and when they departed from Rephadim to note, that there was no station between these two This is set

down thus accurately, because it gives an account of the origin of the feast of pentecost, but since the giving of the law, which was three or four days after this time, was fifty days after the passover, which of forty six or forty seven were past at their first coming to Sinai reckoning from the fifteenth day of the first month, when they came out of Egypt, to this time

16 17, 18 2 For they were departed from <sup>b</sup>Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness, and there Israel camped before <sup>c</sup>the mount

To the desert of Sinai, i. e. to that part of the desert which adjoined to Mount Sinai, as Rephidim, from whence they came was in that part of the wilderness adjoining to Horeb, which was another part of the same mountain. See Exod. xiii. 6. So they seem to have pitched a large compass, and to have come from one side of the mountain to the other

3 And <sup>a</sup>Moses went up unto God, and the Lord <sup>c</sup>called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel,

Moses went up into the mount of God, to the place where God had now fixed his cloudy pillar, and where he was about to manifest himself in a glorious manner. So it is in anticipation

4 Ye have seen what I did unto the Egyptians, and how <sup>a</sup>I bare you on eagles' wings, and brought you unto myself

1. C. Surely out of the reach of danger, and strongly against all opposition. Compare Deut. xxxii. 11, Isa. xlii. 9, Rev. xii. 11. <sup>c</sup>Unto myself into my presence and favour, and fellowship to be my peculiar people, to serve and worship me as your only Lord and King

5 Now <sup>b</sup>therefore, if ye will obey my voice indeed, and keep my covenant, then <sup>c</sup>ye shall be a peculiar treasure unto me above all people for <sup>d</sup>all the earth is mine

If ye will obey my voice indeed, Heb. obeying ye will obey, i. e. ye will obey me sincerely, diligently, and constantly. <sup>c</sup>A peculiar treasure highly prized and loved, and carefully kept by me as men's treasures generally are. For all people upon earth are mine by creation and dominion and I can dispose of them all as I please and either choose or refuse any of them as I think fit, and therefore though I might refuse you as well as any others yet it is my pleasure to single you out of all the world upon whom to confer my choicest and peculiar blessings. Or though all the earth be mine, by general right, yet you only are mine by special title and privilege

6 And ye shall be unto me a <sup>b</sup>kingdom of priests and an <sup>c</sup>holy nation. These are the words which thou shalt speak unto the children of Israel

A kingdom of priests, so they are called in regard, 1. Of their exemption and separation from all the people of the world as priests are taken out of the multitude of men. 2. Of their consecration to the worship and service of God, every subject of this kingdom being in some sort a priest to offer some kind of sacrifices to God. 3. Of their privileges, because God conferred upon them singular honour, safety, and immunity, and liberty of coming near to him as priests among all nations have been esteemed privileged persons. An holy nation, purged from the idolatry and other abominations of the heathen world, and separated from them by a wall of partition, allied to me by a holy covenant, and consecrated to my use and service

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him

8 And <sup>a</sup>all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord

Not for God's information, but for the people's greater obligation, and to learn what answer he should return from God to them

9 And the Lord said unto Moses, Lo, I come unto thee <sup>a</sup>in a thick cloud, that the people may hear when I speak with thee, and <sup>b</sup>believe thee for ever. And Moses told the words of the people unto the Lord

I come unto thee, as to the mediator between me and them, and the interpreter of my mind to them. In a thick cloud. See ver. 16, and compare 1 Kings viii. 12, 2 Chron. vi. 1. The words of the people, those mentioned ver. 8. This is here repeated, because God's answer to them now follows

10 ¶ And the Lord said unto Moses, Go unto the people, and <sup>a</sup>sanctify them to day and to morrow, and let them <sup>b</sup>wash their clothes,

1. C. Command them to sanctify and cleanse themselves from all filthiness of flesh and spirit, and to prepare their hearts for the right receiving of my laws, and solemn entering into covenant with me. Compare 1 Lev. xi. 45, Josh. iii. 5, vii. 13. Let them wash their clothes, by which external washing which was agreeable to that state of the church, they were taught to cleanse their inward man

11 And be ready against the third day for the third day the Lord <sup>a</sup>will come down in the sight of all the people upon mount Sinai

For the third day from this time, and the sixth day from the passover, as was noted before, the Lord will come down in a visible and glorious manifestation of his presence

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: <sup>a</sup>whoever toucheth the mount shall be surely put to death

By this symbolical injunction God designed, 1. To restrain men's curious and bold inquiries into the things of God. 2. To possess the Israelites then present and all succeeding generations, with the dread and reverence of the Divine Majesty, and of his holy law. 3. To prepare and inure the people to the obedience of God's commands, even when they discern not the reasons of them. 1. To make them sensible of their own impurity and infirmity and of their absolute need of a mediator, through whom they might have access to God. See Gal. iii. 19

13 There shall not an hand touch it, but he shall surely be stoned, or shot through whether it be beast or man, it shall not live when the <sup>a</sup>trumpet soundeth long, they shall come up to the mount

There shall not an hand touch it, i. e. the mountain. But, 1. This seems to be a gross tautology, for it was twice forbidden in the words next foregoing. 2. So the word hand would seem to be ascribed both to man and beast. Others therefore render it touch him, i. e. they shall look upon such an impudent transgressor of my express command as a detestable person, whom they cannot touch without detilement, and therefore he shall be put to death in such a manner as may be performed without touching him. Whether it be beast, for though the beasts are not capable of a law, yet they might be threatened for man's caution, and punished for the fault of their owners in not keeping them at a distance from the mount. When the trumpet soundeth long, i. e. with one continued, equal, and gentle sound, as

as usual in the end of the music song, which is opposed to a rough, and loud, and unequal sound. There was no real trumpet here, but an angel made a sound like that of a trumpet. *They shall come up to the mount.* *Object* This was forbidden to them, ver 12. *Law* 1 They were forbidden to come up to the mount whilst God was delivering his laws, but allowed it afterwards when that action ceased, which was signified by the long sound of the trumpet. 2 They might not come into the mount or towards the top of it, but they might come to the bottom or lower parts of it, where the bounds were set, or at least towards or near it, as the Hebrew preposition *beth* is sometimes used. So the mount may be understood more strictly, ver 12, for an eminent part or top of it, where the thick cloud appeared, and where Moses was, and here more largely for the whole mountain.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people, and they washed their clothes.

*Moses sanctified the people, by commanding them to sanctify themselves, and directing them how to do it.*

15 And he said unto the people, 'Be ready against the third day 'come not at your wives.

Abstain from the use of the marriage bed, partly because your wives may haply have their uncleanness upon them, though unknown to themselves, at least to you, whereby you may be legally defiled, see Lev xv 18, and partly that your minds may be abstracted from all sensual delights, and wholly employed about this great and holy work and service. There is a like command 1 Cor vi 5, but both this and that do indifferently concern both ministers and people, and are limited to a certain time, and therefore are very imprudently alleged for the perpetual celibacy of ministers. See also 1 Sam xxi 5.

16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled.

The thunders and lightnings were sent partly as evidences and tokens both of God's glorious presence, and of the anger of God, and the dreadful punishments due to the transgressors of the law now to be delivered, and partly as means to humble and awaken, and convince, and terrify proud and secure sinners, that they might more reverently attend to the words and commands of God, more willingly yield obedience to them, and be more afraid of the visitation of them. A thick cloud was both a fit mean for production and reception of the thunders and lightnings, and a signification as well of the invisible and uncomprehensible nature of God, as of the obscurity of the legal dispensation in regard of its types and shadows, &c. 2 Cor iii 18, iv 6. The trumpet was a fit instrument both for the promulgation of God's law, and for the signification of that war that is between God and sinners. *All the people,* Moses himself not excepted, as appears from Heb xii 21.

17 And 'Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount.

Therefore not one part of the mount they might come to, though not to another, to wit, the higher, which may clear the difficulty and seeming contradiction betwixt ver 12 and 13.

18 And 'mount Sinai was altogether on a smoke, because the Lord descended upon it 'in fire 'and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

The Lord descended in fire for further terror to obstinate sinners. He is thus law is called a fiery law, Deut xxxiii 2. The whole mount quaked greatly, by an earthquake, as appears from Psal lx 2, civ 32.

19 And 'when the voice of the trumpet sounded long, and waxed louder and louder, 'Moses spake, and 'God answered him by a voice.

*Waxed louder and louder,* Heb went on, or increased and grew very strong, or vehement, or loud. This is opposed to the sounding long, ver 13. *God answered him by a voice,* i. e. by plain, distinct, and audible words, as Psal lxxxi 7, John xii 29, so as the people also might hear, as appears from ver 9. See Deut v 24, 1 Kings xix 12, 13, Heb xii 19.

20 And the Lord came down upon mount Sinai, on the top of the mount, and the Lord called Moses up to the top of the mount, and Moses went up.

So here are three parts of the mount manifestly distinguished, the top, where the cloud was, the middle part, where Moses now stood and about which the bounds seem to have been put, and the nether or lower part, where the people were.

21 And the Lord said unto Moses, 'Go down, 'charge the people, lest they break through unto the Lord 'to gaze, and many of them perish.

Through curiosity to know in what form or manner I appear to thee.

22 And let the priests also, which come near to the Lord, 'sanctify themselves, lest the Lord 'break forth upon them.

For though the Aaronical priesthood was not yet appointed, it is certain, that as there were sacrifices before, so there were priests to offer them, which were either the first-born, who were consecrated to God and did execute the office of priests as may be gathered from Exod xii 2, xxiv 5, Numb vi 12, vii 26, or some other persons appointed by God for doing that work till the office was settled in Aaron's family. *Which come near to the Lord,* not at this time, for both priests and people are now kept at equal distance, ver 24, but usually. *Whose duty and privilege it is to approach unto God, and to present the people's prayers and sacrifices to him, and therefore are here particularly admonished, because they above all others are obliged to this care, and because they might seem to claim this privilege by their function.*

23 And Moses said unto the Lord, The people cannot come up to mount Sinai for thou chargedst us, saying, 'Set bounds about the mount, and sanctify it.

The people are sufficiently admonished in that paternal care, because as thou didst command this same thing before, ver 12, so I have informed and warned them of it, so that it may seem superfluous for me to go down again to acquaint them herewith. But God, who better knew the dulness and the hardness of their hearts than Moses did, saw it necessary to repeat the same command again and again. Some read the words interrogatively, *Is this a universal prohibition?* To this answer is given by a distinction in the next verse that he and Aaron might come up, but no other.

24 And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

## CHAP XX

The object of man's worship, 1, 2. The decalogue 3—17. The people fear, 18. They desire Moses to speak to them and not God, 19. Moses encourages them, 20. Moses

*drawings near the darkness, God speaks to him, 21, 22 God's charge about making no other gods, 23 God's command to build an altar, and of what they should make it, 24, 25, and in what manner they should approach unto it, 26*

**Deut 32** AND God spake all these words, saying, Or, Then, to wit, when Moses was returned into the mount

God spake immediately, and not by an angel. For though an ambassador or messenger may act in the name of his master, yet it is against the use of all ages and places for such to call themselves by his name. As well might an ambassador of France say, *I am the king of France*, which all men would account absurd, arrogant and ridiculous, as an angel might say *I am the Lord*. All these words are commands: for so the word is used, Deut xvii 19, Eccl i 12

**2** *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage*

The only true God and thy God by special title, having entered into covenant with thee, and chosen thee for my peculiar people to protect and rule and bless thee above all others. God's authority and rule over thee is fully put in the front, is the foundation of all God's commands and thine duties. *Which have brought thee out of the land of Egypt*, and so by right of redemption thou art mine. *Out of the house* is the place, for so the word house is sometimes used in Judg. xvi 21

**3** *Thou shalt have no other gods before me*

*Heb There shall not be to thee another god or other gods*, to wit idols which others have esteem'd, and worship as gods, and therefore Scripture so calls them by way of supposition. Deut xxxii 21, 1 Sam xii 21, 1 Cor viii 4, 5 but thou shalt not have them in any such reputation or veneration but shalt forsake and abhor them and cleave unto me alone. *Before me*, i.e. in my presence, in my house or church, which you are, where I am especially present, and therefore for you to worship any other god is most impudent idolatry, even as when a woman commits adultery before her husband's face. He may also intimate, that all the idolatry which any of them shall hereafter commit, though never so cunningly and secretly managed is manifest to his eyes, Psal xlv 20, 21. Others translate it *with me or besides me* as it is rendered Matt xvi 30. He forbids the worship of all others not only in opposition to him, but also in conjunction with him or subordination to him. See 2 Kings xviii 33, Exod xxxiii, Acts vii 11, Rev xix 10, xxii 8, 9

**4** *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth*

*Thou shalt not make* either in thy mind, or with thy hand, Acts xvii 24 or by thy command. *Unto thee*, i.e. for thy use, or for thee to worship, for otherwise they were not absolutely forbidden to make any images, but only to make them for worship as may appear by comparing this place with Lev xix 1, Deut iv 17, and Amos v 26, with Acts vii 43, and from Lev xxvi 1, where the setting up of a pillar, or stone is absolutely forbidden is the making of an image. And therefore the law is not forbidden to be done simply and unqualifiedly as appears from Josh xxiv, 20, 1 Sam vii 12, but only to be done in order to worship, so also is the latter. Moreover there were cherubims and other images in the temple and all towards the brazen serpent, which because they were not made to be worshipped, neither were indeed, nor were ever esteemed to be, any contradictions to this law. *Any graven image*, or any other image, as is most evident from the nature and reason of the precept. Not a way thing is more common than such superstitious expressions, wherein men and one kind named all other things of the like nature are contained. But for more abundant caution and to put all out of doubt, he adds a more general word, *nor any likeness any thing*

*that is in heaven*, as of God, Deut iv 15, Isa. xlv 9, 20, angels, sun, moon, or stars, which the heathens worshipped Deut iv 19, xvi 3. *Or in the earth*, as of men, and beasts, and creeping things, which the Egyptians and other Gentiles worshipped as gods. See Deut iv 16, 17, Isa. xlv 13, Ezek. xxi 14. *Or in the water*, as of fishes, such as Dagon was, or serpents, crocodiles, and such other Egyptian deities. *Under the earth* this is emphatically added, to note the singular care of Divine Providence in bringing the waters under the earth, which naturally are lighter and higher than it, and therefore might easily overwhelm it. Compare Psal cix 6

**5** *Thou shalt not bow down thyself to them, nor serve them. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me*

Not only inward reverence is forbidden, but also all outward gestures that naturally or customarily express reverence, whether bowing down the body, as here, or bending the knee, as 1 Kings xvi 18, or kissing the idol, or one's hand towards it, as Job xxxii 27, Hos viii 2, one gesture being by a synecdoche named for all. *To them*, nor before them, for to bow to them, and to bow before them, are expressions in Scripture of the same extent and use as appears by comparing this place with Lev xvi 1, 2 Chron xxi 14, and 2 Sam vii 22, with 1 Chron xvii 25, and Matt iv 9 with Luke iv 7. *Nor serve them*, or worship them either inwardly in thy mind, or outwardly by any sensible mean or sign of worship given to them as incense or sacrifice, or bowing to them, or swearing by them, or the like. *A jealous God* is a impatient of any partner in thy love and worship and full of wrath against them that give his glory to images. Isa xlii 8, as jealousy is the rage of a man (Prov vi 31) reminds the dealer of his marriage bed. God is pleased to call and account himself the Husband of his church and people. Lev ii 2, Hos ii 19, and therefore idolatry is called adultery. Deut xxxi 16, Jer iii 3, 10, and God's anger against idolaters' jealousy. The word of properly signifies the strong God and shows God's ability to avenge himself, as the word *jealous* notes his readiness and resolution to do it. *Visiting*, i.e. remembering, inquiring into or punishing (as that word is commonly used, is hath been noted before,) *the iniquity of the fathers upon the children*. *Quest* How can this be just? *Answer* 1 All are born sinners, and are children of wrath, and therefore justly punishable for their own sins. *Answer* 2 He speaks not here of eternal damnation, but of temporal punishments, in which there is no shadow of injustice, as appears, 1 Because the sins of parents are oft punished in their children, even in human courts, as is manifest in traitors, which practice being acknowledged to be just it cannot with any sense be accounted unjust in God. 2 Because such external punishments have more good than evil in them, and are in many, and may be so in others, if themselves do not hinder it, instruments of the greatest good, exercises of their virtues and graces, and means of their eternal happiness. 3 Because children are a part and the possession of their parents and therefore it is not unjust if they suffer with them, and for them. *Answer* 3 This is to be understood with an exception of repentance, and penitent children, as appears from Ezek. xviii. And if any such be temporally punished for their fathers' sins, God will abundantly recompense it to them some other way. But if children tread in the fathers' sinful steps it is but just that they should partake of the penalties. *Unto the third and fourth generation*, and further too, as appears in the two tribes, and afterwards in the two tribes, upon whom the iniquity of their fathers hath been visited now for many generations. But he mentions them in particular partly because a punishment may live so long, and see the dreadful effects of his sin in his children's children partly because so far the memory of a father may extend, and be matter of imitation to his children and partly, to show the difference between his exercise of justice and mercy, as appears by comparing the next verse. *Them that hate me*. This word is opposed to the concept that labours, at least many of them, have of them

selves, that they love God more than others do, because they love, and honour and worship the creature for his sake, and for those excellencies that he hath wrought in them; but this will no more excuse their idolatry, than it will excuse him that commits adultery with his friend's wife, that he did it for his friend's sake, and from the love he had to his friend and for his relations

**6 And shewing mercy unto thousands of them that love me, and keep my commandments**

Unto thousands, to wit, of their generations, i. e. for ever, whereas his punishment extended only to three or four of them so far as God's mercy exalted above his justice. Compare Psal ciii 17.

Them that love me, and keep my commandments this conjunction is very observable, both against those that falsely and foolishly pretend or insinuate that the inward affection of love to God is not absolutely and always necessary to salvation, and also against them who pretending inward love to God, live in the customary breach of God's known commands

**7 Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain**

Or, not carry, or not take, or lift up to wit, in or into thy mouth, as the phrase is more fully expressed, Job iv 2, Psal xvi 4, 1 16 So men are said to take up a proverb, or a lamentation, Isa xiv 4, Ezek xxi 17 The name of the Lord; not only the proper name of the Lord, but any of his attributes, ordinances, and works by which God hath made himself known In vain, or unto vanity, or vainly. Lither 1 Falsely, or in a false oath, thou shalt not swear falsely by the name of the Lord, or not lift up the name of God into thy mouth in an oath to the confirmation of the Or, 2 In vain, as we render it, and as the word where is frequently used as Job vii 3, xv 31, Psal lx 11, lxxviii 47, Isa i 13 You shall not use the name of God either in oaths or in common discourse, lightly, rashly, irreverently, or unbecomingly, or without weighty or sufficient cause Which being a duty enjoined not only in many places of sacred Scripture, but also in the apocryphal Ecclesiasticus, xxiii 15-17, and even by heathen authors as Plato in his Book of Laws and it being evident by the light of nature to man's reason, it were strange if it were not here understood, especially considering that it is most reasonable to take these short laws in the most comprehensive sense, such as this, not the former, is, for the prohibition of using it vainly and rashly doth certainly include that of swearing by it falsely, but this latter doth not include the former Besides the former exposition structures the words to swearing, whereas the words are more general, and speak of any taking God's name into their mouths, either by oaths or any other way And it becomes not us to set limits to God's words where God hath set none It is also here to be observed, as well as in the other commands, that when this sin is forbidden the contrary duty is commanded, to wit, to use the name of God, both in swearing and otherwise, holily cautiously, and reverently. Guiltless, or, innocent, i. e. free from guilt, and the punishment of it the meaning is, the Lord will look upon him as a guilty person, and will severely punish him And so this or the like phrase is used 1 Kings ii 9 And it is a common figure, called *qtiross*, where more is understood than is expressed, as 1 Sam xii 21, Psal xxi 3, Prov x 2 And this reason is here added because sinners of this sort are usually held innocent by men, either because they cannot discover their fault when they forswear themselves, or because they take no care to punish the abusers of God's name by vain and customary oaths, curses, or blasphemies q d Though men spare them, I will assuredly punish them

**8 Remember the sabbath day, to keep it holy**

This word remember is here very emphatical, and, 1 It reminds us of a former delivery of the substance of this command, to wit, Gen ii 3 2 It insinuates the great necessity of consideration and preparation for the sabbath before it comes, 3 It shows the singular importance of

this command, which is therefore placed in the heart and centre of the rest to show that the religious observation of this is the best way to secure our obedience to all the rest, and that the neglect of this will bring in the violation of all the other, as common experience shows To keep it holy, i. e. to use it holily, by a careful abstinence from servile works or worldly business, and by a diligent employing of the day in holy thoughts, words, and exercises, in the worship of God in public and private and the celebration of his works, and the furthering of our own and others' sanctification and salvation See Isa lvi 13

**9 Six days shalt thou labour, and do all thy work**

This may be either, 1 A command to employ those days in our worldly occasions, yet so as God and religion be not neglected on those days, as many scriptures teach us Or, 2 A permission to do so, which I prefer, 1 Because so it is a proper argument to enforce the observation of the sabbath q d Grudge not me one day, when I allow you six for it 2 Because the command of diligence in our callings would seem improperly placed here, as being of a quite different nature, and belonging to the second table, and being provided for in a distinct command, as we shall see

**10 But the seventh day is the sabbath of the Lord thy God in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates**

The sabbath of the Lord or to the Lord, i. e. consecrated to his use honour and service Hence God calls them my sabbaths Lev xxi 2, Isa lvi 4, because they are commanded by his example, and enjoined by his command Any work, i. e. any servile, laborious, common, or worldly work, tending to thy own profit or pleasure See Exod xxiv 21, Lev xxiii 7, Numb xxviii 18, Isa lvi 13 Nor thy son, nor thy daughter, thy man servant nor thy maid servant this clause is added, not as if children or servants were not immediately obliged by this command, or were excused by God for the breach of this but that their master's commands, which were to obey men rather than God, contrary to St Paul's command and practice, Acts v 29 and which were to limit the foregoing word thou, and the law of the sabbath only to those that have children and servants which is an idle, senseless and absurd, as well as profane opinion but to restrain and limit and cautious, or ungodly persons, that they should neither command nor suffer their children or servants to profane the sabbath, so far as they can hinder it which how far it concerns thousands of governors of families at this day, they shall do well seriously and in time to consider Nor thy cattle, partly, to teach us to exercise mercy towards the brute creatures, compare Deut v 14, partly, because the use of cattle must have drawn along with it the attendance and employment of men, and partly, that by observing the rest of the cattle they might be more minded and quickened to the observation of this sacred rest Nor thy stranger i. e. the Gentile that sojourneth with thee, lest their example should provoke the Israelites to imitate them, and lest the Gentiles should have opportunity of gaining at first time when and by that thing whereby, the Israelites were losers, even by the religious observation of the sabbath That dwells within thy cities, which have walls and gates, or within thy villages or territories So the word gates is oft taken, as Gen xxii 17, xxiv 60, 2 Sam x 8, compared with 1 Chron xix 9

**11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day wherefore the Lord blessed the sabbath day, and hallowed it**

In six days and neither in more nor less time, as he could have done Rested, i. e. ceased from his creating works, otherwise he worketh still (John v 17) by his providence and grace, and neither is idle nor weary, Isa xl 28, but this rest is ascribed to him for our admonition and imitation The Lord blessed the sabbath day, i. e. made it a day of blessing, as well of receiving blessings and

praises from men, as of conferring his blessings and favours upon those that religiously observe it. The day is said to be blessed when men are blessed by it, and in it by a common metonymy, as in *man's field*, Gen xxvii 27, and *harvest and store* Dent xxviii 5 and *the work of his hands*, Job i 10, we said to be *blessed* when a man is blessed in them. It is remarkable, the blessing and sanctification are not appropriated to the seventh day, but to the sabbath day, whether it should be the seventh day, as to the Jews it then was, or the first day, as to us Christians now it is, which change seems hereby to be insinuated. *Hallowed it*, separated it from the rest of the days, and from all common employments and consecrated it to his own holy service, and man's holy use.

12 ¶ Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.

The word *honour* doth not only note the reverence, love, and obedience we owe them, but also support and maintenance as appears from Matt xiv 4-6, and from the like signification of that word 1 Tim v 3, 17, which is so natural and necessary a duty, that the Jews say *a man is bound even to beat, or to work with his hands, that he may relieve his parents*.

The father is put first here, and the mother Lev xix 3, to show that we owe this duty promiscuously and indifferently to both of them. Compare 1 Cor xxi 15, 17, Dent xxi 18, xxvii 16, Prov xxi 20, xxx 17. And because these law are brief and yet comprehensive under these are contained all our superiors and governors. *That thy days may be long*, Heb that they live thy parents, *may prolong thy days*, on the days of thy life, to wit, instrumentally, by their prayer, made to God for thee and by their blessing in any name conferred upon thee, though the active verb is commonly taken impersonally, as Job vii 3, Prov ix 11, Luke xii 10, and so it may be next, *they prolong*, or *be prolonged*.

13 ¶ Thou shalt not kill

To wit, my men or women without authority and without just cause which exception must necessarily be understood, because many other scriptures command the magistrate to kill great offenders. And this prohibition being delivered by God, who maketh, and searcheth, and commands men's hearts, must be extended not only to the external act of killing but to all motions of the heart or tongue which tend that way, as anger, hatred, envy, malice, strife, blows and the challenges of duellists, which is clearly manifest by comparing this with other scriptures, as Matt v 21-1 John iii 15 &c. And here as in the rest, is commanded the contrary duty of preserving the lives of our neighbours as much as lies in our power.

14 ¶ Thou shalt not commit adultery. Here is mentioned one kind of uncleanness, as being eminently sinful and unjust and pernicious to human society. But under this are comprehended and forbidden all other kinds of filthiness, as bestiality, sodomy, whoredom, fornication &c. and all means, occasion, and appearances of them, as it appears, 1 From other scriptures that forbid those things, which either belong to this command, or to none of the ten which is very improbable. 2 From the large extent of the other commands, noted before. 3 From our Saviour's explication, Matt v 27. And contrariwise all chastity and sobriety in thoughts, affections, words, habits, and gestures, is here prescribed. See 1 Thess iv 3, 1 Heb xiii 1.

15 ¶ Thou shalt not steal

1. *By* either by deceit or violence, or without his knowledge and consent take away another man's goods, Eph iv 28; but, on the contrary, shall preserve and increase them, as need requires, and occasion is offered.

16 ¶ Thou shalt not bear false witness against thy neighbour

Heb *not witness*, i.e. when thou art asked in judgment, Lev x 1, xvi 16, or *not speak a false testimony*, or as a false witness, which doth not only forbid perjury in judgment but also all unjust censure, slander, backbiting,

morning, false accusation, and the like, and also requires a just and candid judgment of him, and of his words and actions, speaking well of him, as far as truth and justice will permit, and defending his good name against the calumnies and detractions of others. *Against thy neighbour*, no, nor for thy neighbours; but he saith *against*, both because such perjuries, slanders, &c. are most commonly designed against them, and because there is a great aggravation of the sin, when a man not only speaks evil and falsehood, but doth this from malice and illwill. But under this kind are contained other sins of a like, though less sinful, nature, as in the other commands.

A man's neighbour here is not only the Israelite, as some would have it, but any man, as plainly appears, 1 Because that word is frequently used in that sense, not only in the New, as all agree, but also in the Old Testament, as Gen xi 3, Lev xx 10, Esth i 19; Prov xviii 17. 2 Because it is so explained, Luke x 39, 36, Rom xiii 9, compared with Matt xxii 39. 3 From the reason of the thing, which is common to all, unless a man will be so hardy, to say that he may bear false witness against a stranger, though not against an Israelite; and, in like manner, that when God forbids a man to *commit adultery with his neighbour's wife*, Lev xx 10, he may do it with a stranger's wife, and that though a man be commanded to *speak the truth to his neighbour*, Zech viii 16, he may tell lies to a stranger. 4 Because the great law of love and charity, which is the life and soul of this and all the commands, and binds us to all, binds us, and bound the Israelites, to strangers, as appears from Exod xxiii 4, Lev xix 33, 31.

17 ¶ Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid, nor his ox, nor his ass, nor any thing that is thy neighbour's.

The coveting here forbidden is either, 1 The inward and deliberate purpose and desire of a deceitful or violent taking away of another man's goods, but this is forbidden in the eighth commandment. And it is hard to conceive that St Paul should think that this command did not forbid such a practice Rom vii 7 which even the better sort of heathens esteemed a sin, whose words are that *they who are withheld from incest, or whoredom, or theft, only from a principle of fear are guilty of those crimes*, especially seeing the Old Testament Scriptures, which doubtless he diligently studied, do so plainly condemn evil purposes of the heart as Lev xix 17, Deut ix 4 5, xi 7, 9, &c. Or, 2 The greedy desire of that which is another man's, though it be without injury to him. Thus Ahab sinned in desiring Naboth's vineyard, though he offered him money for it, 1 Kings xxi 2. Or rather, 3 Those inward motions of the heart, which from the fountain of original corruption do spring up in the heart, and tickle it with some secret delight, though they do not obtain the deliberate consent of the will. For seeing this law of God is *spiritual and holy*, Rom vii 12, 14, and reacheth the thoughts, intents, and all the actual motions of the heart, as is apparent from the nature of God, and of his law, and seeing such motions are both the fruits of a sinful nature, and the common causes of sinful actions, and are not agreeable either to man's first and uncorrupted nature, or to God's law, they must needs be a swerving from it, and therefore sin. And this is the reason why this command is added as distinct from all the rest.

18 ¶ And all the people saw the thunderings, and the lightning, and the noise of the trumpet, and the mountain smoking, and when the people saw these things, they removed, and stood afar off.

*Saw the thunderings*, i.e. heard them. One sense is oft put for another, as *seeing*, Gen xlii 1, for *hearing*, Acts vi 12. *They removed* from the bottom of the mountain, where it seems they stood.

19 And they said unto Moses, Speak thou with us, and we will hear, but let not God speak with us, lest we die.

This they speak from a sense of their own guilt, and of the greatness and holiness of the Divine Majesty, to whom they durst not approach but by a mediator See Deut v 27, xxi 16, Gal in 19

20 And Moses said unto the people, Fear not for God is come to prove you, and that his fear may be before your faces, that ye sin not

To prove you, or try, or search you, whether you are innocent, and such as delight in my presence, or conscious of your guilt, and therefore afraid of my appearance, whether you have such a righteousness as can abide the trial of a severe Judge, or whether you are such as have cause to fear my wrath and to flee to my grace and mercy which of you are sincere and upright and which are hypocrites and ungodly persons, or, to try whether this terrible appearance will produce in you that reverence, fear and obedience which I call for, or to give you a law, by which you will be proved whether you do indeed love and fear me, as you pretend you do, or whether you do not

God's fear is properly in men's hearts, but here the sense seems to be this, That this fear, i. e. his dreadful manifestation of his majesty and justice, (the act being here put for the object,) may be now and ever before your eyes, and in your memories, as an effectual preservative from sin

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was

22 ¶ And the Lord said unto Moses, Thus thou shalt say unto the children of Israel Ye have seen that I have talked with you from heaven

Ye have seen, i. e. heard, is ver 18 He may use the word seen here, to intimate that this was all they could see of God to wit, his voice and speech, and that they saw no image of him, as is expressed in a parallel place, and therefore should make no resemblances of him, as it here follows From heaven i. e. from the lower heaven to wit, the air, or the clouds, which were over the top of mount Sinai, Deut iv 36, Neh ix 13, and so the word heaven is off understood, as Gen i 20, Job xxxv 11, Psal lxxix 2 And so this place may be reconciled with Heb xii 25, where this is said to be spoken upon earth

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold

With me i. e. to worship together with me, I will allow no companions, or to me, as it follows, unto you, and ver 24, unto me, and the participle *eth* is sometimes used for *of* or *hence*, as 1 Sam xxii 14, 2 Kings xxii 11, or for *me* either to represent my person by comparing this with the parallel place Deut iv 15 16, or to worship me by, as it is apparent that the Israelites afterwards did intend to worship Jehovah in the golden calf, and therefore Aaron calls the feast of the calf a feast to Jehovah, Exod xxxv 5, and that with the approbation of the people, whom he then complied with and durst not resist Gods, i. e. idols or images, to whom you may give the name and worship of gods, of silver, and consequently not of any other materials, as wood or stone it is a sure do he

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen in all places where I record my name I will come unto thee, and I will bless thee

An altar thou shalt make for thy present use, or whilst thou art in the wilderness thus he commanded, partly, that they might easily and readily erect an altar upon all occasions, which it might be hard for them to do there of better materials, partly, to mind them how much more God regarded the inward holiness than the outward pomp of their devotions, partly, because God would make

a conspicuous difference between them and idolaters who used much cost and curiosity about their altars, partly that the altars might, after they left them fall down and moulder away, and not remain as lasting monuments which might be afterward abused to idolatry by any persons that came thither, partly, because they were uncertain of their stay any where, except at Sinai, and therefore must raise such altars as they could suddenly do But this command only concerned their wilderness state, for there were better and more durable altars in the tabernacle and temple In all places, therefore there is no need of building any stately altar in a certain place, as if my presence were fixed there, and not to be enjoyed elsewhere Where I record my name, or, cause my name to be remembered by you, i. e. not in every place which you shall visit, but in all such places as I shall appoint for the remembrance or celebration of my name, or for the service of my majesty, whether it be in the wilderness and in divers parts thereof, or in the tabernacle and temple

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone for if thou lift up thy tool upon it, thou hast polluted it

An altar of stone in those rocky parts might be as easy for them to make as one of earth If a stone would require both time, and cost, and art The reasons of this precept are in part the same with the former, ver 24 If thou lift up thy tool upon it, thou hast polluted it, by thy disobedience to my express command now given and however they think to gratify me by this curiosity I shall not look upon it as a sacred thing, by which the sacrifices offered on it shall be sanctified, but as a profane thing which will defile them So little doth God value or approve the inventions of men in his worship, how commendable soever they be

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon

He seems to mean the steps of ladders, or others of the same nature, which could suddenly be made and were proper for their present condition, where there was danger of the following unconversion For afterwards God appointed an altar ten cubits high, 2 Chron iv 1, though some conceive they went not up to that by steps, but by an insensible ascent upon the ground raised by degrees for that purpose But if the priests did go up to it by steps God provided against the indecency here mentioned, by prescribing linen breeches to them in that service That thy nakedness be not discovered thereon, for these linen breeches were not yet appointed, and the manner then and there was for men to wear long coats or gowns like women God would remove all appearance or occasion of immodesty especially in sacred persons and things, and the rather, to show his detestation of that impudency and filthiness which was very usual in some of the solemnities and worship of the heathen

## CHAP XXI

Law concerning bond men or slaves, 1- 5 Servants boied through the ear, 6 Ordinances for bond women, 7 11 Of murderers, 12 Of them that cause their parents, 17 Of strikers, 18, 19 Of them that hurt a woman with child, 22- 25 Of a master of a family that strikes out an eye or tooth of his man or maid servant 26 27 Of a pushing or, 28 Of them that hurt their neighbours or by digging a pit, 33 Of one or killing another, 34, 36

NOW these are the judgments which thou shalt set before them

Or, the judicial laws, by which thou and the judges before mentioned shall govern thyself and the people in civil and criminal causes

2 If thou buy an Hebrew servant, six years he shall serve and in the seventh he shall go out free for nothing

If thou buy an Hebrew servant of which practice see



ler xxxiv 14 This was allowed in two cases 1 When a man for his crimes was condemned by the judges to be sold of which see 1 xod xxi 3 & 2 Kings iv 1 Matt xxv 25 2 When a man pressed by great poverty sold himself or his children of which see Lev xxi 39, 40 The seventh year is to be numbered, either 1 From the last sabbatical year or year of release, which came every seventh year and the sense of the place is, not that he shall always serve six full years, but that he shall never serve longer and that his service shall last only till that year comes Or rather 2 From the beginning of his service, for 1 It were a very improper speech to say, he shall serve six years of one who possibly entered into his service but a month before the year of release 2 In the law of the sabbatical year there is no mention of the release of servants as there is of other things, Lev xxv, Deut xv and in the year of jubilee when servants are to be released it is expressed so, as Lev xxv 54, 55

4 If he came in by himself, he shall go out by himself if he were married, then his wife shall go out with him

By himself i.e. with his own person only, not with a wife, is the opposite branch sheweth

4 If his master have given him a wife, and she have born him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself

That being a true rule, and approved both by Scripture and by he then authors that the birth follows the belly Gen xxi 10, Gal ii 21 25, and he that owns the tree hath right to all its fruit

Quest How was this repARATION of man and wife agreeable with the first institution of marriage by which that bond is made indissoluble? Ans 1 That bond was not necessarily dissolved by this law both because the separation was at the man's choice, who might have stand there if he so pleased, and because the distinction of their habitations might consist with the right and use of matrimony which the master also would probably permit for his own advantage Ans 2 God might here as well as in the case of divorce, dispense with his own laws and institutions especially in this case, where he might design this for a punishment to the man for marrying a stranger which was not pleasing to God as appears from Deut xxi 11 Ezra v 2 Neh iii 23 And that this woman was a stranger, and not a Hebrewess is manifest, because then she also must have gone out free, ver 7-9, Deut xv 12

5 And if the servant shall plainly say, I love my master my wife, and my children I will not go out free

6 Then his master shall bring him unto the judges he shall also bring him to the door, or unto the door post and his master shall bore his ear through with an aul, and he shall serve him for ever

Shall bring him unto the judges partly, that it may appear he chooseth this freely and is not overawed nor overreached by his master, and partly that the agreement being so publicly and solemnly confirmed might be irrevocable He shall also bring him to the door, to wit, of his master's house as it is expressed, Deut xv 17, a token that he was fixed there and was to go thence in out of these doors His master shall bore his ear through with an aul, as a note of a servant as it continued to be longer after this in Syria and Arabia Insens and Petronius Arbitr affirm and it did fully set forth his settled and perpetual obligation to abide in that house and there to hear and obey his master's commands See Psal xii 5 For ever, i.e. not only for six years more but without any limitation of time, as long as he lives not the jubilee, which is an exception made by God to his law Lev xxi 40, Deut xv 17 The Hebrew word *olem*, here used, oft signifies not eternally but only a long time See 1 xod xii 14

7 ¶ And if a man sell his daughter to be a maid servant, she shall not go out as the menservants do

A man, i.e. a Hebrew, as appears by the opposition of one of a strange nation, ver 8.

For a man to sell his daughter to be a maid servant was allowed in case of extreme necessity, because of the hardness of their hearts She shall not go out as the menservants do, but upon better terms, as being one of the weaker and more helpless sex Quest How doth this agree with Deut xv 17, Also unto thy maid-servant thou shalt do likewise? Ans 1 Distinguish persons She, Deut xv, was sold by herself, and that to mere servitude, thus here was sold by her father, not only for service, but in order to her marriage as the following verses sufficiently imply 2 Distinguish things The likeness between men servants and maid servants was only in the rites used, in case she consented to perpetual servitude The difference here is in case they both were made free, in which case she had some privileges, which here follow

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed to sell her unto a strange nation he shall have no power, seeing he hath dealt decentfully with her

Who hath betrothed her to himself, for a concubine or secondary wife Not that masters did always take maid-servants upon these terms, as some conceive, but that some did so, and of them this place speaks Though here is a differing reading and is the margin hath to the pronoun, signifying to him, so the text hath to the adverb, signifying not and so the text may be translated thus, so that he doth not betroth her, to wit, to himself, or to his son, as he gave her hopes he intended Either reading or sense is proper and probable Then shall he let her be redeemed, either by herself or friends or any other person that will redeem her Quest How could he part with her and sell her, when she was betrothed to him? Ans 1 This might be one of those many indulgences given to them for the hardness of their hearts, and there is no doubt God could dispense with his own positive laws 2 The latter reading avoids this difficulty To sell her unto a strange nation he shall have no power this was in general prohibited for all Hebrew servants, but it is particularly mentioned here, because there was special reason for it, both because there was more danger of her corruption in chastity and religion in regard of her sex and because the master in that case was under a greater temptation of selling her to a foreigner, because no Israelite would buy her or give so much money for her as a heathen would, who would and might keep her for a perpetual servant, which the Israelites might not do He hath dealt decentfully with her viz in breaking his promise of marriage made to her, or blasting the hopes he encouraged her to have of it The Hebrew words are exactly rendered thus, in dealing decentfully or falsely with her or against her, and this may be added as an aggravation of that sin of selling her to a strange nation, wherein there was a double false dealing, the one towards God, who by his law forbid this, the other towards her, whom he hired upon other terms, and not with a power to dispose of her contrary to the law and manner of the Israelites

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters

1 Give her a convenient portion, as he doth to his own daughters chap xxii 16

10 If he take him another wife, her food, her raiment, and her duty of marriage, shall he not diminish

Her duty of marriage is called *due benevolence*, 1 Cor vii 3 Or her dwelling, as the word is oft used So here are the three great conveniences of life, food, and raiment, and habitation all which he is to provide for her Or, her cohabitation, or, her time, the convenient and appointed times for conjugal converse with her, for some times were disallowed for it, Lev xv, and when there were plurality of wives, they had their vicissitudes, Gen xxx 15, 16 Shall he not diminish, or rather, not withdraw or deny it, as the word signifies, and as the LXX, Chaldaee, Samaritan Vulgate, and others render it.

11 And if he do not these three unto her, then shall she go out free without money

And with gifts also by virtue of the law, Deut xv 11 The sum is this, The master was either, 1 Willing to part with her, and then he was to let her be redeemed by herself, or any of her friends, but not by a heathen ver 8 Or, 2 Willing to keep her, and then, as he had betrothed her, he was to perform all the duties of a husband to her, although he had another wife besides her, ver 10 3 If he would keep her, and yet deny those duties to her, then as his fault was aggravated, so was his punishment, for now he cannot sell her, but must let her go freely, as in this verse

12 ¶ He that smiteth a man, so that he die, shall be surely put to death

He that smiteth a man knowingly and wilfully, as appears by the next verse neither the friends of the party slain, nor the magistrate, shall give him a pardon, or accept a ransom for him, Numb xxxv 31

13 And if a man lie not in wait, but God deliver him into his hand, then I will appoint thee a place whither he shall flee

If it appear that the manslayer did not intend nor desire it, but only it fell out by his heedlessness or by some casualty, or by some unexpected providence, or God and not man, God without the man's contrivance or design for otherwise, in a general sense and way, God delivered Christ into the hands of Judas and the Jews who did not visibly and maliciously kill him A place whither he shall flee, i e a city or place of refuge, Numb xxxv 11, Deut xix 5

14 But if a man come presumptuously upon his neighbour, to slay him with guile, thou shalt take him from mine altar, that he may die

If a man come presumptuously, i e do this proudly, boldly purposely, and maliciously, for so the word signifies from mine altar, which not only in the wilderness but afterward, seems to have been esteemed a place of refuge, 1 Kings i 50, as it also was among the heathens but God so far abhors murder, that he will rather venture the pollution of his own altar than the escape of the murderer See 2 Kings xi 17

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death

He that smiteth either, 1 So as is before mentioned ver 12 so as they die And to smite sometimes signifies to kill, as Gen iv 17, 2 Kings xiv 5, compared with 2 Chron xxx 3 And this may be here added by way of distinction q d that killing of another man which is punished with death, must be done presumptuously, but the killing of parents, though not done presumptuously, is a capital crime Or, 2 The more smiting of them, to wit, wilfully and dangerously Nor will any think this law too severe, that considers that this is an act full of horrid impiety against God, who hath so expressly and emphatically commanded children to honour their parents of higher and most unnatural ingratitude, and utterly destructive to human society

16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death

In the manslayer's hand, q d though he keep him in his own hands for his own use, to still it is a theft, and he is made that man's slave, and it is in his power to sell him to another when he pleaseth and therefore deserves death

17 ¶ And he that curseth his father, or his mother, shall surely be put to death

Or, revileth, to wit, wilfully, maliciously, obstinately against all admonition, by comparing Deut xxi 18

18 ¶ And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed

With a stone, or any other instrument fit for such a malicious purpose A usual synecdoche

19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit only he shall pay for the loss of his time, and shall cause him to be thoroughly healed

The loss of his time, i e of the profit which he could or commonly did make of his time in the way of his calling Cause him to be thoroughly healed, i e pay the charges of the cure

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand, he shall be surely punished

His servant namely, a stranger, for an Israelite was to be better used See Lev xxv 39, 40 &c With a rod, a fit and usual instrument for correction, whereby it is implied that if he killed him with a sword, or any such weapon he was to die for it Under his hand i e whilst the master is correcting him He shall be surely punished, not with death, for then it would have been said so, as it is before and after but as the magistrate or judge shall think fit, according to the diversity of circumstances, and therefore no particular punishment is set down

21 Notwithstanding if he continue a day or two, he shall not be punished for he is his money

i e His possession bought with his money, and therefore 1 Had a power to chastise him according to his demerit, which might be very great 2 Is sufficiently punished with his own loss 3 May be presumed not to have done this purposely and maliciously

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow he shall be surely punished, according as the woman's husband will lay upon him and he shall pay as the judges determine

A woman with child, to wit the wife of the other person, who interposed herself to succour her husband No mischief follow, neither to the woman nor child, for it is generally so as to reach both, in case the abortive had life in it

The husband shall impose the fine, and if it be unreasonable, the judges shall have a power to moderate it

23 And if any mischief follow, then thou shalt give life for life,

Any mischief, either to the mother or to the child, whether it be death, or any maim or mischief

Who shall give life for life? Anno Not the private person which would have introduced infinite mischiefs and confusions, but the magistrate, for these laws are given to Moses, and the execution of these things was committed to Moses, and others under him

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

This is called the law of retaliation, and from hence the heathen legislators took it and put it into their laws But though this might sometimes be practised in the letter yet it was not necessarily to be understood and executed so, as may appear, 1 By the impossibility of the just execution of it in many cases, as when a man that had but one eye or hand was to lose the other, which to him was a far greater mischief than what he did to his neighbour, whom he deprived but of one of his eyes or hands And this is a sure and righteous rule, Punishments may be less, but never should be greater than the fault And how could a wound be made neither bigger nor less than that which he inflicted 2 By comparing this with other laws, wherein a compensation is allowed in like cases, as ver 18 30 And when it is enjoined that no satisfaction shall be taken for the life of a wilful murderer, Numb xxxv 31 it seems therein implied that satisfaction may be taken for lesser injuries And indeed the payment of such a price as the loss of an eye, or hand, or foot required, though it might not so much satisfy the revenge of the party so injured, yet

it was really more to his benefit. This law therefore was only minatory, but so as it was literally to be inflicted, except the injuring party would give such satisfaction as the injured person accepted, or the judges determined.

**25** Burning for burning, wound for wound, stripe for stripe.

**26** ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish, he shall let him go free for his eye's sake.

**27** And if he smite out his manservant's tooth, or his maidservant's tooth, he shall let him go free for his tooth's sake.

Some confine this to the Israelitish servants but the text doth not so limit it: and the reason of the law seems to reach to Gentile servants, this being a just punishment to unmerciful masters (who ought to be merciful to their beasts, much more to such servants,) and a fit recompence to a servant for such a loss. And this law reacheth the loss of any other member, the two being instanced in the one as the chief and the other is the meanest, to intimate that other parts of a like or middle nature are included.

**28** ¶ If an ox gore a man or a woman, that they die, then the ox shall be surely stoned, and his flesh shall not be eaten, but the owner of the ox shall be quit.

Under which you are to understand any other creatures of like nature which hurt a man in such a dangerous manner whether with their horns or teeth or feet, but he mentions only the ox or bull, and his going with his horn because this is most frequently done. *Or shall be stoned*, partly to prevent future mischiefs from that creature, partly to punish its master for his negligence in not keeping it in, and principally for man's admonition for whom seeing the beasts were made it is not strange nor unjust if it be destroyed for man's good. God would hereby show that he would not and men should not spin a wilful mind. *His flesh shall not be eaten*, both because it was forbidden food its blood being not let out, and for the punishment of the owner, who was hereby hindered from the sale of it to begot in all the greater detestation of murders, when they observe the poor beast upon this account accursed, and therefore not to be touched or tasted.

**29** But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, and his owner also shall be put to death.

*It hath been testified* which the Jews say was to be done three or four times the magistrate. *A man or a woman* to wit, an Israelite or a stranger who is free, by comparing this with ver. 32.

**30** If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

*If there be laid on him* either by the avenger of blood the next akin to the party slain who is willing to exchange the punishment, or by the judge who may discern some circumstances which may much lessen the crime, as if an ox had broken his cords when with he was tied, or broke forth through the cords of his weakness or his servant to whom he was committed.

**31** Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

*A son or a daughter* to wit, a summat, their tender age in respect of the *sum of a man* ver. 29. And this is added lest the fore, in case should be restrained to their parents whose lives were in perilous and therefore not to be neglected.

**32** If the ox shall push a manservant or a maidservant, he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

*The half the freeman's price* See on Matt. xxvi. 15.

**33** ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein,

If a man shall either *open* an old pit which hath been covered with earth, or *dig* a new pit, to wit, in a public way, as the reason of the law shows; for if it were done in a man's own house or ground, there was no danger of such an accident, except the beast transgressed his bounds, and then the man was not culpable.

**34** The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

*The owner of the pit*, i. e. he by whose hand or command it was made, shall *give money* equal to the worth of the dead beast, in the opinion of the judge.

**35** ¶ And if one man's ox hurt another's, that he die, then they shall sell the live ox, and divide the money of it, and the dead or also they shall divide.

*They shall divide the money*, not equally, for so the owner of the mischievous ox might be gainer by the mischance his ox being much worse than that which was killed, but in such proportions as the judges shall think fit, considering the worth of the cattle, and the circumstances of the action.

**36** Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in, he shall surely pay ox for ox, and the dead shall be his own.

*Or for ox*, an ox of equal value with that slain ox, or the price and worth of it.

## CHAP. XXII

*Of theft, 1—11. Of eating another man's vineyard, 5. Of hurt coming by fire, 6. Of hurt coming to goods committed to one's trust, 7—11. Of hurt befalling things borrowed, 11—15. Of committing adultery, 16, 17. Of witchcraft, 18. Of uncleanness with beasts, 19. Of idolatry, 20. That none shall hurt strangers or widows, 21—23. Of usury, 25. Of pawning clothes, 26, 27. Of honouring magistrates, 28. Of the first fruits, 29. Of eating flesh torn by beasts, 31.*

If a man shall steal an ox, or a sheep, and kill it, or sell it, he shall restore five oxen for an ox, and four sheep for a sheep.

*An ox, or a sheep, or, an ass*, which is added ver. 1 and consequently any other living creature, to be valued according to its worth and use to man, proportionably to the mischief here laid down. Only these are instanced in for their usefulness in the service both of God and men. *Or sell it*, which was an aggravation of the crime, and a token of greater boldness, resoluteness, and expertness in the trade of thieving, than was in him who kept it at home, ver. 1. *Four sheep for a sheep*. *Quest 1* Why so much, seeing the value of other things was tied to restore but double? *Ans 1* For terror, because these beasts being kept in the fields might more easily be stolen. *2* Because the loss of these was greater than of other things, for they did not only lose what the cattle might be sold for, but all the service increase, and other benefits which a man might receive from them. *Quest 2* Why more for oxen than for sheep? *Ans 1* Because it argued greater boldness and customariness in the thief to steal that which might more easily be discovered. *2* Because besides the intrinsic worth of the ox the labour of the ox was very considerable to his owner. Prov. xiv. 4 and therefore the loss greater.

**2** ¶ If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

*Breaking up* to wit, an house which the Chaldees here adds and by night, as appears from the next verse. *For him* i. e. for the thief though he be killed by a man in his own defence. Because in that case the thief might be pro-

sumed to have a worse design, and the owner of the house could neither expect or have the help of others to secure him from the intended violence, nor guide his blows with that discretion and moderation which in the day time he might use

3 If the sun be risen upon him, *there shall be blood shed for him, for he should make full restitution; if he have nothing, then he shall be sold for his theft*

1 ch. 21

*There shall be blood shed for him*, he that kills him shall be put to death, because he punished him more than his crime deserved, and might have been otherwise either secured or righted, and in that case, it is probable, the thief designed not murder, but theft only. But if it were evident that the housebreaker designed murder, he might doubtless kill him in his own defence. *He shall be sold*, either so long till his service was worth the thing stolen, or rather for the ordinary time of six years, because this was not a simple thief, but a housebreaker, which was much worse. *Quest* How can he be sold, who is supposed to be killed? *Ans* 1 The Hebrew word may be better rendered *should be sold*, as the foregoing word of the same future time is rendered, *should make restitution*, to wit, if he were not killed, and therefore the killer of him being sufficiently secured against this injury, was more culpable in killing him without necessity

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep, he shall restore double

1 ch. 21  
1 ver 7  
1 ver 6

*Alive*, not killed, nor sold, as ver 1

*Double*, not more. 1 Because in that case it was presumed, either that he intended to restore it, or at least that he was but raw and unexperienced in the trade of stealing, and so should be more gently punished. 2 Because the right owner recovered his goods with less charge and trouble. Or, 3 Because it was but a single crime, whereas the other ver 1, was an aggravated and complicated crime, where one sin and injury was added to another. *Object* It is said, *he shall restore sevenfold*, Prov vi 31. *Ans* 1 Sevenfold is put for abundantly, as that word is oft used, as Gen iv 24 Psal xii 6, Lxxix 12, and a learned man observes it is never used for that definite number. *Ans* 2 This *sevenfold*, or *seven times*, may relate not to the proportion of his restitution, but to the number of his thefts, or rather of his detections, and the sense is this. Though he be found guilty of theft seven times, all his punishment is, that he shall restore in the law prescribes. Whereas ad idcirco of which he there speaks in the following verses, is crime of that nature, that if a man be once found guilty of it, restitution cannot be made, nor will it serve his turn, but he falls into all the mischiefs there reckoned up

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field, of the best of his own vineyard, shall he make restitution

*A field or vineyard* or orchard, or other things of like nature, which is generally to be observed in laws

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therein*, he that kindled the fire shall surely make restitution

*He that kindled the fire* whether wilfully for such a purpose, or carelessly in such a time or place as was dangerous. *He shall surely make restitution*, which if he were not able to do, it is probable he was to be sold for it, as in like cases was provided

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house, if the thief be found, let him pay double

1 ver 4

*Stuff*, Heb. vessels, garments, utensils, or any kind of household stuff

8 If the thief be not found, then the master

of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods

1 ch. 2  
1 ver 8

That they may examine all circumstances, and use all means to find out the truth, by offering him his oath, or otherwise *unto his neighbour's goods*, either to take and reserve them for his own use, or to dispose of them to another for his own advantage

9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges, and whom the judges shall condemn, he shall pay double unto his neighbour

1 Deut. 25  
1 ch. 19

*All manner of trespass*, to wit, about matters deposited upon trust, and lost, of which alone this place speaks. *Which another challengeth to be his*, or *when*, or concerning which he shall say, *This is it* viz the thing that I have lost, or rather, *This is he* to whom I committed it, and whom I suspect and charge as guilty. *Whom the judges shall condemn*, whether the person with whom the things were deposited, if they judged him guilty of theft or the depositor, if he were convicted of a false accusation

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep, and it die, or be hurt, or driven away, no man seeing it

*To keep*, as his servant not freely, but for wages

11 Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods, and the owner of it shall accept thereof, and he shall not make it good

1 ch. 21

*An oath of the Lord*, so called here, as also 1 Kings 13 because it is taken by his authority and appointment, and for his honour, and in his name alone, God being made both witness and judge, and avenger thereby. *Shall be between them both* i. e. to end the difference between them both, the one shall give his oath, and the other shall accept of it, or be taken by them both, by the one that he did deliver them to him upon agreement and for hire, by the other, that he put not his hand to them

12 And if it be stolen from him, he shall make restitution unto the owner thereof

1 ch. 21

*From him*, Heb. *from with him*, which is an emphatical expression, and notes that this was taken away, either, 1 From those things which were with him, or which were his, i. e. from the midst of his own goods, which supposeth fraud in him. Or, 2 From under his eye, when he either did know of it, or with common care and diligence it might have been known and prevented, and this argues gross neglect in him. And this is one reason why this man is bound to make restitution, when the other, ver 7, is not. Another reason of the difference is, because those things, ver 7, were only or principally dead things, and such things as required no great care, or if they did, (for in that case also were included oxen, asses, &c. ver 9,) yet he with whom they were left received no recompence for them, and therefore was not obliged to any singular care about them, but here the things were such as needed great care and diligence, which also this man was obliged to perform by the hire which he received upon that account, which was Jacob's case, Gen xxxi 39

13 If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn

*Let him bring it*, i. e. some part of the torn creature, which the wild beast haply had left, Amos iii 11, 12. *Quest* What if the whole creature were carried away, as a sheep or lamb is sometimes by the wolf? *Ans* 1 I suppose this is not frequent, and that those ravenous creatures did speedily fall to their meal, and that something was left

not for from the place, which the shepherd might easily procure. 2 The words may be otherwise rendered, *he shall bring a witness*, as the Chaldee and Samaritan render it, or a *testimony* i.e. some evidence whereby the judge might be satisfied, as for instance that some wolf or lion &c. was seen in those parts &c. or some witness of his diligence and faithfulness in all other things, which therefore might well be presumed in this.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die the owner thereof *being* not with it, he shall surely make it good.

*Ought*, i.e. any living thing, which may be hurt or die, as it follow. *He shall surely make it good* this may seem hard but all things considered is reasonable, because in doubtful cases where it is not evident whether the borrower was faulty or not as it is here it ought to be interpreted in favour of the lender, rather than of the borrower, partly, to oblige the borrower to the greater fidelity and care in such things which being not his own men are commonly more careless about partly because the benefit being wholly the borrower's, the loss also in all reason ought to be his and the lender ought not to suffer for his kindness, lest he should be discouraged from such actions for the future.

15 But if the owner thereof be with it, he shall not make it good if it be an hired thing, it came for his hire.

If the owner thereof be with it the law reasonably presumes both that the borrower would not abuse it in the sight of its owner and that the lender might and would take due care about it. *He shall not make it good* except there be some manifest fault in the borrower as if he should kill or wound the beast in the lender's presence, which exception is easily to be understood from divers other laws of God. *It came for his hire*, i.e. the benefit was the lender's and not the borrower's and therefore the former reason ceases and whether the master were present or absent he that receives the gain or hire shall bear the loss except when it came through the borrower's gross and wilful default.

16 ¶ And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

If a man entice a maid by persuasions promise of marriage allurement or rewards. But if she were betrothed it was punished with death. Deut xxii 23, 24.

17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

This shows the necessity of parents' consent in marriage. According to the dowry of virgins i.e. in such proportion as the virgin's quality requires for there was no certain and equal dowry appointed for all women. See 1 Sam xxii 29. *Quest* Why is there no punishment for the woman? *Ans* 1 She had no distinct estate being yet in her father's house. 2 The loss of her virginity was a sufficient punishment especially in Israel where it was a great reproach and prejudice. 3 She was not so culpable as the man, both because she was of the weaker sex and because she was drawn to the sin by the man's persuasion.

18 ¶ Thou shalt not suffer a witch to live.

i.e. Any person that is in league with the devil, and by his help either doth any mischief, or discovers and practices things above the reach of other men or women. Of which see Exod vii 11. Lev xx 27. Deut xxii 10, 1 Sam xxviii 9. The word is of the feminine gender partly because women are more prone to these devilish arts and most frequently guilty of them and partly to intimate that no pity should be showed to such offenders though they were of the weaker sex.

19 ¶ Whosoever lieth with a beast shall surely be put to death.

20 ¶ He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed.

*Sacrificeth* or otherwise worshipping, appears from Deut xii 2-5, and many other places. One act of wor-

ship put for all by a very familiar synecdoche. *Deshroyed*, Heb *anathematized*, i.e. esteemed execrable and as such destroyed without mercy. See Deut xii 15, &c., xxii 20.

21 ¶ Thou shalt neither vex a stranger, nor oppress him for ye were strangers in the land of Egypt.

22 ¶ Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry.

24 And my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherless.

25 ¶ If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

Any of my people i.e. my Israelite for it was permitted to take usury of the Gentiles, Deut xxiii 20. *That is poor* this seems to be added not by way of apposition, as if God's people and the poor were all one because such are commonly poor, but by way of restriction, for God had promised greatly to bless and enrich the generosity of his people if they by their wickedness did not hinder it and that there should be few poor among them yet some such there should be for the trial and exercise of their charity. See Lev xix 10, Deut xv 4, 7, 11. *Usury*, the Hebrew word signifies *biting*, so usury is called, not by way of distinction as if moderate usury were allowed in this case, which is manifestly false because the borrower is here supposed to be poor to whom not the use only but oftentimes even the principal is to be remitted. Luke vi 34, 35, but by way of explanation, because allensury is of a biting or eating nature, which commonly consumes the person that pays it.

26 ¶ If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down.

*Thy neighbour's*, to wit, that is poor, as appears by comparing this with the next verse where he is supposed to have but one garment, and with Deut xxii 13. *By that the sun goeth down*, because he speaks of such raiment or covering wherein he used to sleep, ver 27. But you are not to think that the creditor would every morning take and every night redeliver his pledge, and therefore this is rather a prohibition to take any such thing for a pledge as a man hath great and daily need of, by this argument, that if he did take it, he could not keep it. Compare Deut xxii 6.

27 For that is his covering only, it is his raiment for his skin wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear, for I am gracious.

28 ¶ Thou shalt not revile the gods, nor curse the ruler of thy people.

*Gods*, not gods falsely so called as some would have it, as appears by 1 Kings xviii 27, Jer x 11, but magistrates and governors, whether civil or ecclesiastical, as it is evident both from Acts xxiii 3-5, and from the following words which explain the former, according to the common use of Scripture, and from the title of gods commonly given to such, as Exod vii 1, Psal lxxxi 6, John x 34, 35. *The ruler of thy people* Compare Eccl x 20, Jude 8.

29 ¶ Thou shalt not delay to offer up the first of thy ripe fruits, and of thy liquors the firstborn of thy sons shalt thou give unto me.

*Thou shalt not delay* beyond the times appointed, lest this delay grow to a total neglect. And *delay* may here be

put for neglect, as that word is used, Deut vii 10; xxi 21, Hab. ii 3, which may seem to be favoured by the following clause which commands the giving or offering of the first-born without any mention of the hastening or delaying of it. *Thy ripe fruits* Heb *thy fulness*, and where as this word is sometimes applied to seed or corn, as Numb xviii 27 and sometimes to the vintage as Deut xxii 9, the circumstances must determine as it doth in like cases, how it must be taken, which here seem to restrain it to dry fruits as corn &c because it is opposed to *liquors*, and so all sorts of fruits are comprehended here. Unless you will make this a usual figure called *hendyadis*, as judgment and justice Deut xvi 18 is put for judgment of justice, or just judgment, so here the fulness and liquors, for the fulness of thy liquors, and so this may be one kind mentioned for all the rest, than which nothing more frequent. *Shalt thou give unto me*, not in kind, but by a price of redemption to be paid to me in their stead

30 ¶ Likewise shalt thou do with thine oxen, and with thy sheep seven days it shall be with his dam, on the eighth day thou shalt give it me

*Likewise*, i. e. ye shall offer their first born. On the eighth day, not sooner because it is till then tender and imperfect and therefore not fit to be offered to God, but it was not tied to that day, for it might be offered afterwards, as appears from Lev xxii 27, even till it was a year old

31 ¶ And ye shall be holy men unto me neither shall ye eat any flesh that is torn of beasts in the field, ye shall cast it to the dogs

*Ye shall be holy*, i. e. separated from all filthiness both moral and ceremonial. *Neither shall ye eat any flesh that is torn of beasts*, partly because the blood was not taken out of it, partly because the clean beast was ceremonially defiled by the touch of the unclean, and partly, to begot in them a detestation of cruelty, even in the beasts, and much more in men

## CHAP XXIII

*False witness and report forbidden* 1 *Right must not be wrested*, 2 *He commands man to do good to his enemies*, 3-5 *Herbs are forbidden*, 8 *The years of sowing appointed and gathering*, 10 *Of the seventh year, which is the year of rest*, God's command concerning it, 11 *Of the sabbath day*, 12 *Other gods shall not be mentioned*, 13 *Of the three feasts in a year*, 14 *The manner of keeping the feasts* 15, 16 *The times appointed for the males appearing before the Lord* 17 *No salary to be offered with leavened bread*, 18 *Command concerning the first fruits* 19 *God promitteth an Angel to prepare a way*, 20, *who is commanded to be obeyed* 21, 22 *God promising them the land of the Amorites*, &c 23, *forbiddeth the honouring of strange gods*, 24 *God promises to bless them that serve him*, 25-27 *Hornets shall expel the enemies of the Israelites*, 28-30 *The borders of the land of Israel* 31 *A covenant with the heathen is forbidden*, 32, *or to let them inhabit among them*, 33

THOU shalt not raise a false report put not thine hand with the wicked to be an unrighteous witness

*Thou shalt not raise* Heb *not take up*, to wit into thy mouth, as Exod ix 7 either by the first raising, or further spreading of it, or *not bear or endure*, as that word oft signifies, not hear it patiently, delightfully, readily, approvingly, as persons are very apt to do, but rather shalt discourage and reprove the spreading of it according to Prov xxv 23 Possibly the Holy Ghost might choose a word of such general signification to show that all these things were forbidden. *Put not thine hand* i. e. not conspire or agree with them, which is signified by joining hands, Prov xi 21, not give them a helping hand in it, not encourage them to it by gifts or promises, not assist them by

counsel or interest. Others, *not stand with them*; but swearing is not noted by putting the hand, but by lifting it up

2 ¶ Thou shalt not follow a multitude to do evil, neither shalt thou speak in a cause to decline after many to wrest judgment

*Thou shalt not follow a multitude*, either thou counsel or example. But the Hebrew *rabbim* both here and in the following clause is by some rendered *great men*, men in power and authority, whom we are commanded not to follow. And as the word is thus used Job xxxii 9, Jer xli 1, so this sense may seem most probable. Because in the first clause he speaks of *causes* or *controversies*, as the Hebrew *rib* signifies, and matters of judgment, which were not determined by the multitude, but by great men. Because these are opposed to the poor in the next verse. Because the examples of such men are most prevalent to do evil, either in general or particular, to work mischief, to oppress or crush another. *Neither shalt thou speak* Heb *anusei*, when thou art summoned as a witness in any cause. *To wrest judgment*, or to turn aside right, or to pervert thyself, the verb being taken reciprocally, as *hiphal* is oft put for *kathaphal*, or, which is all one, to do perversely, i. e. unrighteously

3 ¶ Neither shalt thou countenance a poor man in his cause

Heb *honou* i. e. respect, or prefer his cause when the richer man's cause is more just the meaning of this and the former verse is, there shall be no respect of persons, whether rich or poor, but an impartial consideration of the cause. See Lev xix 15, Psal lxxxi 1

4 ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again

So far shalt thou be from revenging his injuries, that thou shalt render good to him for them whereby if thou dost not reconcile him, thou wilt procure peace to thyself, and honour to religion

5 ¶ If thou see the ass of him that hateth thee lying under his burden, and thou wouldst forbear to help him, thou shalt surely help with him

This translation depends upon this supposition, that the Hebrew verb *azab*, which is thrice used in this verse, signifies not only to leave, but also to help, or erect, or lift up, or strengthen or restore, which signification of the verb may be proved 1 From that use of it, Neh iii 8, iv 2, 2 From the parallel place, Deut xxi 4, where instead of this verb *azab* is *halam*, which is properly to erect or lift up. But if the verb did signify only to leave, it may be thus rendered according to the Hebrew words, then, or therefore, or surely (for all these ways the Hebrew participle *van* is used) *thou shalt forbear to leave it*, to wit, the ass groaning under his burden, or the lifting up of the ass and burden, to him alone, but if thou wilt be leaving, I will appoint thee a better object for it, *thou shalt surely leave or lay aside what thou hast against him*, i. e. whatsoever controversy thou hast with him that shall not hinder thee from succouring him or his in any distress. The Hebrew preposition *im* doth oft signify against, as Gen xxvi 20, Psal lxxxv 4, xiv 16, Hos ix 8. And it is a concise or short way of speaking which is very common in the Hebrew language, against him, for what thou hast against him. Or thus, and wouldst forbear to leave, to wit, thy business which thou art going about, for him i. e. for the sake of him who is thy enemy, as the Hebrew preposition *lamed* is oft used, as Levod xiv 25, Numb xvi 13, Josh x 14 &c, thou shalt repress those malicious desires, and thou shalt surely leave it to be, or to turn, or to help with him to lift up the ass. So there is only an ellipsis of the verb, which is most common in the Hebrew tongue

6 ¶ Thou shalt not wrest the judgment of thy poor in his cause

8 8 In 10, 1, 2 Jer 5 28 & 7 6 Amos 5 12 Mal 3 3

1 e Of the poor which is among thee, not of the poor Jews only, as some perdition may conceive, for common right must be done even to the Gentiles. Compare Deut xxvii 19.

7 <sup>h</sup> Keep thee far from a false matter, and the innocent and righteous slay thou not for <sup>k</sup> I will not justify the wicked.

Keep thee far 1 e abstain from all occasions, degrees, or appearances of it. Compare Job xxi 23, Prov iv 14, 15. A false matter 1 e an unrighteous judgment for he is speaking to the judges, is appears both by the foregoing and following verses. Say thou not, condemn not to death, nor to any other unjust penalty, for the same reason. I will not justify the wicked and therefore not condemn the innocent, one contrary being here understood from the other, as is frequent in the book of the Proverbs, and what I do not thou who attest in my name and stead shouldst not do. Or rather thus know, O judge, (for to such he speaks) if thou dost pronounce such a wicked sentence I will not justify thee, or hold thee guiltless, 1 e I will severely punish thee. See Exod xv 7.

8 ¶ And thou shalt take no gift for the gift blindeth the wise, and perverteth the words of the righteous.

Thou shalt take no gift, namely, from such whose causes are depending before thee, because if thou dost not sell justice for it, yet thou wilt both seem to do so and be tempted to do so. Compare Deut xvi 19. 1 Sam viii 3, Prov xvii 8 23, xix 6. The wise or the open eyed and quick sighted who in this case cannot see partly because they will not see and partly because interest and affection do exceedingly corrupt the judgment, and render it very partial. The words of the righteous, 1 e the judgment of the righteous judges, 1 e of them who before were such and are inclined to be so and probably would be so were they not tempted with bribes, or of them who by their place should be righteous. So they are called righteous to admonish them of their duty to be so, and to aggravate their sin when they are unrighteous, and consequently to aggravate the mischief of gifts which make those unrighteous whose office obligeth them to be righteous. Or thus the matters or causes of the righteous which may be understood not of the judges but of the parties pleading whose righteous cause is by this means perverted by the judge, and a wrong sentence given.

9 ¶ Also thou shalt not oppress a stranger for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

The heart of a stranger 1 e the disposition, dejection and distress of his heart which makes him in object of pity not of malice or mischief.

10 And six years thou shalt sow thy land and shalt gather in the fruits thereof.

11 But the seventh year thou shalt let it rest and lie still, that the poor of thy people may eat, and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive yard.

¶ Or olive trees.

Thou shalt let it rest and lie still 1 e from manuring ploughing tilling and sowing and reaping also by comparing Lev xxi 3 b. And his God ordained not only for the reason here mentioned the more comfortable provision of the poor and for the cattle, but for other weighty reasons, as, 1 That the heart and strength of the land might not be eaten out by continual tillage. 2 That he might both try and exercise and secure the obedience of the Israelites. 3 That he might keep them in dependence upon himself and give to them aid and all their neighbours a manifest proof of his singular and merciful providence over his people. 4 That by this kind of quittance they might be admonished that God alone was the Lord and Proprietor of the land and they were only tenants at his

will. 5 That being freed from their great labours about the land they might have the more leisure to meditate upon God's works, and to attend upon the law, which was to be solemnly read at this time, Deut xxi 10, &c. That the poor of thy people may eat. Quest What had the poor to eat? Answer Not only the fruits of the vine, and olives, and other fruit trees but also all that grew of its own accord Lev xxv 5, from those seeds which in the last reaping-time were scattered here and there, which were much more numerous now than in other years, because God gave a special blessing to the sixth year, whereby it did bring forth the fruit of three years, Lev xxv 21, and in years of so great plenty men are generally more negligent in their reaping, and therefore the relics are more. In like manner thou shalt deal 1 e thou shalt not prune nor dress them, nor gather and appropriate to thy own use what they shall produce, but shalt leave them to the poor.

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest, that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

This command is here repeated, lest any should think the weekly rest might cease when the whole year was consecrated to rest. There were three sorts of sabbaths to the Jews. 1 Of days. 2 Of years, to wit, the seventh year. 3 Of weeks of years to wit, the jubilee, and all these are types of the eternal rest in heaven.

13 And in all things that I have said unto you ye shall circumspect, and make no mention of the name of other gods, neither let it be heard out of thy mouth.

Make no mention to wit with honour or delight, or without detestation as fornication is not to be named among saints 1 pl x 3. Or, not mention them in your worship, or in oaths or in common discourse, and without special occasion, lest the frequent mention of them might keep up their memory, or introduce their worship. Hence the names of idols and idolatrous places were oftentimes changed by the Israelites. See Numb xxxiii 38, Josh xxiii 7. Compare Psal xvi 4. Hos ii 17, Zech xiii 2.

14 ¶ Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread. Thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib, for in it thou earnest out from Egypt, and none shall appear before me empty.

This may be either, 1 A precept, as it is generally understood, that none should ever come at those times without some offering or other, for the support of the Levites, and of the worship of God, but the determination of this or what they would give, was left to their choice. Or, 2 A promise to encourage them to come so oft from their remotest habitations to Jerusalem, because they should never appear before God in vain, 1 e to no purpose or without some benefit for so the word rekam oft signifies. So it may be parallel to Isa xlv 19, I said not unto the seed of Jacob Seek ye me in vain. But the former sense is more probable by comparing this with its parallel place, Deut xvi 16, 17.

16 And the feast of harvest, the first-fruits of thy labours, which thou hast sown in thy field, and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

The feast of harvest, 1 e of wheat harvest, for barley harvest was before this time. This feast was otherwise called pentecost. Quest How were these the first-fruits when a sheaf was offered to God in the feast of the passover? Answer That sheaf was generally of barley, which was less considerable than their wheat, but this was the

Lev 23 8, 9  
Deut 16 13  
Luke 13 14

Deut 4 8  
Josh 22 5  
1 Pl 13 1  
Tph 4 16  
1 Tim 4 16  
q Num 32  
Deut 12 3  
Jo h 23 7 12 16 4  
Hos 2 17  
Zech 13 2

Lev 23 34  
Lev 23 4  
Deut 16 16

Lev 23 16  
q Lev 23 16  
Lev 23 16  
Deut 16 8

Lev 24 4  
Lev 24 16  
Eccl 35 4

Lev 23 10  
Lev 23 10

Lev 23 16





Rev in 4, xi 13 "And so it must be here, because this name is not said to be *given to him*, as it would be, if it were properly taken, but to be *in him*, or *in his inwards* which agree well to the Divine nature or essence, but not to the mere name.

g Gen 1 22 But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

All that I speak, do that I have already commanded, and shall further prescribe by him unto Moses.

h ver 20. 23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

Thou shalt not bow down nor serve them, i.e. give them neither outward worship with thy body, nor inward with thy mind: nor follow their example in the worship of idols. Thou shalt overthrow them, i.e. the people, lest thou be misled by their counsel or example, and quite break down their images or statues, or pillars, or any thing else erected in honour to their false gods. See Gen xxviii 18, xxxv 20.

25 And ye shall serve the Lord your God, and he shall bless thy bread, and thy water, and I will take sickness away from the midst of thee.

Thy bread and thy water, i.e. thy meat and thy drink, that they shall be able to nourish thee, and give thee comfort, which without my blessing, they will never be able to do.

26 ¶ There shall nothing cast thee young, nor be barren, in thy land: the number of thy days I will fulfil.

Here was a double mercy. God gave thee strength both to conceive and to retain the conception till the natural and proper time of bringing forth came. The number of thy days I will fulfil, I will preserve thee so as thou shalt live as long as the course of nature and temper of thy body will permit, when evil men shall not live out half their days, Psal lvi 23.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

My fear, i.e. a great terror or a terror wrought by me. See Exod xxxiii 2, Josh xxv 12.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

Hornets properly so called, as may be gathered from Josh xiv 12, Deut vii 20. Hornets are of themselves very troublesome and mischievous. But these it is very probable were like those Egyptian flies Exod vii 21 of an extraordinary bigness and perniciousness. Nor is it strange that such creatures should drive many of these people from their habitations. For many of the writers give us instances of such people driven from their seats by frogs, others by mice, others by locusts, or by the swarms of which see Herodotus, Plinius, Plinius, Justin &c.

He names these three people, and all the rest, because they were the most potent at the time of Israel's first entrance into Canaan, and gave him most trouble. Or because these three were more mischievous with hornets than the other nations, as being more numerous and dangerous.

29 I will drive them out before thee in one year, lest the land be-

come desolate, and the beast of the field multiply against thee.

Desolate void of inhabitants in a great measure, because thy present number is not sufficient to occupy and manage their whole land.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand, and thou shalt drive them out before thee.

Compare this place with Gen xv 18, Numb xxxiv 3. The sea of the Philistines, i.e. the Mediterranean or mid-land sea, upon whose coast the land of the Philistines lay. The desert, of Egypt or Arabia, whereof see Gen xvi 7, Exod xv 22. The river, to wit, Euphrates, as it is expressed Deut i 7, xi 24 which is oft called the river by way of eminency. All within these bounds were given them by God but upon conditions, which they manifestly broke, and therefore were for the most part confined to a much narrower compass.

32 Thou shalt make no covenant with them, nor with their gods.

To worship them, as they made a covenant with Jehovah to worship him. The sense is Thou shalt not engage thyself either to the people or to their gods, but shalt root out both.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve them gods, it will surely be a snare unto thee.

For if thou serve, or for thou wilt serve, thou wilt be the fruit of thy cohabitation with them: thou wilt thereby be drawn to idolatry. It will surely or and as mildly thus will be a snare, an occasion of further sin and utter ruin.

## CHAP XXIV

Moses, Aaron, Nadab, and Abihu are commanded to appear before the Lord, 1. Who was to come near the Lord 2. Moses buildeth an altar and twelves pillars 4. He sends young men to sacrifice unto the Lord 5. He sprinkles the altar with the blood 6. The covenant being read, the people promise obedience, 7. The people are sprinkled with blood 8. Moses and the elders of Israel see the Lord, 9, 10. God promises to give to Moses tables of stone, 12. Moses and Joshua go up unto the mount 13. Aaron and Hur took care for the people in the mean time 14. God's glory on the mount 15, 16. Appearings like accounting for 17. Moses remains there forty days and forty nights, 18.

AND he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship ye afar off.

After their first going down and acquainted the people with my will, and received their answer, then come up again. This sense is gathered from the repetition of this command after that was done, ver 12. Aaron, Nadab, and Abihu. Aaron and his two eldest sons, whom by this special honour and favour he prepared for that office to which they were to be called, chap xxxviii. Seventy of the elders of Israel, not the seventy governors which were chosen after this time, as appears from Numb xi 16 compared with ver 21. But seventy persons selected by Moses out of those rulers chosen and mentioned Exod xvi 25, and possibly these were the chief heads of those several families which went with Jacob into Egypt, which were about seventy. See Gen xlii 26, 27. Worship ye afar off. Though they may come up unto the mount further than the people, yet do thou, and let them especially, keep their

distance, and what worship either thou or they shall offer to me, shall be performed afar off from the top of the mountain, whither thou only shalt be admitted, and that not to pry to me, but only to receive laws and oracles from me. See ver 2

2 And Moses alone shall come near the Lord but they shall not come nigh, neither shall the people go up with him

Moses alone, i.e. without the persons now mentioned, though not without Joshua his minister, as some conceive from ver 13, though even there Moses seems to ascend into the mount without Joshua. Neither shall the people go up with him to any part of the mount as Aaron, and Nadab, &c. did, but they shall tarry at the bottom. See Exod. xiv 12

3 ¶ And Moses came and told the people all the words of the Lord, and all the judgments and all the people answered with one voice, and said, "All the words which the Lord hath said will we do."

Moses came down from the mount to the people, after he had received the laws from God. All the words which the Lord hath said will we do. Thus they so readily and rashly promise, because they were not sensible of their own weakness, and because they did not understand the comprehensiveness, and spirituality, and strictness of God's law, but thought it consisted only in the external performances and abstinences expressed.

4 And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

Moses wrote to wit in a book. Heb ix 19. And the ten commandments God himself wrote also in tables of stone. Exod xxxi 18. Builded an altar, representing God in Christ as one party in the covenant. Twelve pillars, representing the people of Israel the other party. So here are the outward signs and symbols of a covenant made between God and the Israelites.

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord.

It matters not whether they were the first-born, or others, it is sufficient that they were persons appointed and authorized for the present service, not without God's direction. Peace offerings of oxen, one kind as the principal named for all, for there were offered also goats, as appears both from Heb ix 19, and from hence that burnt-offerings were usually made of the goats, Lev i 10, Numb vii 28.

6 And Moses took half of the blood, and put it in basons, and half of the blood he sprinkled on the altar.

Half of the blood of the beasts killed, which for convenience of sprinkling was mixed with a little water, Heb ix 19, whereby also Christ was most fitly represented, who came by water and blood, 1 John v 6. Half of the blood he sprinkled on the altar, to signify, as well that God was appeased and atoned by this blood, as it represented the blood of Christ, as also that Christ was sanctified with his own blood, Heb ix 12.

7 And he took the book of the covenant, and read in the audience of the people and they said, "All that the Lord hath said will we do, and be obedient."

The book of the covenant, wherein Moses had written the conditions of this covenant, to wit the words and laws of God, above, ver 4. In the audience of the people, i.e. in the hearing of a great number of them, or of some in the name of all the people, by whom it was read, or otherwise published to all the people successively.

8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which

the Lord hath made with you concerning all these words.

Moses took the blood, the other half of the blood, which was put in the basons for this end, ver 6. On the people, either upon the twelve pillars representing the people, or upon the people's representatives, to wit, the elders mentioned ver 1, as when the people are commanded to live on their hands, the elders do it in their name and stead, 1 Cor iv 15, Deut xxi 2, or upon those of the people which are nearest him, which was imputed to all the rest and was to be taken by them as if it had reached unto them all. Now this sprinkling of the blood upon the people did signify, 1 Their ratification of the covenant on their parts, and their secret wishing of the effusion of their own blood if they did not keep it. 2 Their sprinkling of their consciences with the blood of Christ, and their obtaining redemption, justification, and access to God through it alone. See Heb ix 20, 22, xiii 20. The blood of the covenant, whereby the covenant is made and confirmed, as was usual both in Scripture, Matt xxvi 28, Luke xxii 20, and among heathens.

9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel.

In obedience to that command of God given ver 1. 10 And they saw the God of Israel, and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

They saw the God of Israel, not any visible semblance of the Divine nature, which is expressly denied, Deut iv 15, 1 Tim vi 16, and was refused to Moses when he desired it Exod xxxiii 18, 20, and therefore surely would never be granted to the elders of Israel, but some glorious appearance or token of God's special presence, or rather, the Second Person in the Trinity, who now showed himself to them in a human and glorious shape, as an essay and testimony of his future incarnation. This may be probable, 1 Because here is mention of his feet, 2 Because this way of Christ's appearance was not unusual. See Gen xxiii &c 3 Because the person who delivered the law in Sinai was Christ as appears from Acts vii 38, though he be there called an angel a name oft given to Christ is hath been formerly showed. A sapphire stone is of a clear sky colour, mixed with golden spots like stars in the sky. In clearness, or, for clearness. A clear sky in prophetic style signifying God's favour, as a cloudy sky notes his wrath.

11 And upon the nobles of the children of Israel he laid not his hand, also they saw God, and did eat and drink.

The nobles, or separated or select ones i.e. the persons who were singled out to go up with Moses, ver 9 the same of whom it is said here and ver 10, that they saw God. He laid not his hand, i.e. did not hurt or destroy them, as they might expect according to the vulgar opinion, Gen xvi 13 xxxii 20, &c. and the consequence of their own guilt, as being now before their Lord and Judge. And so the phrase of putting or stretching forth the hand is most frequently used in Gen xxxvii 22, 1 Sam xxvi 11, 23, Psal vii 21, Job i 11, 12, Psal xxxviii 7, &c. Did eat and drink, so far they were from being destroyed that they were not affrighted at this glorious appearance of God, but were refreshed and comforted by it, and did joyfully eat and drink together in God's presence, celebrating the sacred feast made of the remnant of the peace offerings, according to the manner. Thus God gave them a taste of his grace and mercy in this covenant and an assurance that he would not deal with them according to the rigours of the law, but for the sake of the blood of Christ typically represented here, would graciously pardon and accept all those that sincerely, though imperfectly, obey him.

12 ¶ And the Lord said unto Moses, Come up to me into the mount, and be

Exod 25 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

13 And I will give thee tables of stone, and a law, and commandments which I have written, that thou mayest teach them

Be there a table, as that verb is used I Tim 1 5, and elsewhere. *Table of stone*, he chose that material, partly as very durable, yet so that it was capable of being broken which God foreseeing their wickedness intended to do, and partly for signification, to note the hardness of them he puts upon which no impression could be made but by the finger of God. *A law and commandments* or, *the law*, and because that is ambiguous to the moral, and ceremonial, and judicial, he adds *even the commandment or commandments*, to wit the ten commandments, so called by way of eminency for these only were written by God upon the stony tables, as appears by Exod xxxiv 28, the rest were written by Moses in a book above, ver 4

13 And Moses rose up, and his minister Joshua, and Moses went up into the mount of God

Joshua did not go up with Moses to the top of the mount as is sufficiently implied both here and above, ver 1, 2, but abode in some lower place waiting for Moses's return as appears from Exod xxxii 17. And there Joshua abode forty days, not fasting all the while but having as the rabbis said *manna* for his meat and for his drink, water out of the brook that descended out of the mount, as we read Deut ix 21

14 And he said unto the elders, Tarry ye here for us, until we come again unto you, and behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them

For us, i.e. for me and Joshua and here, i.e. in the camp where he was when he spoke these words, for it was where not only Aaron and Hur but the people might come as it here follows, and therefore not upon the mount. Moses had made Aaron and Hur joint commissioners, to determine hard cases which were brought to them from the elders according to the order Exod xxiii 22. Some make Aaron the ecclesiastical head and Hur the civil head, but Aaron was not authorized for ecclesiastical matters in this chapter xxxiii

15 And Moses went up into the mount, and a cloud covered the mount

16 And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud

The glory of the Lord, i.e. the tokens of his glorious presence in the fire, ver 17. Deut iv 36. The cloud covered it from the eyes of the people. The seventh day, so long God made Moses wait either to exercise his humility, devotion, and dependence upon God, or to prepare him by degrees for so great a work, or because this was the sabbath day, called therefore the seventh with an emphatical article, and God might choose that day for the beginning of that glorious work to put the greater honour upon it, and oblige the people to stricter observance of it. So it was upon a Lord's day that St John had his revelation delivered to him Rev i 10

17 And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel

He saith *like* it for it was not *really* fire as appears by Moses's long abode in it. And here, whatsoever the elders of Israel saw before the people, as no similitude of God as Moses declares Deut iv 12

18 And Moses went into the midst of the cloud, and gat him up into the mount, and Moses was in the mount forty days and forty nights

18b the mount of the cloud the God that called him, calling him to enter and abide there, whereas when he was left to himself, he could not enter into the tabernacle,

Exod xl 30. Forty days and forty nights, in which he did neither eat nor drink, Exod xxxiv 28, Deut ix 9, 18, whereby it seems most probable the six days mentioned ver 16 were a part of these forty days, because Moses being in perpetual expectation of God's call, seems not to have had leisure for eating and drinking, nor provision neither. Besides, he is not said to be in the midst of the cloud so long, but only in the mount, where he was those six days, ver 15, 16

## CHAP XXV

Moses is commanded to take a free-will offering to set up the tabernacle, and of what, 1-7. God commands him to make a sanctuary, 8, chargeth him how and wherewith to make a tabernacle, 9. The form of the ark, 10-16. The mercy-seat, 17-22. The table for the shew bread, with other utensils, 23-30. Of the candlestick, with its employment, and other furniture for the tabernacle, 31-39. Moses is commanded to make it according to the pattern which he saw in the mount, 40

AND the Lord spake unto Moses, saying,

Having delivered the moral and judicial laws, he now comes to the ceremonial law, wherein he sets down all things very minutely and particularly, whereas in the other laws he was content to lay down general rules, and leaveth many other things to be by analogy deduced from them. The reason of the difference seems to be this, that the light of reason implanted in all men, gives him greater help in the discovery of moral and judicial things, than in ceremonial matters or in the external way and manner of God's worship, which is a thing depending wholly upon God's institution, and not left to man's invention, which is a very incompetent judge of those things as appears from hence, because the wisest men, destitute of God's revelation have been guilty of most foolery in their devices to God's worship

2 Speak unto the children of Israel, that they bring me an offering of every man that giveth it willingly with his heart: ye shall take it, offering

3 And this is the offering which ye shall take of them, gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen, and goats hair,

Blue, or sky-coloured, but here you must not understand the mere colours, which could not be offered, but some materials proper for the work, and of the colours here mentioned, to wit, wool or threads, or some such like things, as appears from Heb ix 19, and from the testimony of the Jews. Fine linen, which was of great esteem in ancient times, and used by priests and great officers of state. See Gen xli 42, Rev xix 8, 14. Goats' hair, Heb goats. But that their hair is understood, is apparent from the nature of the thing, and from the use of the word in that sense in other places

5 And rams' skins dyed red, and badgers' skins, and shittim wood,

A kind of wood growing in Egypt and the deserts of Arabia, very durable and precious. See Exod xxxv 24, Num xlii 49, Isa xli 19, Joel iii 18

6 Oil for the light, spices for anointing oil, and for sweet incense,

Oil for the light, for the lamps or candlesticks, ver 37. Anointing oil, when with the priests, and the tabernacle and the utensils thereof, were to be anointed. Sweet incense, Heb incense of spices, or sweet odours, so called to distinguish it from the incense of the fat of sacrifices, which was burnt upon the altar

7 Onyx stones, and stones to be set in the ephod, and in the breastplate

Onyx stones, or, sardonyx stones. Note, that the signification of the Hebrew names of the several stones are not agreed upon by the Jews at this day, and much more may we safely be ignorant of them, the religious use of them

being now abolished. *Stones to be set in the ephod, stones of fulness or filling, or perfecting stones*, so called either because they did perfect and adorn the ephod or because they filled up the outer, or the hollow places, which were left vacant for this purpose. What the ephod and breast-plate were, see Exod xxviii.

8 And let them make me a sanctuary, that I may dwell among them.

A place of public and solemn worship, that I may dwell among them, not by my essence, which is every where, but by my grace and glorious operations.

9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 ¶ And they shall make an ark of shittim wood two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

An ark, or little chest, or coffer, for the uses after mentioned. Two cubits and a half, understand it of the common cubit, which is generally conceived to contain a foot and a half of our measure. See Gen vi 15.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

Or, a border, used up above the rest of the ark, as a crown is above that which it is applied to, only a crown is round, and this was square. This was both for ornament, and for the fastening of the covering of the ark to it.

12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof, and two rings shall be in the one side of it, and two rings in the other side of it.

In the four corners, in the middle of each corner, for convenience of carriage. See 1 Kings vii 30.

13 And thou shalt make staves of shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark, they shall not be taken from it.

16 And thou shalt put into the ark the testimony which I shall give thee.

To wit, the two tables of stone wherein the decalogue was written, called the testimony here and Exod xxx 6, Lev xvi 13 and more fully the tables of the testimony, Exod xxxi 18. Numb i 50, because they were witnesses of that covenant made between God and his people, whence they are called the tables of the covenant, Deut ix 9, and the ark the ark of the covenant, Numb x 33. This being in a public record both of God's mercy promised to them, and of the duties and conditions required of them. See Exod xvi 34.

17 And thou shalt make a mercy seat of pure gold two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

Mercy seat, or propitiatory, which seems from the same words of dimensions to be nothing else but the covering of the ark, upon which God is said to sit, whence the ark is called God's footstool. This covering is a manifest type of Christ, who is therefore called the propitiatory, or propitiatory, Rom iii 25, 1 John ii 2, iv 10, because he interposed himself between God our Judge, and the law, by which we all stand condemned and accursed, Gal iii 10, 13, that God may not deal rigorously with us according to that law, but mercifully for his sake who hath fulfilled the law, and therefore boldly presents himself to his Father on our behalf.

18 And thou shalt make two cherubims of

gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

Figures of human shape, in which alone the angels used to appear, but they had wings to signify their expedition in God's work and messages. And between these angels God is said to sit and dwell. So this place was a representation of heaven, where God sitteth and dwelleth among the cherubims and other glorious angels. Of beaten work, not made of several parcels joined together, as images commonly are, nor yet melted and cast in a frame or mould, but beaten by the hammer out of one continued piece of gold, possibly to note the exact unity or indivisibility and the simplicity of the evangelical nature.

19 And make one cherub on the one end, and the other cherub on the other end, even of the mercy seat shall ye make the cherubims on the two ends thereof.

Of one and the same piece of massy gold, out of which the cherubims were made.

20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another, toward the mercy seat shall the faces of the cherubims be.

Towards God, who is supposed to sit there, whose face the angels in heaven always behold and upon whom their eyes are fixed to observe and receive his commands, and towards Christ, the true propitiatory, which mystery they desire to look into 1 Pet i 12, not envying mankind their near and happy relation to him, but taking pleasure in the contemplation of it.

21 And thou shalt put the mercy seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee.

Or, after thou shalt have put in the ark, for the ark was not to be opened after the covering was put upon it. The Hebrew participle *you shall put*, after that as Job xlii 13, li 60.

22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

There I will meet with thee, there I will be in a special and gracious manner present with thee. I am between the cherubims, which spreading forth their wings, formed a kind of seat, which the Divine Majesty was pleased to possess.

23 ¶ Thou shalt also make a table of shittim wood two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

A square border at the top of it, as ver 11, partly for ornament and principally to keep what was put upon it from falling off.

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

A border, which encompassed and kept together the feet of the table, and seems to have been towards the bottom of it. A golden crown, not the same mentioned before, ver 24, but another for further ornament to the table.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table

As much below the top as the border was above the bottom of the feet of the table, which was a convenient place for the carriage. Others near the border, in that part of the feet which is next to it

28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal of pure gold shalt thou make them

The dishes, in which the bread and frankincense upon it were put Lev xxix 7 Of this sort there were twelve, one for every loaf. Spoons, in which incense was put, as appears from Numb vii 14 and by which incense was either put into the dishes or taken out of them, as occasion required. Covers, so the Hebrew word is used Exod xxxvii 16 Numb iv 7 Herewith either the bread, or incense or both were covered. Bowls, to cover the same things. So this and the former were two several sorts of covers the one deeper than the other one to cover the bread another the incense. Or, bowls thereof to pour out withal to wit liquid things as wine and oil when they were offered. See Gen xxxv 14 Or the last words may relate not only to the bowls, but the other things here mentioned, and may be thus rendered wherewith it to wit the table, shall be covered as indeed it was in a manner quite covered with these vessels

30 And thou shalt set upon the table the shewbread before me alway

Heb. Bread of face, or of the presence, so called, because it was continually placed in God's presence. This bread was divided into twelve loaves, one for every tribe, and they were in their name presented to God in the nature of an offering: as the frankincense shows, is a public acknowledgment that they received all their bread or food both corporal and spiritual, from God's hand, and were to use it as in God's presence

31 ¶ And thou shalt make a candlestick of pure gold of beaten work shall the candlestick be made his shaft, and his branches, his bowls, his knops, and his flowers shall be of the same

Thou shalt make it either by thyself or by some other person whom thou shalt cause to make it. The shaft, the trunk or main body of it. His knops or apples made in form of a perpendicular. His flowers shall be of the same, to wit be made out of the same piece by the hammer. Compare v 17

32 And six branches shall come out of the sides of it, three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side

In every one of which was a lamp and there was a seventh lamp in the chief stem of it as appears from ver 37. And all these together represent the seven Spirits of God, Rev i 4, v 1 v 6, or the Spirit of God the great Enlightener of the church with his sevenfold or various gifts and operations

33 Three bowls made like unto almonds, with a knop and a flower in one branch and three bowls made like almonds in the other branch, with a knop and a flower so in the six branches that come out of the candlestick

34 And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers

In the candlestick i.e. in the shaft or trunk of the candlestick, which is here distinguished from its branches, shall be four bowls, whereas there were but three in each of the branches

35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick

And, to complete the number of four, mentioned in the foregoing verse, we must understand that there was another knop and bowl and flower in the upper part of the shaft, above all the branches, as the rules of proportion, and common use in making such things, will easily evince

36 Their knops and their branches shall be of the same all of it shall be one beaten work of pure gold

37 And thou shalt make the seven lamps thereof and they shall light the lamps thereof, that they may give light over against it

They shall light the lamps, whom I shall appoint for that work. Over against it i.e. either 1 The table of shewbread. Or rather, 2 The candlestick, as it is expressed, Numb vii 2, where by the candlestick you are to understand as here, ver 33, 34, the stem or main body of it, and the sense is that the lamps shall be so placed, that they and their light may look towards that stem, unless you will suppose that the seven lamps were distinct and separated from the candlestick, and fastened to the sides of the tabernacle in several places and all giving light to or over against the great candlestick which was in the midst as the candlestick did over against them, which is also now usual among us

38 And the tongs thereof, and the snuffdishes thereof, shall be of pure gold

39 Of a talent of pure gold shall he make it, with all these vessels

A talent contains three thousand shekels. Lev xxxviii 25 or one hundred and twenty five pounds

40 And look that thou make them after their pattern, which was shewed thee in the mount

## CHAP XXVI

Moses is commanded to make the tabernacle with ten curtains

1 The length and breadth of the curtains 2 The form of the curtains 3-6 He is commanded to make eleven curtains of goats hair, 7 The manner of the making and placing them 8-14 Of what the tabernacle is to be made, 15 The manner of its making, with other utensils, 16-20 Of the veil, and what it is to be made of, 31 The fashion of it, 32, 33 The hanging for the tent door, 36

MORI OVI R thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet with cherubims of cunning work thou shalt make them

The tabernacle or tent, a little house wherein the ark table and candlestick were to be placed. And scarlet, i.e. with materials of these colours, to wit, wool as may be gathered from hence, that it is opposed to linen. Compare Lev xxv 4 Of cunning work, either woven, or rather wrought with needle, wherein is most skill and curiosity

2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits and every one of the curtains shall have one measure

3 The five curtains shall be coupled together one to another, and other five curtains shall be coupled one to another

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling, and likewise shalt thou make in the

uttermost edge of *another* curtain, in the coupling of the second

*Loops* together with the taches were for the joining the curtains together as appears from ver 11, which way of conjunction was most convenient for the often taking them down and setting them up. *From the selage, or from, or in the extremity, or end or edge, Heb tip* In the coupling, i. e. in the place where the two curtains are coupled together. And likewise the second curtain is to be made exactly like the first.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second, that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches and it shall be one tabernacle.

*The taches, or hooks or buttons* which were put into the loops to unite and fasten the curtains.

7 ¶ And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

*Of goats' hair, spun, 1 xod xxxv 26, and woven into a stuff, like our cumber* To be a covering, to be put next above the curtains.

8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits, and the eleven curtains shall be all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

*For the better security of the inward covering*

10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 And thou shalt make a covering for the tent of rams skins dyed red, and a covering above of badgers skins.

*To preserve the tent from the injury of the weather*

15 ¶ And thou shalt make boards for the tabernacle of shittim wood standing up.

16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.

17 Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

*Two tenons, Heb hands, i. e. parts of the boards, so cut and framed that like hands they may take hold of and be fastened into the sockets, ver 19*

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards, two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

*Forty sockets, or bases, or pedestals, or feet, upon which the boards stood and to which they were fastened*

20 And for the second side of the tabernacle on the north side there shall be twenty boards.

21 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

*Which were of another fashion than the former, as may be gathered both from the distinct nomination and use of them, and from the laws of building. And whereas the rest were but single boards, these were double for greater strength and convenience of joining them together.*

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both, they shall be for the two corners.

*Coupled together, Heb as twins, i. e. equal and equally joined together and exactly answering one to the other. Unto one ring, which ring was exactly in the corner, and with the help of the bars kept the corner boards, and with them the other boards of the tabernacle, close together. But you must note that here were two rings in each corner, the one in the upper, the other in the lower part.*

25 And they shall be eight boards, and their sockets of silver, sixteen sockets, two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars of shittim wood, five for the boards of the one side of the tabernacle.

*By bars you may understand either 1. Several rows or orders of bars, one bar running at the end of the other, and each containing four cubits in length, and altogether twenty cubits, which was the length of the tabernacle, or 2. Single bars, which seem true, 1. Because the word signifies bars, not rows of bars, and why should we go from the proper signification of the word without cause? 2. If bars be put for rows of bars, there must be five rows of bars on a side, there being so many bars said to be on a side. But the abettors of that opinion allow only four rows of bars on a side, and it is apparent the middle bar, which is one of the five, is but one single bar, ver 28, and therefore it may be presumed the rest were so too. 3. The name of the middle bar implies that of the other four bars, two were above it, and two below it. Object. But if they were each single bars, reaching the whole length of the building, why is it said peculiarly of the middle bar, that it should reach from end to end, or from extremity to extremity? ver 28. Answer. This may be peculiarly said of this, either because the other four might want something of the just length of the building, or because the middle bar might stand out beyond the two ends of it, for convenience of the carriage of the building.*

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

*There was but one side westward. I rather therefore here is a transposition of the Hebrew words, which is usual, and the words are thus to be placed and rendered, westward, looking to both sides, or, westward, according to both the other sides, now mentioned, to note that the number and length of bars on the west end should be equal to those on either of the other sides, or here is an enallage of the number, the dual or plural for the singular, of which there*



are many examples, and so the words are to be rendered, for the side looking westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

In the midst of the boards, not within the thickness of the boards, as the Jews conceive, but in the length of them, as appears, 1 Because this bar is well as the rest, was gilded, ver 29, which was frivolous if it were never seen. 2 Because all the bars had rings in side to receive and hold them up ver 29.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

Either by visible representation to his eye or rather by mental vision or impression of it upon his imagination.

31 ¶ And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work with cherubims: shall it be made.

Thou shalt make a veil, which was thick and strong that none could see through it called the second veil Heb ix 3 whereby the holy of holies which represented the highest heaven was divided from the holy place where the church militant on its representatives met and served God ver 33. For the signification of this veil see Luke xxiii 45 Heb ix 8, 21, & 19 20.

32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: then hooks shall be of gold, upon the four socket of silver.

The hooks were fastened to the tops of the pillars: as the ark was fastened to them.

33 ¶ And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy.

Under the taches, or in the place (the Hebrew tacheh signifies) of the taches to wit where the two curtains are joined together by tache ver 6.

34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.

35 And thou shalt set the table with- out the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

For the door of the tent is of the holy place where it is divided from the court of the people.

37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and then hooks shall be of gold: and thou shalt cast five sockets of brass for them.

#### CHAP XXVII.

Of the brazen altar 1-8. Of the court of the tabernacle 9-17, the length of it, 18. Of the laver 19. Of the golden altar 20.

AND thou shalt make an altar of shittim wood, five cubits long, and five cubits

broad, the altar shall be foursquare and the height thereof shall be three cubits.

This was not that for incense, but another for sacrifices.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same and thou shalt overlay it with brass.

The horns were elevated above the body of the altar, in form either of pyramids or spires, or rather of horns, as the word signifies, nor is there any necessity of departing from the proper signification. These were not only for ornament, but for use also, either to keep things put upon it from falling, or that beasts to be offered might be bound to them. See Psal cxviii 27. His horns shall be of the same of the same piece with the altar, for its use required strength. With brass, with plates of brass of competent thickness, both above the wood and under it, that the fire might not take hold of the wood.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass.

Basons to receive the blood of the sacrifices, which they were to sprinkle. Flesh hooks, where with they took flesh out of the pot in which it was seethed, as 1 Sam ii 11. But this seems not proper here because the flesh was never boiled upon the altar, but in other places appointed for that use. And the Hebrew word is general, and may signify either tongs or fire forks. Firepans, in which they carried live coals from this altar to that of incense, as one sign required.

4 And thou shalt make for it a grate of network of brass, and upon the net shalt thou make four brasen rings in the four corners thereof.

A grate of network which was competently strong and thick thus being as it were the hearth of the altar, upon which they laid both the wood and the sacrifices, and it was full of holes through which the blood and ashes in what fell down into the place appointed for them. Upon the net or rather at or beside, or under the net, for so the rings were placed, as then use shows, and the Hebrew preposition at is oft so used. Four brasen rings, which were either 1 Peculiar to the grate which by these was carried apart from the altar, having the perpetual fire kept in it, for had it been carried with the altar the cloth wherewith the altar was covered, Numb iv 13, would have been endangered by the fire. Or 2 Common to the altar to which these were fixed on the outside as on the inside to the grate, that by them the grate might be both kept even and upright, and also carried together with the altar, and that with such caution that the fire included might not hurt the covering, which was not difficult to do.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

Under the compass, i e within the square and hollow space of the altar. That the net may be even to the midst of the altar or, and the net shall be at (the Hebrew ed being here used for at as Hos xiv 2, Joel ii 12, Amos vi 8) the midst of the altar. And these words seem added to explain the word beneath, to show that as it was not to be at the top, so neither at the bottom of the altar, but in the midst of it.

6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

The staves shall be put into the rings, which seem to be the same both to the altar and the grate, though some allege that place for the contrary.

8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.



minds and hands from all ingenious studies and arts to consecrate him, i. e. to be an outward sign of my calling and consecration of him to my holy service. A most significant expression.

4 And these are the garments which they shall make, a breastplate, and an ephod, and a robe, and a bordered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

An ephod was a short upper garment, made without sleeves, which was girt about the body. And it was twofold, the one made of fine linen which was common not only to all the priests as 1 Sam. ix 19, xxii 18, but to some others also upon solemn and sacred occasions, as 2 Sam. vi 14 the other made of divers stuffs and colours, peculiar to the high priest, the parts whereof were not sewed, but tied together. A robe, an upper garment like a surplice. A bordered coat, an under coat curiously wrought with circular works like eyes, as the word notes, and richly adorned with gems and other things. A mitre, a kind of bonnet or cap for the covering of the head, supposed to be something like a Turkish turban for the form of it. A girdle to enclose and fasten all the other garments, which were loose in themselves, that he might be more expeditious in his work.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work of gold, beaten out into plates, and cut into wires.

7 It shall have the two shoulderpieces thereof joined at the two edges thereof, and so it shall be joined together.

The two shoulderpieces were two parts of the ephod going up from the body of the ephod, the one before, the other behind, which when the priest had put over his head were tied together, and covered the priest's shoulders, and part of his back and breast.

8 And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof, even of gold of blue, and purple, and scarlet, and fine twined linen.

The girdle of the ephod was for the closer fastening and girding of it. Which is upon it, this is added to distinguish it from the other girdle, viz. a which was to gird all the garments and was tied in a lower place. Of the same, either, 1. Of the same piece, or rather, 2. Of the same kind of materials and workmanship, as the following words explain it.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel.

10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.

Lavi seems to be omitted here as being sufficiently represented by the high priest himself.

11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

Hollow places, such as are made in golden rings to receive and hold the precious stone which are put in them.

12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names

before the Lord upon his two shoulders for a memorial.

Upon the shoulders of the ephod, i. e. in the place where the two shoulderpieces were joined together. Before the Lord, into the holy of holies: an evident type of Christ's entering into heaven with the names and in the stead of his people, the true Israel, upon his shoulders, and presenting them to his Father with acceptance. For a memorial, not so much to the high priest, that he should not forget to pray for them, as to God, that he, beholding their names there, according to his order, might graciously remember them, and show mercy unto them. Such a memorial to God was the rainbow, Gen. ix 13. Such things are spoken of God after the manner of men.

13 ¶ And thou shalt make ouches of gold;

Not for the stones, ver. 12, which had other ouches, ver. 11, but for the chains, ver. 14.

14 And two chains of pure gold at the ends, of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

At the ends, or, with ends, i. e. not like chains that are fastened about one's neck or arm, which seem to have no end, but two distinct chains, with two several ends, both hanging downward compare ver. 22. The Syriac render it double, others equal, or of equal length.

15 ¶ And thou shalt make the breastplate of judgment with cunning work, after the work of the ephod thou shalt make it, of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

This was a square and curiously wrought piece put over the ephod upon one's breast, called of judgment, because from thence the Israelites were to expect and receive their judgment, and the mind of God in all those weighty matters of war or peace wherein they consulted God for direction.

16 Foursquare it shall be being doubled, a span shall be the length thereof, and a span shall be the breadth thereof.

It was doubled for greater strength, that it might better support and secure the precious stones which were put into it: and that it might receive the Urim and Thummim, Lev. viii 8.

17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

It is needless to trouble the reader with the explication of these stones, which the Jewish doctors themselves are not agreed in, seeing this use of them is now abolished. It may suffice to know that they were precious stones severally allotted to the names of the several tribes, according to God's good pleasure, possibly with respect to some position or conformation of each tribe, which at this distance we cannot learn.

18 And the second row shall be an emerald, a sapphire, and a diamond.

19 And the third row a hyacinth, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name shall they be according to the twelve tribes.

i. e. According to the order of their birth, the first stone to the eldest, the second to the next, &c.

22 ¶ And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

Some think these are the same with those mentioned ver. 14. But it seems improbable and without example that God

should in this short description, and that within a few verses, give a new and second command concerning the same thing. It may rather seem that these are other chains fastened to the breastplate, as it follows, whereas those chains, ver 14, seem to have been fastened to the ephod, to those ouches made in it for that purpose ver 13. And whereas these chains also are fastened in the said ouches, ver 25, two several chains may well enough be fastened in diverse parts of each of the ouches, and there seems to be this difference between the chains, those chains mentioned ver 14 are said to be fastened only at one end, even to the ouches of the ephod, whence they might hang down loosely, whereas these are manifestly fastened at both ends, ver 24, 25.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate.

25 And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulderpieces of the ephod before it.

*i. e.* In the forefront of the ephod, or before him, *i. e.* the high priest, in his forefront, upon his breast.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward.

*Upon the two ends, to wit, upon the lower ends, for there were other rings put upon the upper ends ver 23—25. In the side of the ephod inward, i. e. in the inner side of the ephod under which these rings were hid, for the ephod was double ver 16.*

27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forefront thereof, over against the other coupling thereof, above the curious girdle of the ephod.

*Two other rings, to answer the two rings in the breastplate, that by all these the breastplate might be the better fastened to the ephod. On the two sides of the ephod underneath, in the lower part of the ephod, or in that part of it which is under the lowest part of the breastplate. To ward the forefront thereof, towards the breast. Over against the other coupling thereof, i. e. over against the ouches on the shoulderpieces, where the upper part of the breastplate was fastened to the ephod.*

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.

Partly to admonish the high priest of that dear affection he should have to his people, and with what ardency he should pray for them, and principally to represent the tender compassions of Christ, the great High Priest, towards his people, and how mindful he is of them, and of all their concerns, even when he is in the holy of holies, that is, in heaven, where he remembers them still, and incessantly intercedes for them. *Unto the holy place, i. e. into the most holy place, the positive degree being put for the superlative,*

30 ¶ And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before

the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

The words *Urim* and *Thummim* confessedly signify *light*, or *illuminations* and *perfections*, which may be understood either of two differing things, the one noting the knowledge, the other the perfection, to wit, of virtues and graces, which were required in the high priest, and which were in Christ in an eminent degree, and from him alone communicated to his people, or of one and the same thing, noting perfect light or illumination, by a figure called *hendyadis*, oft used in Scripture, as Deut vii 18, Matt iv 16 compared with Job x 21, John iii 5, Acts xvi 25, compared with Gen ii 7. Which may seem probable, 1 Because the great use of this instrument was to give light and direction in dubious and difficult cases, and not to confer any other perfection upon any person. 2 Because sometimes both these words and things are expressed only by one of them, and that is by *Urim*, Numb xxvii 21, 1 Sam xxviii 6, which signifies *lights*. And the name seems to be given from the effect, because hence the Israelites had clear light, and perfect or certain direction in dark and doubtful matters. But the great question is, what this *Urim* and *Thummim* was and in what manner God answered by it, which God having on purpose concealed from us, and not set down the matter or form of it, as he hath done of all the other particulars, it may seem curiosity and presumption for men solicitously to inquire, and positively to determine. Many conceive it was nothing else but the twelve precious stones, wherein the names of the twelve tribes were engraven: and that the answer of God was composed out of those letters which either show more brightly or thrust themselves further outward, than the rest did, which seems a frivolous and ungrounded conjecture, both because all the letters of the alphabet were not there, and so all answers could not be given by them, and because it was shut up within the duplicature of the breastplate, and therefore could not be seen by the high priest, and there is not a word to signify that he was to take it out thence and look upon it: but rather the contrary is evident. And that this *Urim* and *Thummim* are not the same thing with those twelve stones may be easily proved. 1 Because the stones were set and engraven in the breastplate, ver 17, 21 this was only put into it, when a word of quite different and more loose and large signification, and therefore probably doth not design the same thing. 2 It is not likely that in such a brief account of the sacred utensils the same command would be repeated again, especially in more dark and general words than it was mentioned before. And how could Moses now put it in, when the workmen had fastened it there before? or why should he be required to put it in the breastplate, when it was fastened to it already, and could not without violence be taken from it? 3 Because the stones were put in by the workmen, Exod xxxix 10, the *Urim* and *Thummim* by Moses himself, Lev viii 8. It is objected that where the stones are mentioned there is no mention of *Urim* and *Thummim*, as Exod xxxix, and that where the *Urim* and *Thummim* are mentioned there is no mention of the stones, as Lev viii 8, which shows they were one and the same thing. But that is not necessary, and there is an evident reason of both these omissions, of the former Exod xxxix, because he mentions only those things which were made by the workmen, whereas the *Urim* and *Thummim* seems to have been made immediately by God, or by Moses with God's direction, of the latter, Lev viii, because the stones are implied in the breastplate as a part of it, and being fastened to it, whereas there he only mentions what was put in by Moses himself. There are other conjectures, as that it was the name *Jehovah*, or some visible representations, &c. But such conjectures are as easily denied as affirmed. It is therefore more modest and reasonable to be silent where God is silent, than to indulge ourselves in boundless and groundless fancy. It may suffice us to know that this was a singular piece of Divine workmanship, which the high priest was obliged to wear upon so solemn occasions, as one of the conditions upon which God engaged to give him answers, which answers God might give to him either by inward suggestion to his mind, or by a vocal expression to his ear. But which of those ways,

or whether by any other way it is needless now to search, and impossible certainly to discover.

*The judgment of the children of Israel.* A short speech As the testimony is oft put for the ark of the testimony so is the judgment here for the breastplate of judgment i.e. that breastplate which declared the judgment, or oracle, or mind of God to the Israelites in those cases which they brought to the Lord. *Before the Lord continually* i.e. at all times when he shall appear before the Lord in the holy place.

31 ¶ And thou shalt make the robe of the ephod all of blue

Not the ephod itself for that was prescribed before, ver 6, but a long and loose robe called the *robe of the ephod* because it was worn next under it and was girded about the high priest's body with the curious girdle of the ephod.

32 And there shall be an hole in the top of it, in the midst thereof it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 ¶ And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof and bells of gold between them round about.

*Pomegranates*, the figures of pomegranates, but flit and embroidered. By the sound of the bells the people might be admonished of the work which the priest was employed in and thereby be provoked to join their affections and devotions with his. These pomegranates and bells might note either 1 The qualification of the priest who was both to declare or give forth the sound of pure and whole some doctrine, and to adorn his doctrine with the fragrance and fruitfulness of a good conversation. Or 2 The glorious achievements of Christ who caused the sound of his doctrine to be heard by all men and offered up himself as a sacrifice to God for a sweet smelling savour. 1 pl v 2.

34 A golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.

For his disobedience or carelessness. For though the matter might seem small in itself yet it was an error in God's worship wherein God is more severe than in other things and it was of error of the high priest, who had more knowledge of God's mind herein and was obliged to more care and diligence not only for himself, but for the influence of his bad example upon the people.

36 ¶ And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

The plate of pure gold was like a half coronet reaching to the Jews' ears from ear to ear. *Holiness to the Lord*, to mind the priest of his special consecration to God and of that singular holiness which was required of him as at all time, so especially in his approach to God. It might also represent Christ who is called the *Holy One of God*, and who is a crowned Priest of both King and Priest.

37 And thou shalt put it on a blue lace, that it may be upon the mitre upon the forefront of the mitre it shall be.

The words may be rendered *Thou shalt put it on*, or *bind it* as the Vulgate render it *in the blue lace*, to wit, upon the mitre as it follows.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts, and it shall be always upon his forehead,

that they may be accepted before the LORD.

*That Aaron may bear the iniquity of the holy things*, either, 1 That he, being consecrated to God for this end, that he should take care as far as he could that both persons and things presented to God should be holy or agreeable to the mind of God, might bear the punishment for any miscarriage committed therein which he could have prevented. Or rather, 2 That he, being a holy person, and appointed by God to make a typical reconciliation for the sins of the people, and to intercede for them, might take away, or obtain from God the pardon of their iniquity, wherewith even their holy things are defiled, if God should severely mark what is amiss in them, which sense the last words of the verse favour. And the high priest was herein eminently a type of Christ, who properly and truly bare and took away the iniquity of his people's holy things by his sacrifice and intercession. *Which the children of Israel shall hallow in all their holy gifts* i.e. shall separate or consecrate unto God in all their offerings or gifts. If there be any thing amiss either in the thing offered or in the manner of offering, God upon the priest's intercession will pardon it. *It shall be always upon his forehead*, i.e. at all times of his solemn appearance before God.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle work.

The coat was a loose and large garment made with sleeves, worn under the ephod reaching down to the feet which was girt with a girdle. Lev viii 7.

40 ¶ And for Aaron's sons thou shalt make coats and thou shalt make for them girdles and bonnets thou shalt make for them, for glory and for beauty.

The coats were not of woollen, Ezek xlv 17, but of linen. Exod xxxix 27. These were ephods, 1 Sam xxi 18.

41 And thou shalt put them upon Aaron thy brother, and his sons with him, and shalt anoint them, and f'consecrate them, and sanctify them, that they may minister unto me in the priest's office.

*Consecrate them* Heb *fill their hand* i.e. present them to God with part of the sacrifice in their hands, as we find, 1 Exod xxix 24, by that rite putting them into their office.

42 And thou shalt make them breeches to cover their nakedness, from the loins even unto the thighs they shall reach.

Including both. Compare Exod xx 26.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place, that they bear not iniquity, and die. *It shall be* a statute for ever unto him and his seed after him.

## CHAP XXIX

*The manner of consecrating priests, 1—3 Of consecrating*

*Aaron and his sons, 4—7 The priests' vesture, 8, 9*

*How the bullock of the sin-offering was to be offered, 10—*

*11 One ram for a burnt-offering, and the manner of*

*offering, 15—18 A ram for hallowing the priests, 19—*

*21 Aaron and his sons eat of the ram wherewith they*

*were consecrated, 32 33 The altar sanctified for seven*

*days, 36, 37 Two lambs offered daily, 38 The time,*

*39 The manner of offering, 40—43 God's promise to*

*hallow the tabernacle, Aaron, and his sons, 44, and to*

*dwell with them, 45, 46*

AND this is the thing that thou shalt do unto them to hallow them, to minister unto me in

the priest's office. Take one young bullock, and two rams without blemish,

See Exod xii 5, Mal i 13, 14

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil of wheaten flour shalt thou make them

The unleavened bread was to show that the priests should be, and that Christ really was, free from all malice and hypocrisy, both which are compared to leaven, Luke xii 1, 1 Cor v. 8 and that all the services offered to God by the priests were to be pure and unmixed

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams

To the door of the tabernacle, as it follows ver 1

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water

1 ch 40, 13  
Lev 8, 6  
Hab 10, 22

Taken out of that liver, Exod xxx 18 This signified the universal pollution of all men, and the absolute need they have of washing, especially when they are to draw nigh to God. And this outward washing was only typical of their spiritual washing by the blood and Spirit of Christ in order to their acceptance with God

1 ch 40, 13  
Lev 8, 7

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod

1 ch 28, 15

Not about the lours, but about the paps, or breast, as Christ and his ministers are represented, Rev i 13 The linen breeches are here omitted, because they were put on privately before they came to the door of the tabernacle where the other things were put on

1 ch 28, 9

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre

The holy crown, i. e. the plate of gold, chap xxviii 36, as appears by comparing Lev viii 9

1 ch 28, 41  
Ex 30, 25  
Lev 8, 12 &  
10, 7 & 21, 10  
Num 35, 45

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him

Which signified the gifts and graces of the Holy Ghost, where with Christ was and the priests ought to be, replenished. See 1 Pet i 1, 1 John 27 But here arises a difficulty for this anointing is sometimes spoken of as peculiar to the high priest as Lev xxi 10, sometimes as common to all the priests, Exod xxx 30, xl 14, 15, which may be thus reconciled: the oil was sprinkled upon all the priests, and thence right ears, thumbs, and toes, and their garments, ver 20, 21, Lev viii 30, but it was poured out upon the head only of the high priest, Psal cxxxiii 2 who here was a type of Christ who was anointed above his fellows Psal xlv 7, Heb i 9

1 ch 28, 13

8 And thou shalt bring his sons, and put coats upon them

9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them and the priest's office shall be theirs for a perpetual statute and thou shalt consecrate Aaron and his sons

1 ch 28, 41  
Num 18, 7  
1 ch 28, 41  
Lev 8, 22, &  
Hab 7, 28

A perpetual statute, so long as the Jewish pedagogy and policy lasts

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation and Aaron and his sons shall put their hands upon the head of the bullock

1 ch 28, 14

To signify that they offered it for themselves and for their own sins, which the offerer performing this rite was to confess, Lev xxi 21, that they acknowledged them-

selves to deserve that death which was inflicted upon this innocent creature for their sakes, and to testify their faith in the future sacrifice of Christ, upon whom their sins were to be laid, and by whose blood they were expiated, and that they humbly begged God's mercy in pardoning their sins, and accepting them to and in their holy office

11 And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation

Moses, who though no priest, yet for this time and occasion was called by God to this work

12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar

1 ch 8, 15

1 ch 27, 2 & 30, 1

Upon the horns of the altar, not of incense, as some would have it, but of the burnt offerings, as may appear, 1 Because it was that altar at the bottom whereof the blood was to be poured, as it is here expressed, but that was not done at the altar of incense as is evident and confessed Compare Lev xxi 19 &c 2 It was that altar upon which the parts of the sacrifices were burnt, as it here follows, ver 13, for there is no distinction here between the two altars. It is true, in the following sin offerings of the priests the blood was put upon the horns of the altar of incense, Lev ix 7 But it must be considered, 1 That the blood was not poured out at the bottom of that altar 2 Because Aaron and his sons were not yet complete priests, but private persons and therefore did this at the same altar which the people used in their sin-offerings, Lev ix 25, 30

13 And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar

1 ch 28, 15  
1 ch 28, 15  
1 ch 28, 15  
1 ch 28, 15

The parts which in all sacrifices were burnt unto God Lev iii 3, iv 19, to signify either the mortification of their inward and most beloved lusts or the dedication of the best of all sacrifices, and of their inward and private part to God and his service

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp it is a sin offering

1 ch 28, 15  
1 ch 28, 15

To wit, for the high priest, as is plain from the whole context, and therefore ought to be burnt by that law, Lev iv There was indeed a law, that that sin offering whose blood was not carried into the tabernacle, which was the case here, should not be burnt, but eaten, Lev vi 30, v 18 But that concerned the people not the priests, who did not eat, but burn their own sin-offerings, Lev iv 3, 12

15 Thou shalt also take one ram, and Aaron and his sons shall put their hands upon the head of the ram

1 ch 28, 15  
1 ch 28, 15

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar

Which signifies, that not only our persons, but our very altars and sacrifices, and best services, need the sprinkling of Christ's blood upon them to render them acceptable to God

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head

1 ch 28, 15

18 And thou shalt burn the whole ram upon the altar it is a burnt offering unto the Lord it is a sweet savour, an offering made by fire unto the Lord

A sweet savour, Heb a savour of rest wherewith God will be well pleased, and for which is representing Christ who offered up himself, he will graciously accept of the offerings of the priests for themselves, and for the people

1873 3  
rv 6 22 18 ¶ And thou shalt take the other  
ram, and Aaron and his sons shall put  
their hands upon the head of the ram

This was for a peace offering. So here were all the three  
sorts of sacrifices, which were afterwards to be offered by  
them for the people.

20 Then shalt thou kill the ram, and take of  
his blood, and put it upon the tip of the right ear  
of Aaron, and upon the tip of the right ear of his  
sons, and upon the thumb of their right hand, and  
upon the great toe of their right foot, and sprinkle  
the blood upon the altar round about.

These parts are consecrated in the name and blood of all  
the rest, the ear, as the instrument of hearing and receiv-  
ing the mind and will of God in all their sacred administra-  
tions, and in their whole conversation, the hand and foot,  
as the instruments of action and execution of that which  
they hear and understand to be the mind of God, and the  
right parts are chosen rather than the left, as being usually  
more vigorous and expeditious. And all these parts are  
sprinkled with this blood, to show the absolute necessity of  
Christ's blood to qualify them for an acceptable and suc-  
cessful discharge of their office.

21 And thou shalt take of the blood  
that is upon the altar, and of the anoint-  
ing oil, and sprinkle it upon Aaron, and  
upon his garments, and upon his sons,  
and upon the garments of his sons with  
him: and he shall be hallowed, and his  
garments, and his sons, and his sons' gar-  
ments with him.

22 Also thou shalt take of the ram the fat and  
the rump, and the fat that covereth the inward,  
and the caul above the liver, and the two kidneys,  
and the fat that is upon them, and the right  
shoulder, for it is a ram of consecration.

Of the priests in their office. Therefore the right shoulder  
was burnt, which in other sacrifice was given to the priest.

23 And one loaf of bread, and one  
cake of oiled bread, and one wafer out of  
the basket of the unleavened bread that  
is before the Lord.

24 And thou shalt put all in the hands  
of Aaron, and in the hands of his sons,  
and shalt wave them for a wave offer-  
ing before the Lord.

With a toss them from one hand to another, as giving all  
from themselves to God, or shewing them to and fro, towards  
the several parts of the world, to note God's dominion over  
all places and people, and the extent of that true and great  
sacrifice, represented in these types to all.

25 And thou shalt receive them of  
their hands, and burn them upon the altar  
for a burnt offering, for a sweet savour  
before the Lord: it is an offering made  
by fire unto the Lord.

26 And thou shalt take the breast of  
the ram of Aaron's consecration, and  
wave it for a wave offering before the  
Lord: and it shall be thy part.

To wit, the breast alone, whereas both shoulder and  
breast were given to Aaron and his sons, the reason whereof  
might be either because Moses was not a proper and com-  
plete priest, as Aaron afterward was but only appointed by  
God for this time to do that work, or because now there  
were in a manner two priests, the one consecrating, to wit,  
Moses, the other consecrated, to wit, Aaron, therefore  
these parts were divided, the breast given to the former to  
be eaten, the shoulder offered unto God for the latter, ver  
22, he being not yet a perfect priest, and therefore not in  
a capacity of eating it.

27 And thou shalt sanctify the breast  
of the wave offering, and the shoulder of  
the heave offering, which is waved, and  
which is heaved up, of the ram of the  
consecration, even of that which is for  
Aaron, and of that which is for his sons.

Heaved up: this was done by throwing the parts up-  
ward, and catching them again. Even of that which is for  
Aaron and of that which is for his sons: the words may  
be rendered thus, of which breast and shoulder of the ram  
shall be Aaron's portion, and of which shall be the portion  
of his sons, so there is only an ellipsis of the verb substan-  
tive, which is most common, and the Hebrew prefix *lamed*  
designates a thing belonging to the person to whom that is  
prefixed, as it is in other like cases, as Gen xi 8, Deut i  
17, Psal. xlvii 9.

28 And it shall be Aaron's and his  
sons' by a statute for ever from the  
children of Israel for it is an heave offer-  
ing: and it shall be an heave offering  
from the children of Israel of the sacrifice  
of their peace offerings, even their heave  
offering unto the Lord.

It is an heave-offering, under which is comprehended also  
the wave-offering, as plainly appears both from the con-  
text, and from the purity of reason, these offerings being of  
the same nature, and designed for the same purpose.

29 And the holy garments of Aaron  
shall be his sons' after him, to be anoint-  
ed therein, and to be consecrated in them.

His sons: i.e. his eldest sons successively. To be conse-  
crated by some other priest, there being no other higher  
person who could do it, and therefore the necessity of it  
made it irrevocable.

30 And that son that is priest in  
his stead shall put them on seven days,  
when he cometh into the tabernacle of the  
congregation to minister in the holy place.

For so long, the solemnity of the consecration lasted, ver  
35. In the holy place, both that strictly so called and in  
the most holy place, for as none could go into the most  
holy place except the high priest, so there were some things  
to be done in the holy place which none but he  
could do. See Lev xv 7, 8.

31 And thou shalt take the ram of  
the consecration, and seethe his flesh  
in the holy place.

In the court-yard at the door of the tabernacle, where it  
was both boiled and eaten, as appears from this and the  
next verse, and from Lev viii 31. And part of this was  
eaten by the priest or persons that brought the offering,  
though they were of the people, who were not admitted  
into any other holy place but this.

32 And Aaron and his sons shall eat  
the flesh of the ram, and the bread that  
is in the basket, by the door of the taber-  
nacle of the congregation.

33 And they shall eat those things  
wherewith the atonement was made, to  
consecrate and to sanctify them: but a  
stranger shall not eat thereof, because  
they are holy.

These things, i.e. the remainders of the oblations men-  
tioned ver 32. A stranger, i.e. one who is not of the  
priestly race, whereas in other peace offerings the offerer  
did eat a part.

34 And if ought of the flesh of the con-  
secrations, or of the bread, remain unto  
the morning, then thou shalt burn the  
remainder with fire: it shall not be eaten,  
because it is holy.

Thou shalt burn the remainder, according to the law of



all peace-offerings, except those which were vows or voluntary offerings, Lev vii 16, 17, which these were not, compare Exod xii. 10

35 And thou shalt do unto Aaron, and to his sons, according to all things which I have commanded thee <sup>seven</sup> days shalt thou consecrate them.

Ex 40: 12  
Lev 8: 13  
16, 26  
11: 10 11

36 And thou shalt offer every day a bullock for a sin offering for atonement and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it

ch 30: 26  
28, 29 & 30  
10

For atonement, as well for the priests as for the altar, both which, as they were or might be polluted, so they needed the sprinkling of this blood to sanctify them, to show that all persons and things were fitted for God's service, and accepted by him only for and through the blood of Christ

37 Seven days thou shalt make an atonement for the altar, and sanctify it, and it shall be an altar most holy whatsoever toucheth the altar shall be holy

ch 40: 10  
ch 30: 49  
Matt. 23: 19

It shall be an altar most holy, as appears from the following reason, because it was not only holy in itself, but by its touch communicated a legal holiness to other things. *Whatsoever toucheth the altar shall be holy* this may be understood either, 1 Of persons, as a caution that none should touch the altar but holy and consecrated persons. Or rather, 2 Of things, yet not of all things, for polluted things were not made holy by the touch of holy things, which is affirmed, Hag ii 12, but of things belonging to the altar of offerings, which by God's appointment were to be offered, which were sanctified by being laid upon this altar, and therefore the altar was greater and more holy than the gift, as our blessed Saviour notes, Matt xxiii 19

38 ¶ Now this is that which thou shalt offer upon the altar, two lambs of the first year day by day continually

Num 8: 1  
ch 16: 40  
ch 2: 4  
11: 6, 7  
1: 1  
See Deut 1: 2, 11

This is that which thou shalt offer this is the chief end and use of this altar, though it served also for other sacrifices Day by day continually, to show, partly, that men do daily contract new delinquency, and daily need new pardons, and partly, that God is not only to be worshipped upon the sabbath days, and other set and solemn times, but every day

2 Kings 6  
16: 40  
11: 14

39 The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even

Which two seasons were selected as most commodious that men might both begin and end their worldly actions and businesses with God, and might see their need of God's assistance and blessing in all their concerns, and the justness of giving him the praise and glory of all

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil, and the fourth part of an hin of wine for a drink offering

A tenth deal, the tenth part of an ephah, as is evident from Numb xxviii 5, which is an omer, Exod xvi 36. An hin was a measure for liquid things, as the ephah was for dry things, containing six pints of our measure

1 Kings 16: 29  
1: 16  
1: 16  
1: 16

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the Lord

42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord where I will meet you, to speak there unto thee

1 Kings 16: 29  
1: 16  
1: 16  
1: 16

Either, 1 At which door, for there the Lord stood and talked with Moses, Exod. xxxiii 9, 10 Or rather, 2 In which tabernacle, to wit, in the innermost part of it, because that was the principal place where God did ordinarily reside and meet with his people, Exod xxx 6, Lev xvi 2, whereas God met but once at the door of the tabernacle, and that with Moses only, not with the people, with whom he is said to meet in this place, ver 43 Add to this, that the place where God meets them is the same place which is sanctified by his glory, and that was the tabernacle, ver 43, as it is expressed in our translation, and sufficiently implied in the Hebrew, by a common ellipsis of the pronoun *it*, i. e. that place where I meet with you, to wit, the tabernacle, shall be, &c

43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory

1 e By my glorious presence and appearance, of which see Exod xl 34, 35, Lev ix 24

44 And I will sanctify the tabernacle of the congregation, and the altar I will sanctify also both Aaron and his sons, to minister to me in the priest's office

45 ¶ And I will dwell among the children of Israel, and will be their God

I will dwell, by my special grace, and favour, and blessing, for by his essence he fills all places

46 And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them I am the Lord their God

Ch. Israel  
Exod. 40: 34  
Lev. 8: 11  
Lev. 8: 14  
Lev. 1: 2, 3  
Exod. 43: 6  
Hag. 2: 9  
Mal. 3: 1  
Lev. 21: 15  
Lev. 22: 9  
Lev. 22: 10  
Lev. 22: 12  
Lev. 22: 13  
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Lev. 22: 96  
Lev. 22: 97  
Lev. 22: 98  
Lev. 22: 99  
Lev. 22: 100

## CHAP XXX

He commands to make an altar for incense, and of what, 1 The length and breadth of it, 2 The form of it, 3-6 Whereon the priest was to kindle incense every morning, being commanded, 7 All the children of Israel to bring half a shekel for their souls, 11-16 A laver of brass, 17, 18, whereon Aaron and his sons wash their hands and their feet, 19-21 The making the oil of holy ointment 22-25 Its use, 26-28 None might make the like 32-33 The composition of the perfume, 34-38

AND thou shalt make an altar to burn incense upon of shittim wood shalt thou make it

Incense signifies the prayers of God's people, Psal cxli 2, Rev viii 3, which are not acceptable to God except they be offered upon the true altar, Christ This incense also was useful to correct the bad smell of the sacrifices, which were offered on another altar not far from it. Yea, some sacrifices were offered upon this altar, as appears from ver 10, Lev ix 7 But here only the principal and constant use of it is noted

2 A cubit shall be the length thereof, and a cubit the breadth thereof, foursquare shall it be and two cubits shall be the height thereof the horns thereof shall be of the same

See Exod xxvi 2 Though these horns as they were for another use, so they seem to be here of another form, and for ornament more than for service

3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof, and thou shalt make unto it a crown of gold round about

The top was made hollow like a grate, that the ashes might fall through it The crown was a border which encompassed the altar, that the things laid on it might not fall off

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it

1 Heb roof  
2 Heb walls

shalt thou make it, and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim wood, and overlay them with gold.

6 And thou shalt put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.

*Before the veil*, before the second veil in the holy place, and near to the holy of holies, and consequently to the ark and mercy seat.

7 And Aaron shall burn thereon sweet incense every morning when he dresseth the lamps, he shall burn incense upon it.

Aaron was to do this for the first time, but afterwards any priest might do it as appears from Luke 1 9, this not being done in the holy of holies, which was the high priest's peculiar. *When he dresseth the lamps*, i.e. cleansed them and prepared them for the receiving of the new light.

8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.

The *even* as the time when all the lamps were to be lighted, 1 Sam iii 3. See Exod xxiii 20 21.

9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering, neither shall ye pour drink offering thereon.

No strange incense, i.e. of any other sort than what I shall here appoint ver 31 &c.

10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord.

Once in a year on the day of expiation Lev xvi 19. Numb xxix 7. *With the blood of the sin-offering of atonements*, to note that the prayers of the saints are acceptable to God no otherwise but through the blood of Christ, who was offered for the expiation of our sins.

11 ¶ And the Lord spake unto Moses, saying,

12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them: that there be no plague among them, when thou numberest them.

A ransom for his soul, a certain price for the redemption of their lives, whereby they acknowledge the right and power which God had over their lives, and that they had forfeited them by their sins, and that it was God's mercy to continue their lives to them. *When thou numberest them* to wit upon any just occasion, either now in the wilderness or afterwards. It may seem that this payment was neither to be made at this time only as some would have it, nor yet every year, as Josephus and others affirm, because it is not so to be a perpetual statute as other things of constant observance are, but upon any eminent occasions, when the service of the tabernacle (which is the end and use of this collection) or temple required it, as may be gathered from 2 Kings xii 4 compared with 2 Chron xxiv 6. Compare Numb x 2, Matt xvii 24. And as now it was employed in the building of the tabernacle, so afterwards it might be laid out upon the repairs or other services of it.

13 These they shall give, every one that passeth among them that are num-

bered, half a shekel after the shekel of the sanctuary (<sup>m Lev 27 26, Numb 3 47, 1 Pet 46 12, 1 ch 24 28</sup>) "an half shekel shall be the offering of the Lord.

The shekel of the sanctuary hath been commonly conceived to be double to the common shekel, yet divers late learned men seem more truly to judge that it was no more than the common shekel, consisting of half a crown of English money, which is called the shekel of the sanctuary, because the standard by which all shekels were to be examined was kept in the sanctuary, as afterwards the just weights and measures were kept in Christian temples, or other public places. See Lev xxvii 25, Numb iii 47, Ezek xiv 10—12. Add to this, that it was a part of the priest's office to look to the weights and measures, as plainly appears from 1 Chron xxiii 29. *An half shekel shall be the offering*, not less, lest it should be contemptible, nor more, lest it should be too burdensome for the poor.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord.

From twenty years old and above, the time when they began to be fit for employment, and capable of getting and paying money. Women and children are not included here because they are reckoned in their fathers or husbands.

15 The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls.

This was partly to teach them that all souls are of equal worth in themselves and price with God, that there is no respect of persons with God, and in God's worship and service but equal graces, ordinances and privileges are common and paid to all Exod xii, xvi 18, Gal iii 28, Col iii 11, that all persons are alike obnoxious to Divine justice and are redeemed by one, and the same price partly to check the arrogance and vanity of the rich, who are very apt to despise the poor, and partly that by this means the number of the people might be exactly known when occasion required it.

16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation, that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls.

In the service of the tabernacle, for the building and furniture of it, and the maintenance of God's worship in it. *That it may be a memorial*, either to the people, who hereby profess God to be their Lord and Owner, and themselves his subjects and tributaries, or to God who hereby makes occasion to remember them, and to own them for his people.

17 ¶ And the Lord spake unto Moses, saying, The frequent repetition of this phrase, and the shortness of these discourses, in comparison of the length of the forty days show that God did not deliver all these laws and precepts at one time, but successively at several times, possibly upon the sabbath days.

18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

See the accomplishment Exod xxxviii 8, to wash both the priests and the parts of the sacrifices.

The altar, to wit, of burnt-offerings.

19 For Aaron and his sons shall wash their hands and their feet thereat.

To signify their natural impurity and unworthiness, either to handle holy things or to come into the holy place, and their need of washing with the blood and Spirit of Christ, which was typified by this washing.

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not, or when they come near to the altar to minister, to burn offering made by fire unto the Lord

*That they die not*, for though the fault might seem small, yet the command was evident and easy, and therefore the disobedience was worse, arguing presumption, rebellion, and contempt. And God is more severe in the matters of his worship than in other cases.

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

22 ¶ Moreover the Lord spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels,

*Take thou also unto thee* the words are very emphatic, and the Jews from hence do rightly infer, that this ointment was but once made, and that by Moses's own hands. *Spices* see Cant iv 11, Ezek xxvii 22, and compare Psal xlv 8, Amos vi 6. *Pure myrrh* Heb *myrrh of liberty*, either 1. Free from adulteration or mixture, or rather 2. Freely dropping from the tree, which is esteemed better than that which is forced out of it. *Calamus*, a sweet reed, of which see Isa xliii 21, Jer vi 20.

24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an ephah.

Not the common kind of cassia, which we use in purging, but in other kind of it, there being seven several kinds of it, as the learned note.

25 And thou shalt make it an oil of holy ointment, in ointment compound after the art of the apothecary: it shall be an holy anointing oil.

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

This was only an outward ceremony, signifying the purification and sanctification of these things for the service of God, as the anointing of kings and priests noted their designation to their offices.

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

30 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.

Not all of them, but only those who succeeded him in the high priest's office, as appears from Exod xl 15, Lev iv 3, 5, 16, xvi 32, xxi 10. This anointing of them signified both God's election or calling them to this office, and the inward qualifications requisite for it, to wit, the gifts and graces of the Holy Ghost, which are oft designed by this word of anointing, as Isa lxi 1, Dan ix. 21, 1 John ii 27, and the solemn setting apart of Christ, the true High Priest, for the mediatorial office.

31 And thou shalt speak unto the children of

Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

3. e. Reserved for my service alone, not employed to any profane or civil use, as it follows.

32 Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

*Upon man's flesh shall it not be poured*, except those whom God himself, the author of this law, excepts, to wit, the high priests, of which see ver 30, and some of the kings, of which see 1 Kings i. 39, Psal lxxiv. 20, though others think the kings were only anointed with common oil. *It shall be holy unto you*, as it is unto me ver 31, you shall account it holy, as I do.

33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

The word *stranger* is commonly used to note the Gentiles, or such as were not of Israel's race, but sometimes it notes those that are not of the priestly race, as Exod xxiv 33, Lev xxii 12, 13, and so it seems to be here. And if any of the kings were anointed with this oil, it was done by God's special appointment, who may dispense with his own laws.

34 ¶ And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum, these sweet spices with pure frankincense of each shall there be a like weight.

*Stacte, and onycha, and galbanum* the Jews themselves are not agreed what these were, and it concerns not Christians much to know, the use of them being abolished. It is evident they were each of them sweet spices, and therefore this galbanum was not of the common kind which gives a very bad scent. *Of each shall there be a like weight*, Heb *alone shall be with alone* i. e. each of the alone shall be with another alone to wit in equal quantity. Or it may note that each of these was to be taken and beaten apart, and then mixed together. Or, *it shall be alone alone* i. e. absolutely and certainly alone the doubling of the word increasing the signification, and thus it doth not belong to all the ingredients, because the Hebrew verb is here of the singular number, but only to the frankincense, and the sense may be, that whereas the other things shall be tempered together, the frankincense should be alone which may seem most agreeable both to the common use of frankincense and to its differing nature from the other things mentioned, two of them at least being confessedly liquid things.

35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy.

*Tempered together*, Heb *solidus*, either 1. Properly, for salt was to be offered with all offerings, Lev ii 13. And the Hebrew doctors tell us that six eggs shells full of salt were used. Or, 2. Metaphorically well mixed together, as salt was with things either offered to God, or eaten by man. *Pure*, of the best of each kind of drugs, the most perfect and uncorrupted.

36 And thou shalt be it some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

*Some of it*, so much as is sufficient for the daily incense.

37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord.

38 Whosoever shall make like unto

that, to smell thereto, shall even be cut off from his people

### CHAP XXXI

*Bezaleel and Aholiab are called for the work of the tabernacle, 1-7 The table and candlestick, 8 The altar, 9 Hallowing of the sabbath is commanded again, 12-17 Moses receiveth the two tables of the law, 18*

AND the Lord spake unto Moses, saying,

2 \*Sec, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah

He seems to be the same mentioned 1 Chron ii 20

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

*I have filled him with the spirit of God, which was now necessary because the Israelites in Egypt wanted ingenious education to learn these things, and therefore needed inspiration. In wisdom, or with wisdom, the following clauses being explanatory of the former, showing what gifts of the Spirit God had filled him with, to wit, wisdom, &c*

1 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship

6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee,

*All that are wise hearted, that have wisdom and skill sufficient to do these things under the inspection and direction of Bezaleel and Aholiab the principal workmen*

7 The tabernacle of the congregation, and \*the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle,

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

*The pure candlestick, so called by way of eminency, not only because it was made of pure gold, and was not defiled with blood, for so some other things were, but especially to mind the priests of their duty in keeping it neat and clean, it being more subject to defilement than other things*

9 And the altar of burnt offering with all his furniture, and the laver and his foot,

10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

*The cloths of service wherein the ark and other sacred utensils were wrapped up when they were to be removed. See Exod xxxv 19 Numi*

11 And the anointing oil, and sweet incense for the holy place according to all that I have commanded thee shall they do

12 ¶ And the Lord spake unto Moses, saying

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep for it is a sign between me

and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

*My sabbaths ye shall keep* this precept is here repeated, either, 1 To show the chief use of the tabernacle, and all this cost and trouble about it, to wit, that they might there acceptably serve God, as in some measure upon every day, so especially upon the sabbath day Or rather, 2 To restrain the time for the doing of the forementioned works q d Though the work of the tabernacle and utensils be holy, and for a holy use, yet I will not have it done upon my holy day The sabbath was not made for them, but they for it, and therefore they shall give place to it *It is a sign between me and you* The sabbath is a fivefold sign

1 Commemorative, of God's creation of and dominion over them and all other things, to whom they do hereby profess their subjection. 2 Indicative, showing that they were made to be holy, and that their sanctification can be had from none but from God, as it here follows, and from the observation of God's days and appointments. 3 Distinguishing, whereby they owned themselves to be the Lord's peculiar people, by a religious keeping of those sabbaths, which the rest of the world grossly neglected and profanely scoffed at. 4 Prefigurative, of that rest which Christ should purchase for them to wit, a rest from the burden of the ceremonial and from the curses and rigours of the moral law as also from sin and the wrath of God for ever See Heb iv. 5 Confirmative, both assuming them of God's good will to them, and that as he blessed the sabbath for their sakes so he would bless them in the holy use of it with temporal spiritual, and everlasting blessings as he declares in many places of Scripture, and assuring God of their standing to that covenant made between God and them So that this was a mutual stipulation or ratification of the covenant of grace on both sides

*That doth sanctify you*, that selecteth you out of all people, and consecrateth you to myself, and to my service and worship a great part whereof is the observation of the sabbath Or, that sanctifieth you by my word and ordinances, which are in more eminent and solemn manner dispensed upon the sabbath day, by the observation whereof you declare that you own me as your only Sanctifier And so we may observe the sabbath unto the Lord as our Creator, and as our Redeemer, and as our Sanctifier, and therefore it is no wonder God so severely enjoys the sanctification of the sabbath, and punisheth the neglect of it, it being a tacit renouncing or disowning of God the Father, the Son, and the Holy Ghost

14 Ye shall keep the sabbath therefore, for it is holy unto you every one that defileth it shall surely be put to death for whosoever doeth any work therein, that soul shall be cut off from among his people

*Shall surely be put to death*, of which see an example, Numi xv 32, &c 1 c Servile work, as it is explained, Lev xxiii 7, &c

15 Six days may work be done, but in the seventh is the sabbath of rest, holy to the Lord whosoever doeth any work in the sabbath day, he shall surely be put to death

*The sabbath of rest*, Heb the sabbath of sabbaths, or of sabbaths, 1 c the great and chief sabbath, as the song of songs is the most excellent song, the holy of holies is the most holy &c The Jews had many sabbaths or days of rest but this is here preferred before them all by this emphatical repetition of the same word, and by this argument the foregoing duty is pressed upon them

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations for a perpetual covenant

*Or shall keep the sabbath by observing or celebrating the sabbath*, 1 c by observing or celebrating it the antecedent being put for the relative, as is frequently done So here is another most emphatical repetition to oblige us to the greater caution and diligence in this great duty, and to

show what stress God lays upon it, who hath therefore placed this in the midst of the commands of the decalogue, as the heart which gives life and vigour to all the rest. Or it may be rendered thus, *shall observe the day of rest to celebrate the sabbath*, and so the phrase is like that in the fourth command, *Remember the sabbath day to keep it holy*. So here, *Observe the sabbath*, i. e. watch its coming and approach, consider attentively the nature and use of it, and that not as a matter of idle speculation, but of serious practice, or, so that you may do or celebrate the sabbath, i. e. perform all the duties of it. Or thus, *shall observe the sabbath, to make it a sabbath or day of rest* and that no idle or carnal rest, but a rest, holy to the Lord, as it is called in the foregoing verse *For a perpetual covenant*, or, by a perpetual covenant, or, it is a perpetual covenant, i. e. condition or part of that agreement made between me and them. They have solemnly covenanted or promised that they will do all that I commanded them, *Exod xvi 7, 8*, among which this is a chief branch, and I have covenanted to bless and sanctify them in so doing. And this word *perpetual*, as also the word *for ever* being added to it in the next verse, may intimate that this hath a longer perpetuity than the ceremonies, to which this phrase is sometimes ascribed, the rather because the reason of this perpetuity given in the next verse is such as hath its force not only till Christ, but even till the end of the world, and it is fit and just that men should retain this monument or memorial of the world's creation even till its dissolution.

17 It is a sign between me and the children of Israel for ever for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

It is a sign, a sign of the covenant between us, that I will be their God, and they will be my people, both which depends upon this amongst other duties, and upon this in an eminent degree. Was refreshed, not as if he had been weary with working, which surely he could not be with speaking a few words; nor can God be weary with any thing. *Isa xl 28*, but it notes the pleasure or delight God took in reflecting upon his works, beholding that every thing he had made was very good, *Gen i 31*.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

i. e. The tables of the law, which was the witness of God's will and Israel's duty. See *Exod xvi 31* *Table of stone* where by was signified both the durable and perpetual obligation of the moral law, whereas the ceremonial law was to end with the Jewish polity at Christ's coming and the stoniness of men's hearts by nature, in which the law of God could not be written but by a Divine and omnipotent hand. Written with the finger of God, i. e. with the power or Spirit of God, by comparing *Matt xii 18*, not by any art of man, but immediately by a Divine hand.

## CHAP XXXII

The people commit idolatry by worshipping the molten image which Aaron made, i. e. God makes it known to Moses, and threatens their destruction, 1 to 10. Moses prays for them 11—13. God repents of the evil, 14. Moses comes down from the mount with two tables, 15, being God's own writing. 16. Moses hearing and seeing their idolatry, breaks the two tables, 19, and turns the calf into powder, 20. Aaron's excuse, 21—21. Moses seeing their nakedness, 25, commands them to be slain, 26, 27. He bids them consecrate themselves, 29. Moses charging them with sin, 30, prayeth for them, 31, 32. God spareth them, 34, but afterward plagues them, 35.

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up,

make us gods, which shall go before us, for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

Moses had now been in the mount for near forty days. The people, i. e. most or some of the people, as it is expressed *1 Cor x 7* *Unto Aaron*, as the chief person in Moses's absence. *Make us gods*, i. e. images or representations of God, whom, after the manner of idolaters, they call by God's name. For it is ridiculous to think that the body of the Israelites, who were now lately instructed by the mouth, and words, and miraculous works of the eternal God, should be so senseless as to think that was the true God which themselves made, and that out of their own earrings, much more that that was the God that brought them out of Egypt, as they say, *ver 4* *Which shall go before us*, to guide us through this vast wilderness to the Land of Promise, where they longed to be, for us for the cloud, which hitherto had guided them, that seemed now to be fixed upon the mount, and they thought both that and Moses had deserted them. The Jewish doctors note, that he doth not say, *Make us gods* whom we may worship, but *which shall go before us*, which as they truly say, shows that they wanted not a God, whom they knew by infallible evidences they had but a visible guide, who might supply the want of Moses, as the next words show. *This Moses*, an expression of contempt towards their great deliverer. *What is become of him* whether he be not consumed by the fire in the cloud, or taken up to heaven, or conveyed away by God to some other place.

2 And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

The golden earrings were of good value and common use among the eastern people who seem to have used them superstitiously, *Gen xxiv 1*, *Judg vii 24*, and therefore Aaron demands these, partly that he might take away one vice, or occasion of vice, whilst the people were intent upon another, and partly that the proposed loss of their earrings might cool their idolatrous desires. *In the ears of your wives*, whom he thought most fond of their jewels, and most unlikely to part with them.

3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

Whereby they show both their madness upon their idols, and their base ingratitude to their God, who had transferred these jewels from the Egyptians to them, *Exod xii 35, 36*, which therefore God upbraids them with, *Exod xvi 11, &c.* *In their ears*, i. e. the men's ears, for the affix is of the masculine gender, whereby it seems the men were more set upon idolatry than the women, parting with their earrings for it, which the women would not do.

4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf, and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

A molten calf, the meaning of this translation is, that Aaron, to wit, by artifice, did first melt the gold into one mass, and then by the graving-tool form it into the shape of a calf, and polish it, or as others render the words, he formed it in a type or mould, made in the shape of a calf, into which he cast the molten gold, and so made it a molten calf. But the words may be translated thus, He put it, or them, into a purse, for so the Hebrew verb and noun are both used, *2 Kings v 23*, and in like manner God disposed the earrings given him for the like use *Judg vii 24*, and afterwards he made of them a molten calf. Now the people desired, and Aaron in compliance with them made this in the form of a calf, or an ox, (for the word signifies both,) in imitation of the Egyptians, as Philo the Jew expressly affirms, and the learned generally agree, and it may thus appear. 1 The great idols of the Egyptians Apis, Serapis, and Isis, were oxen and cows, as is confessed. 2 The Egyptians, besides those creatures which they

ador'd as gods, did also make, and keep, and worship their images, as even the heathen writers, Melancthon and Strabo affirm. 3 The Israelites whilst they were in Egypt were many of them infected with the Egyptian idolatry, as it appears from Josh xxiv 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. And it is not unlikely divers of them hankered no less after the idols than after the garlic and onions of Egypt. And being now as they thought forsaken by Moses, they might think of returning to Egypt as afterwards they did, and therefore chose a god of the Egyptian mode, that they might more willingly receive them again.

*These be thy gods*, i. e. this is thy god, the plural number being put for the singular as it is usual in this case. The meaning is, This is the sign or symbol or image of thy god, for such expressions are very frequent, thus this image of a calf is called a calf frequently, and the images of the temple of Dium are called shrines or little temples Acts xix. So they intended to worship the true God by this image, as afterward Jacob bowed by the same image as we shall plainly see when we come to that place of Scripture. And it seems lately incredible that the generosity of the Israelites should be so void of all sense and reason as to think that the new made calf did bring them out of Egypt before its own creation, and that this was the same Jehovah who had even now spoken to them from heaven with an audible voice, saying, *I am the Lord thy God who brought thee out of the land of Egypt*.

5 And when Aaron saw it, he built an altar before it, and Aaron made proclamation, and said, To-morrow is a feast to the Lord.

When Aaron saw it, observed with what applause they received it, and with what fury and resolution they prosecuted their former desire, he was borne down with the stream, and as it is probable by the people's instigation built an altar to it. *To the Lord* Heb. to Jehovah, which title being peculiar to the true God, and being here given by Aaron to the calf with the approbation of the people, makes it more than probable that the people designed to worship the true God in this calf, which they made only as a visible token of God's presence with them, and as a means by which they might convey their worship to God.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings, and the people sat down to eat and to drink, and rose up to play.

*Brought peace offerings* but no sin offerings, which they most needed. *The people sat down to eat and to drink*, for the sacrifices were accompanied with feasting, both among the worshippers of the true God and among idolaters. See Lev xxv 12, xxiv 11. *Rose up to play* by shouting and singing, and dancing, as it appears from ver 17, 18, 19.

7 ¶ And the Lord said unto Moses, *What hast thou done unto me, that thou hast brought down my people from Egypt, that thou hast broughtest out of the land of Egypt, that they have corrupted themselves*.

No longer a people as God had called them hitherto. Exod vi 7, 8, 9, they have sinned me and I do hereby renounce them.

8 They have turned aside quickly out of the way which I commanded them, they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the Lord said unto Moses, *I have seen this people, and, behold, it is a stiffnecked people*.

Intreatable, without and stubborn, not manageable by my judgments, unconvertible by me or by any laws. A metaphor from the stubbornness that will not bend their necks to receive the yoke or bridle.

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them, and I will make of thee a great nation.

Do not hinder me by thy prayers, which I see thou art now about to make on their behalf. *I will make of thee*, to come out of thy loins.

11 ¶ And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

*The Lord his God*, emphatically so called, q. d. Moses had not lost his interest in God, though Israel had. *Why doth thy wrath wax hot*, so hot as to consume them utterly? I or though he saw reason enough why God should be angry with them, yet he humbly expostulates with God whether it would be for his honour utterly to destroy them. Or this is a petition delivered in form of an interrogation or expostulation, as Matt viii 29, compared with Luke viii 28. *Against thy people* an ingenious retort, q. d. They are not my people, as thou wilt say, ver 7, but *thy people*, which he proves in the following words.

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

*In the mountains* i. e. in or at Mount Sinai, the plural number for the singular, or, in this mountainous desert.

13 Remember Abraham, Isaac, and Israel thy servants, to whom thou sweardest by thine own self, and saidst unto them, *I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever*.

14 And the Lord repented of the evil which he thought to do unto his people.

*Repented* his sentence. See on Gen vi 6.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand, the tables were written on both their sides, on the one side and on the other were they written.

Not on the inside and outside, which is unusual and unnecessary, but on the inside only, some of the ten commands being written on the right hand, and others on the left, not for any mystery, but only for convenience of writing.

16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp*.

Joshua had waited all this while upon the middle of the hill for Moses's return, and so neither knew what the people had done, nor heard what God had said to Moses.

18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome, but the noise of them that sing do I hear*.

*The voice of them that shout for mastery*, Heb. of a cry of strength, i. e. of strong men, or of the stronger and victorious party, who use to express themselves with triumph, shouts. *The voice of them that cry for being overcome* Heb. of a cry of weakness, i. e. of weak, and wounded, and conquered men, who use to break forth into doleful cries.

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount

Not through rash anger, but by Divine instinct, partly to punish their idolatry with so great a loss, and partly to show that the covenant made between God and them, so much to their advantage, which was contained in those tables, was by their sin broken, and now of none effect, and not to be renewed but by bitter repentance

20 \*And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it

*Ground it to powder*, melted it either into one great mass, or rather into divers little fragments, which afterwards by a file or other instruments he, by the help of many others, might soon grind to powder, or dust of gold. *Strawed it upon the water*, upon the brook which came out of the rock Horeb, 1<sup>st</sup> Cor. xvii. 6. The children of Israel, not all which would require a long time, but some in the name of the rest, and most probably either the chief promoters of this idolatrous design, or the chief rulers of the people who should by their power and authority have restrained the people from this wickedness. *To drink of it*, of the water into which that dust was cast, partly to make them ashamed of their madness in worshipping a god which now must be drunk, and cast out into the draught, and partly to fill them with terror and dreadful expectation of some ill effect or curse of God to come upon them, either by this draught, or by other means

21 And Moses said unto Aaron, <sup>b</sup>Whither did this people unto thee, that thou hast brought so great a sin upon them?

What injury or mischief had they done to thee, which thou didst so severely revenge? The sin of the people is charged upon Aaron, both because he did not resist and suppress their wicked suggestion ver. 1 by his counsel, and by the authority which Moses had left in his hand which he should have done even with the hazard of his life, as the rabbins say that Hui did whom they report to have been slain by the people whilst he dissuaded them from their attempt and because he did not promote and direct, and manage their enterprise, ver. 15

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief

Heb. *are in evil*, i. e. are altogether wicked addicted to or bent upon wickedness so that it was impossible for me to stop or divert their course

23 For they said unto me, <sup>a</sup>Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him

24 And I said unto them, Whosoever hath any gold, let them break it off: So they gave it me: then I cast it into the fire, and there came out this calf

Not that he meant or thought to persuade Moses that the melted gold came out of the fire in the form of a calf by accident, without any art or industry of his, which was a ridiculous conceit, and easily confuted, but only he conceals his own sin in the forming and graving of it, and lays the whole blame upon the people

25 ¶ And when Moses saw that the people were naked, (for Aaron had made them naked unto their shame among their enemies)

i. e. That they were stripped both of their ornament, which was not so much the jewels of their ears, as the

innocency of their minds and lives, and of their defence, i. e. of the favour and protection of God, by which alone they were secured from the Egyptians and were to be defended against those many and mighty enemies towards whom they were about to march, and that being thus disarmed and helpless they would be a prey to every enemy when Moses considered thus, he took the following course to cover their nakedness, to expiate their sins, to regain the favour of God, and by punishing the most eminent and incorrigible offenders, to bring the rest to repentance. *Aaron had made them naked*, as Ahaz is said to have made Judah naked, 2 Chron. xxviii. 19. *Quest* How were they made naked or ashamed amongst their enemies, when at this time they were in their own camp, remote from all their enemies? *Answer* He speaks not only of their present shame but of their everlasting reproach, especially among them and God's enemies, who, being constant to their idols, would justly scorn the Israelites for their levity in forsaking their God so quickly and easily. See Jer. ii. 11. But the Hebrew word may be, and is by some translated thus, *amongst those that do or shall rise up or be born of them*, i. e. that shall succeed them, for so the word *rising* is used 1<sup>st</sup> Cor. i. 8, Matt. xi. 11. And so the Chaldee renders it, *amongst their generations* and the other Chaldee interpreter, and the Syriac, *in their latter days, or in after times*. So the sense is, that Aaron had put a note of perpetual infamy upon them even to all after ages

26 Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him

He chose the gate of the camp, 1. As the usual place of judgment. 2. That he might withdraw himself from the company of idolaters as far as he might. 3. As a fit place of recourse and resort for those that were on God's side. 4. To prevent the escape of the greatest delinquents, the rest of the camp being probably surrounded with some trench, or such like thing, else gates had been superfluous and unprofitable. *Who is on the Lord's side?* who will take God's part, and plead his cause against idolatry and idolaters? *All the sons of Levi*, i. e. the most of this tribe, as that universal particle is oft understood, for one of them were destroyed as guilty

27 And he said unto them, Thus saith the Lord God of Israel: Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour

The meaning is, slay every principal offender whom you meet with, without any indulgence or exception though brother, or companion, or neighbour. There was no fear of killing the innocent in this case because, 1. The people were generally guilty. 2. Moses had added to himself all that were on God's side who thereby were separated from the guilty. 3. The innocent might easily be discerned from the transgressors, either by the personal knowledge which the Levites or others had of the most forward idolaters or by their abiding in their tents as ashamed and grieving for their sin, whilst the transgressors were impudently walking about in the camp, as trusting to their numbers, or by the direction of God's providence, if not by some visible token

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men

And no more for it is probable they slew only those whom they knew to have been the ringleaders to others in this mischief

29 ¶ For Moses had said, I consecrate yourselves to day to the Lord, even every man upon his son, and upon his brother, that he may bestow upon you a blessing this day

Moses said, I consecrate yourselves to day to the Lord, because every man hath been against his son, and against his brother. i. e. kill your hands



Offer up yourselves to the honour and service of the Lord in this work, which because it was joined with the hazard of their lives, he calls it a consecration or oblation of themselves, as Abraham for the like reason is said to have offered up Isaac *Consecrate yourselves, Heb fill your hands, &c.* 1. e. offer a sacrifice, for so that phrase is oft used, as Exod xxviii 11, Judg xvii 5, 12. That work of justice which they were going to execute might seem inhuman and barbarous act, but he tells them it was an acceptable sacrifice to God, as the destruction of God's enemies is called a sacrifice, Isa xxxiv 6, Jerk xxxix 17. Or he hereby intimates that this tribe was designed by God for his immediate service, and therefore recommends this work to them as an excellent initiation into their office, and as a demonstration that they were in some sort worthy of that great trust.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin, and now I will go up unto the Lord, peradventure I shall make an atonement for your sin.

He speaks doubtfully partly because he was uncertain how far God would pardon them, and partly to quicken them to the more serious practice of repentance.

31 And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin—, and if not, blot me, I pray thee, out of thy book which thou hast written.

If thou wilt forgive their sin, understand here, forgive it, or, if it is well, or I and others shall praise thy name. His great passion for his people stops his words, and makes his speech imperfect. Out of thy book, 1. e. out of the book of life as appears by comparing this with other places as Psal lxxv 28, Dan xii 1, Luke x 20, Phil iv 3, Rev iii 5, xii 8, xx 12, or out of the catalogue or number of these that shall be saved. I suppose Moses did not in the case wish his eternal damnation because that title implies both wickedness in himself and the dishonour of God, but his annihilation or the utter loss of this life and of that to come, and of all the happiness of both of them. Nor doth alone simply desire this but only comparatively expresseth his solicitude for God's glory and charity to his people, signifying that the very thoughts of the destruction of God's people and of the reproach and blasphemy which would be cast upon God by means thereof, were so grievous and intolerable to him, that he rather wished, if it were possible that God would accept of him as a sacrifice in their stead, and by his utter destruction prevent so great a mischief. And it is to be considered that Moses speaks thus, as also many other things, as the mediator between God and Israel, and as the type of the true Mediator, Jesus Christ who was in effect to suffer this which Moses was content to suffer.

33 And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

Whosoever hath sinned, or done, 1. e. to wit presumptuously, obstinately, and impudently him will I cut off out of the land of the living and eternally deprive of my favour and glory and not thee who art innocent and righteous.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee, nevertheless in the day when I visit I will visit their sin upon them.

Behold, mine Angel, not Christ, 1. e. Angel of the covenant, who had hitherto gone before them but a created angel 12 appears by comparing this with Exod xxxiii 2, 3, 12 though Moses obtained the revocation of this threatening, Exod xxxiii 13, 17. I will visit their sin

upon them, when I shall punish them for their other sins, which I foresee they will commit, I will remember and punish this also.

35 And the Lord plagued the people, because they made the calf, which Aaron made.

This relates either to the destruction of three thousand of them by the Levites, or rather to the future plagues, in which God also reckoned with them for this sin. Because they made the calf, they made it because they urged Aaron to make it, as Judas is said to purchase the field, Acts 1 18 which was purchased by his money, and Aaron made it, by giving command to make it. The Chaldee, Syriac, Arabic, and Samaritan render the words thus, they worshipped or sacrificed to the calf which Aaron made. And the word which signifies to make, is oft used for worshipping or sacrificing, as Exod x 25, Judg xiii 15, 1 Kings xviii 26.

### CHAP XXXIII

God refuseth to go with the people as formerly, 1—3. The people mourn, 4. God's command what to say to the children of Israel, 5. They mourn, and lay by their ornaments, 6. Moses pitcheth the tabernacle without the camp, 7, and going in, God speaks to him, 8, 9. A cloudy pillar descendeth on it, 10. God speaks to Moses face to face, 11. He prays for his guidance and presence, 12—16. God promises him, 11, 17, proclaims his name, 19. His face can be seen by no man, 20—23.

AND the Lord said unto Moses, Depart, and go up hence; thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it.

2 And I will send an angel before thee, and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite.

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee, for thou art a stiffnecked people: lest I consume thee in the way.

I will not go up in the midst of thee by my own special and gracious presence, as hitherto I have done, but I will depart from thee. In pursuance hereof God removes his tabernacle without the camp, ver 7. I will only make good my promise to thy fathers, and send an angel to accomplish it, but I will show no peculiar and further kindness to thee. Lest I consume thee in the way, lest thy sins should be aggravated by my presence and favour, and thereby I should be provoked utterly to destroy thee. So he shows that their perverseness makes this severity necessary for them, and that God even in his judgment retains his mercy to them.

4 ¶ And when the people heard these evil tidings, they mourned, and no man did put on him his ornaments.

Their precious garments or jewels, which the women reserved, as we saw, ver 3. This was a visible sign and profession of their inward humiliation and repentance for their sin, and of their deep sense of God's displeasure.

5 For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people. I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

I will come up into the midst of thee to wit, in anger

not in favour, ver. 3, where the words are the same, but the sense differing, and consume thee. *Object* But God had promised he would not do so, ver. 3. *Answer* That was signified to Moses, not to the people to whom the intimation was most proper and profitable, and this threatening hath a condition implied, to wit except they repent, as the next words plainly show. *I that I may know what to do unto thee*, that I may either inflict my judgments, or suspend them, as thou art penitent or unpenitent.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.

*The tabernacle* was a tent set up by Moses for the people to meet in for sacrifice and seeking of God, and other parts of God's worship, until the great tabernacle should be finished, for such a place was necessary, or highly expedient for that use, and therefore it is not probable they would be without it for a year's space. *Afar off from the camp*, in testimony of God's alienation from them, and displeasure against them, this being a kind of excommunication, and all was too little to bring them to a thorough repentance. *The tabernacle of the congregation*, it was so before but he called it so now, to show that God had not wholly forsaken them, and that if they truly repented, he still permitted them to come into his presence, and to seek the Lord. *Every one which sought the Lord*, either for his favour or for counsel and direction. See Exod xviii 15, 19, 20.

8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.

Testifying their grief for God's departure, their respect to Moses, whom they had lately despised, their earnest desire of his intercession for them, their longing for God's favour, and their humble expectation of a gracious return from God by the hands of Moses.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.

Whereby God testified his approbation of Moses, and of that which Moses had done, which might seem to some severe and cruel.

10 And all the people saw the cloudy pillar stand at the tabernacle door, and all the people rose up and worshipped, every man in his tent door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp, but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

*I face to face, or, mouth to mouth*, as Numb xii 8. Not that God hath face or mouth, or that Moses could behold it, which is denied, ver. 20. But the sense is, he spake with him freely and familiarly, and immediately, not by an angel in a dream or vision, as he did to other prophets. See Deut xxxiv 10.

Joshua abode in the tabernacle, either to keep it from injury or inconvenience, for as it was set up by man's help, so it needed man's care to preserve it, or to assist and direct those who resorted thither to seek God in Moses's absence. And Joshua seems to be appointed for this work rather than Aaron, or any other of the elders, because they had one way

or other been guilty of the late idolatry, and God would hereby punish them with a temporary suspension from his service, and their office.

12 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

*Whom thou wilt send with me*, i. e. what angel it is, whether it be a created angel, for then I profess I am unsatisfied with him, ver. 15, or the same upraised Angel Christ, who hath hitherto accompanied us, and then I am content. But I am at a great loss by thy withdrawing thy cloudy pillar from the people to whom it is to be a guide. *I know thee by name*, i. e. distinctly and familiarly, as one whom I have much converse with, and great kindness for, thy name is written in my book. Compare Exod xxxii 32, 33, Psal lxxvii 5, 6, Phil iv 3. And knowing thee notes approbation and affection, as Psal i, 6, Matt vii 23 compare Jer i 5.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight, and consider that this nation is thy people.

*Show me now thy way*, the course and manner of thy dealings with men, and particularly thy purpose and will concerning me and thy people, and the method which thou wilt choose for the fulfilling of thy promise, and the course which thou wilt have me take, and the way by which I shall conduct thy people to the Promised Land. *That I may know thee*, i. e. thy mind herein, men need to know God when they know his mind and will, or that I may experimentally know thee to be what thou hast promised thou wilt be to me and to thy people, or rather, that I may thereby know thee, namely, that I shall find grace in thy sight as it follows. *that I may be assured that thou wilt be reconciled to me and present with me and thy people*. *Thy people* both by thy own choice and purpose, and promise to their parents, and by their acknowledgment of thee for their God, and their returning to thee again.

14 And he said, My presence shall go with thee, and I will give thee rest.

*My presence*, Heb. *my face*, i. e. I myself by comparing this with 2 Sam xvi 11. The Angel of my presence, Isa lxi 9, the pledge of my presence, the cloudy pillar, and I will not turn thee over to an angel, as I threatened, ver. 2. See Deut iv 34. *I will give thee rest*, not only rest from thy present anguish and perplexity of mind for thy people, but in due time I will bring them to their resting-place and settled habitation, for it is evident from ver. 15, 16, that Moses's care and prayer was more for the people than for himself.

15 And he said unto him, If thy presence go not with me, carry us not up hence.

Let us rather live and die in the wilderness with thy presence and favour, than go into Canaan without it, for even that promise of rest I value not without thy presence. So he echoes back God's words to himself, and turns God's promise into a prayer.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

*Wherein shall it be known here*? by what other token shall other nations and after-ages know? *So shall we be separated*, i. e. distinguished by thy peculiar kindness and privileges afforded to us. Or, *be made wonderful, or eminent, or glorious above all other people*.

17 And the LORD said unto Moses, I have seen thee, and I have chosen thee.

will do this thing also that thou hast spoken\* for thou hast found grace in my sight, and I know thee by name

18 And he said, I beseech thee, shew

me thy glory

19 Thy glorious majesty, the brightness of thy countenance, some such manifestation of thyself as becomes thy excellency, and such as shall be seen in the other life, or that glorious hope which, together with a human voice, thou hast now assumed. But for the essence of God, as that was and is and ever will be invisible to bodily eyes, I can have no man of such great reason and deep knowledge in Divine things, and universal learning could not be ignorant of it and therefore would not desire it

20 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy

21 My goodness or my beauty for so that Hebrew word is sometimes used, Gen vi 2, 1 Sam ix, 2, or my excellency or my glory as appears from ver 22, which was the thing Moses desired to see, and the difference between his request and God's answer doth not lie in glory and goodness, but in showing his glory so as Moses might gaze upon it and make it only, as it follows, to pass before him to wit in a sudden and very transient vision though it may be understood properly of God's goodness and kindness to men of which the following words speak, and that was the great effect of the only thing ascribed to God chap xxxiv 6 7 The name of the Lord is my name, the name for the pronoun I is very frequent I will give thee notice when I come that thou shalt attend I will not upbraid thee norsted by thee Or will proclaim a publish of the name of the Lord or of my name is one part of it especially my goodness which may seem to be here principally intended 1 By comparing this with chap xxxiv 6 7 2 By the following words which seem a limitation of this general expression of I will proclaim my name and impart my graces but with a reference not to all men, but to whom I please 3 By other places where the name of the Lord is principally, if not solely, understood of his goodness, as Is. l 10, and in many places of the Psalm I will be gracious to whom I will be gracious this may seem to be added with reference to the people for whom Moses is interceding lest Moses should misunderstand or misapply what is said here, and chap xxxiv 6 7 The sense is I will show this peculiar favour to thee, I will also be gracious towards the people thou pledest for but not promiscuously Some of them I will severely and eternally punish for this and their other sins and some of them I will pardon and save not because they are righteous, or innocent, or less sinners than the rest but merely out of my own good pleasure and most free grace whereby I will show mercy to some, when I will not show mercy to others Thus this place is interpreted by the apostle Rom ix 16, &c

20 And he said Thou shalt not see my face for there shall no man see me, and live

My face either 1 My essence But that no man can see me either in this life nor in the next Or rather 2 My glorious presence

This may be either 1 God's purpose that that blessed vision of God in glory shall be given to no man here, but is reserved for the future life or rather 2 The impossibility of the thing from man's weakness which is such that if God should display all the beams of his glory to him, it would certainly consume and destroy him

21 And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock

There is place by me in the mount where my residence and glorious presence now is that that part of it whence my voice now comes to thine ears

22 And it shall come to pass, while my glory

passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by

That thou mayst not be undone by thy own desires, nor swallowed up with the sight of my glory

23 And I will take away mine hand, and thou shalt see my back parts but my face shall not be seen

My back parts, i e imperfectly and in part, as when we see only a man's back parts, and not his face Thou shalt see a shadow or obscure delineation of my glory, as much as thou canst bear, though not as much as thou dost desire

## CHAP. XXXIV.

God commands Moses to hew two tables of stone like the former, wherein he promises to write, 1 Moses goes with these tables up to the mount, 4 God descends in a cloud, 5 He proclaims his name, 6, 7 Moses worships, 8, 9 God making a covenant with the people, commands them not to make a covenant with their enemies, 10—12, bids them beware of molten gods, 13—17 The feast of unleavened bread, 18 To rest on the sabbath day, 21 Other laws, 22—26 Moses wrote these words, 27 The time of Moses's abode on the mount 28 Moses's face shining, 29 is covered, 33—35 He acquaints the people with what the Lord told him, 31 32

AND the Lord said unto Moses, Hew thee two tables of stone like unto the first and I will write upon these tables the words that were in the first tables which thou brakest

The first tables were made immediately by God, who of his own mere grace and good pleasure and without man's merit or contrivance entered into covenant with Abraham and his seed These tables must be made by Moses, partly in token of God's displeasure for their sin, and partly to signify that though the covenant of grace was first made without man's cure and counsel yet it should not be renewed but by man's repentance And as the tables of stone signified the hardness of their hearts, so the hewing of them by Moses might signify the circumcision and ploughing up of their hearts, that they might be fit for the receiving of God's mercy and the performance of their duties The words that were in the first tables, to show God's reception of Israel into his favour, and their former state, and that the law and covenant of God was neither abolished nor changed by their sin

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount

3 And no man shall come up with thee, neither let any man be seen throughout all the mount neither let the flocks nor herds feed before that mount

This is said not for the beasts, which are not capable of a law, but to restrain the presumption and curiosity of the people, by this argument, that even the beasts that come too near shall be destroyed, and much more man, whose knowledge aggravates his sin and punishment.

4 ¶ And he hewed two tables of stone like unto the first, and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone

5 And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord

In the cloud, in the cloudy pillar, which ordinarily stood up in the air above the mount, but came down to the top of it when God spake with Moses See Exod xxxiii 9 Num x 17 25. Stood with him there, to wit, in the

mount, ver 4, and the cliff of a rock, chap xxviii 29, which was in the mount, and near the top of it, as appears by comparing these places together

6 And the Lord passed by before him, and proclaimed, The Lord, The Lord, God, merciful and gracious, long-suffering, and abundant in goodness and truth,

The Lord God this title shows his glorious being, power, and authority, the following titles unto his goodness to men abundant in goodness and truth, in fulfilling all his gracious promises made to Abraham, and to his seed, and to all his people, wherein he is said to be abundant, because he generally is better than his word, and gives more than he promised. There is a truth in Divine threatenings, but here the situation of this word in the midst of the attributes of Divine goodness plainly shows that it is to be restrained to the promises, thus being usual and reasonable that general words have their signification limited by the context. And indeed here seems to be a *hendyadis* goodness and truth, for true, sincere, and hearty goodness as mercy and truth are oft put for true and real mercy. See Psal xxi 10, lxxv 3, &c.

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and to the fourth generation

For thousands, the Chaldee and some others render it, for a thousand generations Iniquity and transgression and sin, sins of all sorts and sizes secret or open, intimacies or presumptions against God or men, as the heap of various words here put together signifies. That by no means clear the guilty this is commonly esteemed a title of justice or vengeance which is here added by way of correction lest men should mistake or abuse God's mercy. God is most gracious indeed, but so as he is also just, and will not pity nor spare impudent and impenitent transgressors but will severely punish them. And the Jewish doctors hereupon observe, that the mercy of God doth exceed his justice, here being as they number them thirteen attributes of mercy and but one of justice. But this translation and interpretation is rejected by some learned interpreters, who make this an attribute of God's goodness or clemency and render the words thus In destroying he will not utterly destroy though visiting, &c. qd He is so gracious, that though he will severely punish the iniquity of the fathers and especially their idolatry upon their lives and upon their children, &c. as he hath said, Exod xxv 5 yet in judgment he will remember mercy, and will not utterly destroy his people for their sins. There are many things which favour this interpretation. 1. This suits most with Moses's solicitude and prayer for the people of Israel, which was that God would not utterly destroy them, as he threatened to do. 2. This sense best agrees with God's promise, chap xxxiii 19, I will make all my goodness pass before thee, which general promise is particularly explained and performed in these two verses. 3. This phrase doth not speak of God's disposition and carriage towards his enemies against whom he proceeds with great severity, and commands the Israelites to do so in the verses here following, but towards his people, whose cause Moses is all along pleading with God. See chap xxxiii 11-13, 31, 32, xxxiii 13, 15, xxxiv 9. 1. The Hebrew verb here used frequently signifies to make empty, or desolate, to empty men of their goods, or places of men. See Isa lii 1, Amos iv 6. So here, he will not utterly empty or destroy though he will leave the marks of his vengeance for this sin upon thy people, even to their third and fourth generation, or, if it may be, further, yet he will not utterly root them out, which is the great thing thou fearest and labourst to prevent. And this very phrase, here used, we have in Jer xxxi 11, and repeated Jer xlii 29, where, though interpreters generally render it, I will not leave thee altogether unpunished, which may make a good sense, yet

it seems much better to be rendered I will not utterly destroy thee, (1.) Because hereby those words exactly answer to the foregoing clause, yet will I not make a full end of thee, and so the same thing is elegantly repeated in other words, which is very frequent in Scripture. (2.) Because here is an opposition between the severity God useth to other people, and the kindness he useth to his own people which is manifest in the former number of the verse and therefore most probable and agreeable in this. 5. This is much confirmed from Numb xiv 18 where Moses, pleading with God for the pardon of his people's sin useth this very phrase and argument, as taken out of God's mouth which in this sense is very proper and prevalent. Thou hast said, that thou when thou dost visit iniquity, &c. thou wilt not utterly destroy them. And God answers him, ver 20, I have pardoned according to thy word i. e. so as not utterly to destroy them. But truly as I live &c. ver 21-23, i. e. But I will severely punish them. But if this had been the meaning Lord, thou hast said - Thou wilt by no means clear the guilty as we render it, it was a most improper argument and put a sword into the Lord's hand to slay them even by virtue of this consideration.

8 And Moses made haste, and bowed his head toward the earth, and worshipped

9 And he said, I now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us, for it is a stiffnecked people and pardon our iniquity and our sin, and take us for thine inheritance

It is a stiff-necked people, and therefore need thy glorious and powerful presence to rule them. Or rather, though it be a stiff-necked people, as thou sayest, yet forsake them not. The Hebrew particle *ch* oft signifies though, as Exod v 11, Isa liv 6. Take us for thine inheritance, i. e. deal with us as men do with their inheritances, dwell among us, protect us, improve us.

10 ¶ And he said, Behold, I make a covenant before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation and all the people among which thou art shall see the work of the Lord for it is a terrible thing that I will do with thee

Behold, I make a covenant i. e. I do hereby renew my covenant with thy people which they had violated and voided by their sin. But the signification of the phrase, there being no mention here of any with whom this covenant is made or renewed and the following words make it more probable that this covenant is nothing but a solemn promise or engagement that God will do the thing which here follows. And the word covenant is oft used for a mere promise, as Gen ix 9, &c. Lev xxv 8, Numb xxiii 19, xxxv 12. It is a terrible thing that I will do with thee, either, 1. By thy iniquity, as that phrase is sometimes used in 1 Cor xv 10. Or, 2. In the midst of thee i. e. of thy people, as ver 11 before thee i. e. before thy people. Thus I prefer because the next verse explains this of such thing, this were not done by Moses's ministry, nor in his time, but afterwards.

11 Observe thou that which I command thee this day behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee

13 But ye shall destroy their altars, break their images, and cut down their groves

Which at first were used by good men for their devotion,

as Gen xxi 33, but afterwards being horribly abused to superstition and idolatry were by God's command to be destroyed.

11 For thou shalt worship <sup>1</sup> no other god for the Lord, whose name is jealous, is a <sup>2</sup> jealous God.

*How name is jealous*, who hath made himself known by a jealous name that name, The jealous God who cannot endure any competitor or rival: where is the false and puny god of the heathens were contented with multitudes of partners. So this is properly said to be the name of God whereby he is known and distinguished from all other gods.

12 Thou shalt not make a covenant with the inhabitants of the land, and they go a whoring after their gods and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice.

*Covenant* for cohabitation, or to suffer them quietly to live among you whom you should drive out. *Go a whoring* i. e. commit idolatry, which is oft called and compared to spiritual whoredom. See Jer ii, in Ezek xvi. *And thou eat of his sacrifice* to wit, of the parts or numbers of his sacrifice whereby thou wilt partake with him in an idolatrous worship, because such feasts were a part of the worship offered to the idol, and were accompanied with common banquets and thanksgivings to the idol. See Numb xv 2, Psal cx 28, Ezek xvi 6, xxi 9, I Cor x 20, Rev ii 20.

13 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

14 Thou shalt not make thee any molten gods.

*Not given nor any other* is it plainly appears both from the nature of the things and from many parallel scripture. But he mentions *molten*, because their idol was of that kind.

15 ¶ The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

16 ¶ All that openeth the matrix is male, and every firstling among thy cattle, whether ox or sheep, that is male.

*He says for that is* is the particle and is oft used in the words following here in Lev 20, being a particular explanation of the general sentence in the beginning of this verse *all thy cattle* which (particle oft understood) *shall be brought* (i. e. it is also explained Exod xii 12) *the opening, or whatsoever* (to wit, of the male kind) *openeth the matrix* (which word is little understood out of the former meaning which is very usual) of or (and put for or as it is oft done) *snare*.

17 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

*Either without a sacrifice* i. e. it is a precept, or without offering to himself some a promise. See Exod xxi 15.

18 ¶ Six days thou shalt work, but on the seventh day thou shalt rest in all thy labours. In the time of harvest thou shalt rest, and in the time of vintage thou shalt rest.

*Which time* is expressed because the great profit and seeming necessity of working at that time was likely to be a powerful temptation to make men slack both

19 ¶ And thou shalt observe the feast of weeks, of the firstfruits of wheat har-

vest, and the feast of ingathering at the year's end.

*The feast of weeks*, i. e. which is numbered by weeks, being just seven weeks after the passover, whence it is called *pentecost*, i. e. the fiftieth day, to wit, after the passover. See Lev xxiii 15, xxi 8. *The first-fruits of wheat harvest*, so this is a designation of the time and business of the feast of weeks. *The feast of ingathering*, to wit, of the fruits of the earth. *The year's end*, so it was in regard of the jubilee and civil contracts.

20 ¶ Thrice in the year shall all your menchildren appear before the Lord thy God, the God of Israel.

21 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year.

*I will cast out the nations*, so thou shalt have no intestine enemy to do thee or thine mischief. This God promised to do, but upon condition of Israel's discharge of their duty in following God in this work of driving them out, which they neglecting it was not fully done. *Neither shall any man desire thy land*, I will not only tie their hands, that they shall make no invasion upon you, but I will take off their thoughts and affections from such an enterprise, which it was very easy for God to effect many ways.

22 ¶ Thou shalt not offer the blood of my sacrifice with leaven, neither shall the sacrifice of the feast of the passover be left unto the morning.

23 ¶ The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God. Thou shalt not see the a kid in his mother's milk.

*First of the first fruits*, thou shalt not delay to do this, but shalt bring the very first of them. Or, *the first-fruits* even the first fruits of thy land, which limitation seems here conveniently added because they were not bound to bring thither all their first-fruits, to wit, those of their own bodies, their children.

24 And the Lord said unto Moses, Write thou these words for after the tenor of these words I have made a covenant with thee and with Israel.

*Object* God saith, *I will write*, ver 1. *Answer* J. Moses was to write the ritual precepts mentioned here above. God wrote the moral law. 2. Moses wrote what he wrote in a book, see Exod xxiv 7, but what was written upon the tables of stone was written by God himself, not by Moses, who had no graving instruments with him in the mount and could not without them write upon the stone.

25 ¶ And he was there with the Lord forty days and forty nights, he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

*It was there forty days and forty nights*, as he had before being now to renew the broken covenant. The forty days' fast of his is mentioned four times Exod xxiv 18 and here, and Deut ix 18, and x, 10, but it is said it was performed but twice, as the occasion of it happened only twice. *He wrote not Moses*, but the Lord as appears from ver 1, and from Deut x the relative pronoun here referred to the remoter antecedent of which there are many instances, as Gen x 12, I Sam xxi 11, xxviii 1, Psal xiv 6.

26 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

*Quest* Why now, and not when he came down from God before? *Answer* 1. Because now he obtained what he did not before, to wit, a glimpse of the Divine glory, which, though but very transient, left its print upon his face. 2. Now it was more necessary than before, to procure the greater honour to Moses and to the law, 2 Cor. iii. 7, 8, 11, because of the late horrid violation and contempt of them, which the Israelites had fallen into.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them, and Aaron and all the rulers of the congregation returned unto him, and Moses talked with them.

*Unto him, to the tabernacle, which was still at a distance from the camp, though afterwards, God being reconciled, it was set up in the camp, Exod. xl. 34.*

32 And afterward all the children of Israel came nigh, and he gave them in commandment all that the Lord had spoken with him in mount Sinai.

33 And till Moses had done speaking with them, he put a vail on his face.

34 But when Moses went in before the Lord to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the vail upon his face again, until he went in to speak with him.

## CHAP. XXXV.

*The command to observe the sabbath 1-3, and bringing a free-will offering to the Lord 4, 5. The furniture of the tabernacle, 6-19. Men and women bring their gifts for the same 20-21. Understanding women given 22, 26. The chief of the people bring precious stones and spurs 27-29. God creates Bezalel and Ooliab with a spirit of wisdom for this work 30-35.*

AND Moses gathered all the congregation of the children of Israel together, and said unto them, 'These are the words which the Lord hath commanded, that ye should do them.

2 'Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest, to the Lord: whosoever doeth work therein shall be put to death.

*This command of the sabbath is repeated here as also Exod. xxxi. 13 together with the instructions for the building of the tabernacle and its utensils to show that they were made for no other use than the service of God, which was to be performed, as every day, so in an eminent and peculiar manner upon the sabbath day and to teach them the absolute necessity of minding that precept in and above all their ceremonial observances.*

3 'Ye shall kindle no fire throughout your habitations upon the sabbath day.

*This command seems to be only temporary and extraordinary during the present season and condition, and not extending to succeeding generations. For, 1. There are instances of temporary precepts both in the Old and New Testament, which yet are not in their places said to be so. Such were some of the precepts concerning the passover, Exod. xii. 11, as is confessed. And such was that law of abstaining from things strangled, and blood, Acts xv. 20.*

This precept is nakedly proposed, and not called a *perpetual statute*, nor enjoined to be observed in then generations, as other precepts are to whom those or some like clauses, are frequently added. 3. The sabbath is rather a *rest day* than a *fast day*. And the Jews did make feasts and invited guests upon the sabbath day, which could not probably be without kindling a fire. And, which is more considerable, Christ himself, who fulfilled all righteousness, and therefore would not have joined in the violation of the sabbath, went to one of those feasts, Luke xiv. And the Corinthians, as they received the Lord's supper upon that day, which none question so they had their feasts, as is confessed and apparent from 1 Cor. xi. 21, 22 &c. 4. The kindling of a fire was no greater hindrance to the religious observation of the sabbath than other things which were allowed upon that day, such as the washing and dressing of themselves, eating and drinking, &c. 5. This prohibition doth not seem to concern the dressing of meat, as many understand it, by comparing this with Exod. xvi. 23, (which place I humbly conceive is misunderstood, as I have there intimated, for that was lawful to be done upon their most solemn days Exod. xvi. 16.) but the service of the tabernacle, which is the subject of this chapter, and the occasion of these words, and the sense seems to be this, You shall kindle no fire for any handiwork throughout your habitation, no, not for the service of this tabernacle, for the heating of any tools or the melting of any metals, or other thing belonging to it, which being to be made for God's service, and deserving and requiring all expedition, they might probably conceive that such work might be done upon that day. And here also, as oft elsewhere, under one kind, all the rest are comprehended and forbidden.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, 'This is the thing which the Lord commanded, saying,

5 Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord: gold, and silver, and brass,

*Whosoever is of a willing heart for God's service is forced to engaged services, 2 Cor. ix. 7.*

6 And blue, and purple, and scarlet, and fine linen, and goats' hair,

7 And rams' skins dyed red, and badgers' skins, and shittim wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod and for the breastplate.

10 And every wise hearted among you shall come, and make all that the Lord hath commanded.

*Every skilful artist, for though God had prescribed the things, yet it required wisdom and skill to execute what God commanded.*

11 'The tabernacle, his tent, and his covering, his tables, and his boards, his bars, his pillars, and his sockets,

*The tabernacle, i. e. the boards or structure of the tabernacle as it appears, because it is distinguished here from its tent and curtains, whereas elsewhere the tabernacle is put for all together. Its tent, the inward and finer curtains which covered the boards of it. Its covering, the outward and coarser coverings.*

12 'The ark, and the staves thereof, with the mercy seat, and the vail of the covering,

*Which was hanged before the ark and mercy seat.*

13 'The table, and his staves, and all his vessels, and the shewbread,

*But neither did God prescribe the making of the shewbread amongst the other utensils of the tabernacle, nor was this*

made by the workmen here spoken of, but by others. How then comes this to be mentioned here? *Answer* 1. *The shew-bread* may be here put for the vessels for the receiving the shew-bread by a usual metonymy of the adjunct, the temple continued put for the things containing as *treasures* are put for the place where the treasures are put. *Psalm* cxxxvii 7. *Matt* ii 11, xii 35 and *The gifts, or offerings of God* for the treasure where they were put. *1 Luke* xxi 4. Hence Tremellius renders this place *and the vessels of the shew bread*. *Object* All the vessels of the table are mentioned before of which this was one. *Issue* It is not unusual after a general expression comprehending all distinctly, to name one eminent member of that kind, such is this unquestionably w<sup>1</sup>, the table being made principally for this use. Thus *Mark* xvi 7, *Tell my disciples and Peter*. Like examples, *1 Sam* ii 30. *1 Kings* xi 1, *Psalm* xxiii the title, *Acts* xi 1, and in other authors. And for the particular *one* and which may seem to imply that these were things of another kind, and not any vessels of the table that is oft put for especially, as *Josh* ii 1, *Mark* xvi 7 and so only note an eminent thing of the same kind, as hath been said. *Issue* 2. Though God did not prescribe the making of the shew-bread, yet he mentions it together with the table. *Exod* xxv 30 and therefore it is conveniently mentioned with the table in this place also, where Moses, to show his exactness and fidelity doth punctually repeat the same things to the people which he had received in command from God. In like manner the oil, which fed the light of the lamps, is mentioned here in the next verse, because the *lighting of the lamps* was prescribed, *1 Exod* xxx 37.

14 <sup>m</sup> The candlestick also for the light, and his furniture, and his lamps, with the oil for the light.

15 <sup>m</sup> And the incense altar, and his staves, and the anointing oil and the sweet incense, and the hanging for the door of the cutting in of the tabernacle,

16 <sup>m</sup> The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot.

17 <sup>m</sup> The hangings of the court, his pillars and their sockets, and the hanging for the door of the court,

18 <sup>m</sup> The pins of the tabernacle, and the pins of the court, and their cords,

19 <sup>m</sup> The cloths of service to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 <sup>m</sup> And all the congregation of the children of Israel departed from the presence of Moses.

21 <sup>m</sup> And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

Whose heart stirred him up, i. e. whose heart being desirous and ready to serve God engaged his hand to offer what he had to his service.

22 <sup>m</sup> And they came, both men and women as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold, and every man that offered offered offering of gold unto the Lord.

*Earrings* *Object* Aaron had not these from them for the making of the calf, *Exod* xxxi. *Answer* Though the generality of the people did then put with their earrings, yet there was a considerable number who did not as being unsatisfied with that idolatrous design, and it may seem that the women would not part with theirs, being more fond of their ornaments than of their idols. See the notes on *Exod* xxxi 3.

23 <sup>m</sup> And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.

24 <sup>m</sup> Every one that did offer an offering of silver and brass brought the Lord's offering, and every man, with whom was found shittim wood for any work of the service, brought it.

25 <sup>m</sup> And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

26 <sup>m</sup> And all the women whose heart stirred them up in wisdom spun goats' hair.

In wisdom this word seems better to agree with the following than with the foregoing word, they spun with wisdom, i. e. with skill and art.

27 <sup>m</sup> And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate,

28 <sup>m</sup> And spices, and oil for the light, and for the anointing oil, and for the sweet incense.

29 <sup>m</sup> The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.

30 <sup>m</sup> ¶ And Moses said unto the children of Israel, See the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah.

31 <sup>m</sup> And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship.

32 <sup>m</sup> And to devise curious works, to work in gold, and in silver, and in brass,

33 <sup>m</sup> And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

34 <sup>m</sup> And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

But he may teach to wit, others to work under him for the work required many hands, and it is a peculiar gift of God to be apt to teach, which every skilful man hath not.

35 <sup>m</sup> Then hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

## CHAP XXXVI.

Moses committeth the work to Bezaleel and Aholab, 1—4. The liberality of the people is forbid, 5, 6. The curtains of cherubims, 8—13. The curtains of goats' hair, &c. all belonging to the tabernacle, 14—38.

THEN wrought Bezaleel and Aholab, and every wise hearted man, in whom the Lord put wisdom and understanding



to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded. *Of the sanctuary, or, of the holy place, to wit, of the tabernacle, so called by a prolepsis and synecdoche*

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the Lord had put wisdom, *even every one whose heart stirred him up to come unto the work to do it* God had qualified them before, but that is not sufficient without a call

3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *rethal* And they brought yet unto him free offerings every morning

*Which time they chose us the first and best part of the day, and therefore fittest for God's service*

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made,

5 ¶ And they spake unto Moses, saying, *The people bring much more than enough for the service of the work, which the Lord commanded to make*

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing

*The women did part of this work as well as the men* See Exod xxxv 25

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet *with cherubims of cunning work* made he them

9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits the curtains were all of one size

10 And he coupled the five curtains one unto another and the other five curtains he coupled one unto another

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling likewise he made in the uttermost side of another curtain, in the coupling of the second

12 ¶ Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second the loops held one curtain to another

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches so it became one tabernacle

14 ¶ And he made curtains of goats hair for the tent over the tabernacle eleven curtains he made them

*For the outward covering of the tabernacle* See Exod xxxv 11

15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain the eleven curtains were of one size

16 And he coupled five curtains by themselves and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second

18 And he made fifty taches of brass to couple the tent together, that it might be one

19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that

20 ¶ And he made boards for the tabernacle of shittim wood, standing up

21 The length of a board was ten cubits, and the breadth of a board one cubit and a half

22 One board had two tenons, equally distant one from another thus did he make for all the boards of the tabernacle

23 And he made boards for the tabernacle, twenty boards for the south side southward

24 And forty sockets of silver he made under the twenty boards, two sockets under one board for his two tenons, and two sockets under another board for his two tenons

25 And for the other side of the tabernacle, which is toward the north corner, he made twenty boards,

26 And then forty sockets of silver, two sockets under one board, and two sockets under another board

27 And for the sides of the tabernacle westward he made six boards

28 And two boards made he for the corners of the tabernacle in the two sides

29 And they were coupled beneath, and coupled together at the head thereof, to one ring thus he did to both of them in both the corners

30 And there were eight boards and their sockets were sixteen sockets of silver, under every board two sockets

31 ¶ And he made bars of shittim wood, five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward

33 And he made the middle bar to shoot through the boards from the one end to the other

34 And he overlaid the boards with gold, and made then rings of gold to be places for the bars, and overlaid the bars with gold

35 ¶ And he made a veil of blue, and purple, and scarlet, and fine twined linen with cherubims made he it of cunning work

*To wit, the second veil, which separated between the holy place and the holy of holies, because the first veil is described ver 37*

36 And he made thereunto four pillars of shittim wood, and overlaid them with gold their hooks were of gold, and he cast for them four sockets of silver

37 ¶ And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework,

*It is the work of a needleworker or embroiderer*

door divided the holy place from the court

38 And the five pillars of it, with their hooks, and he overlaid their chapiters and their fillets with gold: but their five sockets *were* of brass.

Whereas the pillars are said to be overlaid with gold, Exod. xxvi. 37, that hence appears to be a synecdochical expression, in regard the tops and knobs of the pillars were wholly overlaid with gold, and the rest of the pillars adorned with divers golden girdles or hoops, for that place is in all reason to be explained by this, as coming after it, and continuing the execution of that precept, and that more particularly than in there expressed.

#### CHAP XXXVII

*Bezabel makes the ark of shittim wood 1-5 The mercy-seat with cherubims, 6-9 The table with its vessels, 10-16 The candlestick with its lamps and instruments, 17-21 The altar of incense 22-28 The anointing oil and sweet incense 29*

1 AND Bezabel made the ark of shittim wood two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, to be set by the four corners of it, even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim wood and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the mercy seat of pure gold two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims of gold beaten out of one piece made he them on the two ends of the mercy seat.

8 One cherub upon the end on this side, and another cherub upon the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

*On the end or made out of the end for they were to be of the same piece with the mercy seat Exod. xxx. 19*

9 And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another, even to the mercy seat: will were the faces of the cherubims.

10 ¶ And he made the table of shittim wood two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

17 ¶ And he made the candlestick of pure gold of beaten work made he the candlestick, his shaft, and his branch, his bowls, his knobs, and his flowers, were of the same.

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof.

19 Three bowls made after the fashion of almonds in one branch, a knob and a flower, and three bowls made like almonds in another branch, a knob and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick were four bowls made like almonds, his knobs, and his flowers.

21 And a knob under two branches of the same, and a knob under two branches of the same, and a knob under two branches of the same, according to the six branches going out of it.

22 Their knobs and their branches were of the same: all of it was one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold.

24 Of talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense altar of shittim wood: the length of it was a cubit, and the breadth of it a cubit, it was foursquare: and two cubits was the height of it, the horns thereof were of the same.

26 And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

#### CHAP XXXVIII

*The altar of burnt-offering with its furniture, 1-7 The laver of brass, 8 The court and the hangings thereof, 9-20 Bezabel and Ahohab make all ready, 22, 23 The gifts of what the people offered, 24-31*

AND he made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof, it was foursquare, and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it, the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass.

4 And he made for the altar a brassen grate of network under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.

6 And he made the staves of shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal, he made the altar hollow with boards.

8 ¶ And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which he assembled at the door of the tabernacle of the congregation.

*Looking-glasses, as now they are sometimes made of polished steel, so anciently were made of polished brass, as appears both from sacred and from profane writers. See Job xxxviii 18, Phil 33 9, &c. The words following seem to note a company of religious women who in a more particular manner devoted themselves to the service of God in or about his tabernacle by fasting, prayer, &c. See 1 Sam ii 22, Luke ii 37. And whereas some object that the tabernacle was not yet built, it may be replied either that this is to be understood of the tabernacle spoken of Exod xxxiii 7, which might serve for that purpose till this was built, or that here is a prophesy or anticipation, and that it speaks not of what the women now did but of what they did after the tabernacle was built which was before Moses writ these words.*

9 ¶ And he made the court on the south side southward the hangings of the court were of fine twined linen, an hundred cubits.

10 Their pillars were twenty, and their brassen sockets twenty, the hooks of the pillars and their fillets were of silver.

Upon the hooks they hinged the beasts to be sacrificed as the Jews affirm.

11 And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty, the hooks of the pillars and their fillets of silver.

12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten, the hooks of the pillars and their fillets of silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side of the gate were fifteen cubits, their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits, their pillars three and their sockets three.

16 All the hangings of the court round about were of fine twined linen.

17 And the sockets for the pillars were of brass, the hooks of the pillars and their fillets of silver, and the overlaying of their chapters of silver, and all the pillars of the court were filleted with silver.

18 And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet,

and fine twined linen and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

*The height relates to its standing or hanging upright, and the breadth relates to the hanging itself, and the height of the hanging was taken in the breadth.*

19 And their pillars were four, and their sockets of brass four, their hooks of silver, and the overlaying of their chapters and their fillets of silver.

20 And all the pins of the tabernacle, and of the court round about, were of brass.

21 ¶ This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

*This doth not belong to the following account of gold and silver, but to the foregoing particulars of holy things relating to the tabernacle, for these only were committed to the care of the Levites as it here follows, but this gold and silver was put into other hands for the service of the Levites, as for those holy uses and services which the Levites administered.*

22 And Bezaleel the son of Uri, the son of Hui, of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and in fine linen.

24 All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

*Every talent contained three thousand shekels. See Gen xvi 16, Exod xxxiii 13. It is not said that all this gold and following silver were used about the building of the tabernacle for the people brought much more than enough, Exod xxxvi 5. And these remains, it is probable, were put into the sacred treasury, to be used as occasion should require.*

25 And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary.

26 A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail, an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five bekahs he made hooks for the pillars, and overlaid their chapters, and filleted them.

29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and

1 Num 1  
13 2 10 1  
17 6  
18 1  
19 4  
20 11  
21 11

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30 1

1 Num 1 40

1 ch 20 10  
2, 21, 32

the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about

### CHAP XXXIX

*The holy garments, 1 The ephod, 2-7 The breastplate, with twelve stones therein, 8-21 The robe of the ephod, 22-26 The coats mitre and girdle of fine linen, 27-29 The plate of the holy crown, 30, 31 All is viewed and approved by Moses, 32-33*

ch 2, 21 AND of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and made the holy garments for Aaron, as the Lord commanded Moses

ch 28 6 2 And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen

3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work

4 They made shoulderpieces for it to couple it together by the two edges was it coupled together

5 And the curious girdle of his ephod, that was upon it was of the same, according to the work thereof, of gold, blue, and purple, and scarlet, and fine twined linen, as the Lord commanded Moses

ch 9 6 ¶ And they wrought onyx stones inclosed in ouches of gold, graven, as signs are graven, with the names of the children of Israel

7 And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel, as the Lord commanded Moses

ch 28 17 8 ¶ And he made the breastplate of cunning work, like the work of the ephod, of gold, blue, and purple, and scarlet, and fine twined linen

9 It was foursquare they made the breastplate double a span was the length thereof, and a span the breadth thereof, being doubled

ch 28 17, 20 10 And they set it in four rows of stones the first row was 1 sardius, a topaz, and a carbuncle this was the first row

11 And the second row, an emerald, a sapphire, and a diamond

12 And the third row, a figure, an agate, and an amethyst

13 And the fourth row, a beryl, an onyx, and a jasper, they were inclosed in ouches of gold in their inclosings

14 And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes

15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold,

16 And they made two ouches of gold, and two gold rings, and put the two rings in the two ends of the breastplate

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it

19 And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward

20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod, as the Lord commanded Moses

22 ¶ And he made the robe of the ephod of woven work, all of blue

23 And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet and twined linen

25 And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates,

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in as the Lord commanded Moses

27 ¶ And they made coats of fine linen of woven work for Aaron, and for his sons,

28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen,

29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework, as the Lord commanded Moses

30 ¶ And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet HOLINESS TO THE LORD

31 And they tied unto it a lace of blue, to fasten it on high upon the mitre, as the Lord commanded Moses

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished and the children of Israel did according to all that the Lord commanded Moses, so did they

33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his tables, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams' skins dyed red,

and the covering of badgers' skins, and the vail of the covering.

35 The ark of the testimony, and the staves thereof, and the mercy seat,

36 The table, and all the vessels thereof, and the shewbread,

37 The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,

39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office

42 According to all that the Lord commanded Moses, so the children of Israel made all the work

43 And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it, and Moses blessed them

1 e Both the people for their liberal contribution, and the workmen for their great care and industry

6 And thou shalt set up the court round about, and hang up the hanging at the court gate

9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof, and it shall be holy.

10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar, and it shall be an altar most holy

11 And thou shalt anoint the laver and his foot, and sanctify it

12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him, that he may minister unto me in the priest's office

14 And thou shalt bring his sons, and clothe them with coats

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office, for their anointing shall surely be an everlasting priesthood throughout their generations

1 e A sign or seal that their priesthood shall continue as long as their polity lasts, till the coming of the Messiah. He signifies that this unction should be sufficient for all succeeding priests, they should not need to be unctioned again, except the successive high priests. See Exod xxxix 7, 29 Lev iv 3 xvi 32, xxi 10

16 Thus did Moses according to all that the Lord commanded him, so did he

17 ¶ And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up

Second year after their coming out of Egypt, Num vi 1

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars

19 And he spread abroad the tent over the tabernacle, and put the coverings of the tent above upon it, as the Lord commanded Moses

20 ¶ And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark

21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony, as the Lord commanded Moses

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail

23 And he set the bread in order upon it before the Lord, as the Lord had commanded Moses

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

CHAP XL

The tabernacle is commanded to be reared 1-9 and anointed, 9-11 Aaron and his sons sanctified 12-15 Moses performeth all things accordingly, 16-33 A cloud covereth the tabernacle, 31-38

AND the Lord spake unto Moses, saying, 2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation

To wit of the second year after their coming out of Egypt, 1 e evident

3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail

4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it, and thou shalt bring in the candlestick, and light the lamps thereof

The things that are to be set in order, the vessels belonging to it, and the shew bread, Exod xxv 29, 30

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle

6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation

1 e The tabernacle which is covered with a tent. See Exod xxv 11 Though elsewhere the words tabernacle and tent are promiscuously used

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein

25-And he lighted the lamps before the LORD, as the LORD commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation before the veil.

27 ¶ And he burnt sweet incense thereon, as the LORD commanded Moses.

It is wisely and reasonably added, because this was a work peculiar to the priest, and not to be done by Moses without God's express command.

28 ¶ And he set up the hanging at the door of the tabernacle.

29 ¶ And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering, as the LORD commanded Moses.

The burnt offering and the meat-offering for the consecration of the altar, thus being the first sacrifice.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there to wash withal.

31 And Moses and Aaron and his sons washed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed, as the LORD commanded Moses.

33 ¶ And he reared up the court round about the tabernacle and the altar, and

set up the hanging of the court gate. So Moses finished the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

The glorious presence of God, which having been forfeited and lost, was now returned to them, and took its habitation among them.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

Moses was not able to enter in, partly, because of the extraordinary thickness and brightness of the cloud, which both dazzled his eyes and struck him with horror, as 1 Kings viii 11, and partly, because of his great reverence and dread of that eminent and glorious appearance of God, and partly, because he was not called to it, as he was not able to go up into the mount till he was called, Exod xiv 16.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys.

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

The same pillar which in the day time was like a cloud, in the night time had the appearance of fire. See Exod xii 21.

## THE THIRD BOOK OF MOSES,

CATHE

## LEVITICUS

### THE ARGUMENT

THIS Book, containing the actions of about one month's space acquainteth us with the Levitical ceremonies used after the tabernacle was erected and mounted in the wilderness and is therefore called Leviticus. It treats of laws concerning persons and things clean and unclean, by intimacy or accident, as also purifications in general once a year, and divers particular cleanings with a brief repetition of divers laws, chap. xix, together with certain feasts of seven years' rest of the people, and the redemption of things consecrated to God, &c., but especially of such ceremonies as were used about offerings and sacrifices which were both expiatory for trespass willingly or unwittingly committed, whether by the people or the priests, and also enchainment in the owing of God's blessings. Here are declared also laws for the regulation of these, and prescribing the lawful time for offerings. Here is set down how several abominable sins are punishable by the heaviest of God's judgments, and how these things are to be managed by certain persons appropriated to the tribe of Levi whose office is continued from heaven, and the transgression of it threatened, and the judgment particularly inflicted on Nadab and Abihu for an example. Here are also promises and threatenings to the observers or breakers of this law.

### CHAP. I

God commands Moses concerning fire-brill burnt-offerings of bullock or sheep, with without his wish. The offering to lay his hands on the head of the offering that it might be accepted for him. The bullock to be slain, at its blood sprinkled on the altar. Its entrails to be consumed by fire. 7-9. Of sheep or goat's 10-13. Of doves, as turtle-doves and young pigeon, their blood to be wrung out at the side of the altar, 14-17.

AND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

Moses stood without, Exod. xl 35, waiting for God's call out of the tabernacle of the congregation, from the mercy seat in the tabernacle.

2 Speak unto the children of Israel, and say unto them, If any man of you bring

an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock

There are divers kinds of sacrifices here prescribed, some by way of acknowledgment to God for mercies either desired or received, others by way of satisfaction to God for misdemeanors, others were mere exercises of piety and devotion. And the reason why there are so many kinds of them was, partly respect to the childish estate of the Jews, who by the custom of nations, and their own natural inclinations, were much addicted to outward rites and ceremonies, that they might have full employment of that kind in God's service, and thereby be kept from temptations to idolatry, and partly to represent as well the several perfections of Christ, the true sacrifice, and the various benefits of his death, as the several duties which man owe to their Creator and Redeemer, all which could not be so well expressed by one sort of sacrifices. *Of the flock, or, of the sheep*, though the Hebrew word contains both the sheep and goats, as appears both from the use of the word, Gen xii 16, xxvii 9, xxxviii 17, and from ver 10, and other places of Scripture. Now God chose these kinds of creatures for his sacrifices, either 1 In opposition to the Egyptian idolatry, to which divers of the Israelites had been used, and were still in danger of revolting to again, that the frequent destruction of these creatures might bring such silly devotees into contempt. Or, 2 Because these are the fittest representations both of Christ and of true Christians, as being gentle, and harmless, and patient, and most useful to men. Or, 3 As the best and most profitable creatures, with which it is fit God should be served, and which we should be ready to part with, when God requires us to do so. Or, 4 As things most common and obvious, that men might never want a sacrifice when they needed or God required it.

3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish he shall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the Lord

A burnt sacrifice, strictly so called, was such as was to be all burnt for the smell excepted, Lev viii 8. See Gen viii 20. 1 Kings iii 15. For otherwise every sacrifice was burnt, more or less. The sacrifices did partly signify that the whole man in whose stead the sacrifice was offered was to be entirely and unreservedly offered or devoted to God's service, and that the whole man did deserve to be utterly consumed if God should deal severely with him, and directed us to serve the Lord with all singleness of heart, without self ends, and to be ready to offer to God even such sacrifices or services wherein we ourselves should have a part in benefit. *Male* is being more perfect than female, Mal i 14 and more truly representing Christ. *Without blemish*, of which see Exod xxxi 1, Lev xxii 22, &c., to signify 1 That God should be served with the best offerings kind. 2 That man represented by these sacrifices should aim at all purity and perfection of heart and life, and that Christians should one day attain to it. Eph v 27. 3 The spotless and complete holiness of Christ, Heb ix 13, 14, 1 Pet i 18, 19, ii 22. *Of his own voluntary will*. According to this translation the phrase speaks only of free-will offerings, or such as were not prescribed by God to be offered in course, but were offered at the pleasure and by the voluntary devotion of any person, either by way of supplication for any mercy which he needed or desired, or by way of thanksgiving for any favour or blessing received. But it may seem improper to restrain the rules here given to free-will offerings, which were to be observed in other offerings also. And the Hebrew word is by the LXX, Chaldee, Syriac, and Arabic, and others, rendered to this purpose, *for his acceptance, or that he may be accepted with God, or that God may be atoned, as it is ver 4*. And so his phrase is used Lev xxiii 11. *At the door of the tabernacle of the congregation*, in the court near to the door, where the altar stood, ver 5. For here it was to be sacrificed and here also the people might behold the oblation of it. And this further signified, that men could have no entrance, neither into the earthly tabernacle, the church, nor into the heavenly tabernacle of glory, but by Christ,

who is the door, John x. 7, 9, by whom alone we have access to God

4 And he shall put his hand upon the head of the burnt offering, and it shall be accepted for him to make atonement for him.

*His hand, i. e. both his hands*, Lev xiii 11 15, xvi 21, a common enallage. *Upon the head of the burnt offering*, whereby he signified, 1. That he willingly gave it to the Lord. 2 That he did legally unite himself with it and judged himself worthy of that death which it suffered in his stead, and that he laid his sins upon it in a ceremonial way, and had an eye to him upon whom God would lay the iniquity of us all, Isa liii 6, and that together with it he did freely offer up himself to God. *To make atonement for him*, to wit, ceremonially and sacramentally, as directing his faith and thoughts to that true propitiatory sacrifice which in time was to be offered up for him. See Rom iii 25, Heb ix 15, 25, 26. And although burnt-offerings were commonly offered by way of thanksgiving, Gen viii 20 Psal li 16 17, yet they were sometimes offered by way of atonement for sin to wit, for sins in general as appears from Job i 5, but for particular sins these were special sacrifices, as we shall see.

5 And he shall kill the bullock before the Lord and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation

*He shall kill*, either, 1 The officer who is said to do it, to wit by the priest, for men are commonly said to do what they cause others to do as John iv 1, 2. Or, 2 The priest as it follows in the Levitic, whose office this was. See Exod xxix 11; Lev viii 15, Numb viii 19; 1 Chron xviii 25, 31. 2 Chron xxx 16, xxxi 11. *Sprinkle the blood round about upon the altar* which was done in a considerable quantity, as may be gathered from Zech ix 15, and whereby was signified 1 That the officer deserved to have his blood spilt in that manner. 2 That the blood of Christ should be poured forth for sinners, and that that was the end men of their redemption to God and acceptance with him.

6 And he shall flay the burnt offering, and cut it into his pieces

*He shall flay the burnt offering*, partly for decency because the sacrifices being as it were God's food and feast, as was incongruous to offer to God that which men refused to eat, and partly to signify that the great thing which God required and regarded in men was, not their outward appearance, but their inside, and that as he doth see all men's insides, Heb ix 13, so he will one day make them visible to others. *Into his pieces*, to wit, the head, and fat, and inward parts and legs, ver 8, 9.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire

*Or, dispose the fire*, i. e. blow it up, and put it together, so as it might be fit for the present work. For the fire there used and allowed came down from heaven, Lev ix 24, and was to be carefully preserved there, and all other fire was forbidden, Lev x 1, &c.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar

*The fat* all the fat, which was to be separated from the flesh, and to be put together, to increase the flame, and to consume the other parts of the sacrifice more quickly. Others translate it *the trunk of the body*, as distinguished from the head and joints, and inward parts.

9 But his inward parts and his legs shall he wash in water and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord

m (in 52)  
f m k 40 24  
31  
2 Cor 2 15  
1 Jh 6 2  
1 Jh 4 19



*His inwards and his legs shall he wash*, to signify the universal and perfect purity both of the inwards, or the heart, and of the legs, or way, or actions which was in Christ, and which should be in all Christians. *The priest shall burn all*, not only the parts now mentioned, but all the rest, the trunk of the body and the shoulders, as is apparent from the practice or execution of these precepts. *Of a sweet savour*, not in itself for so it rather caused a stink but as it is presented Christ's offering up himself to God as a sweet smelling savour, Eph v 2, and to admonish us of the excellent virtue of Divine institution without which God admits no worship, though never so glorious and by which even the meanest things are precious and acceptable to God.

10 ¶ And if his offering be of the flocks, namely of the sheep, or of the goats, for a burnt sacrifice, he shall bring it a male without blemish

11 ¶ And he shall kill it on the side of the altar northward before the Lord and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar

This and other kinds of sacrifices were killed on the side of the altar northward Lev vi 25, vii 2, because here seems to have been the largest and most convenient place for that work the altar being probably near the middle of the east end of the building, and the entrance being on the south side, so the north side was the only vacant place. Besides this might design the place of Christ's death, both more generally to wit in Jerusalem, which was in the sides of the north Psal xlviii 2, and more specially to wit on Mount Calvary, which was on the north and west side of Jerusalem.

12 And he shall cut it into his pieces, with his head and his fat and the priest shall lay them in order on the wood that is on the fire which is upon the altar

13 But he shall wash the inwards and the legs with water and the priest shall bring it all, and burn it upon the altar it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord

14 ¶ And if the burnt sacrifice for his offering to the Lord be of fowls then he shall bring his offering of turtle doves, or of young pigeons

The birds were appointed for the relief of the poor who could not give better. And these birds are preferred before others partly because they were easily gotten, and partly because they are fit representations of Christ's charity and meekness and gentleness for which these birds are remarkable. The priests must be young because then they are best but the turtle doves are better when they are more grown up and therefore they are not confined to that age.

15 And the priest shall bring it unto the altar and flaying off his head, and burn it on the altar, and the blood thereof shall be wrung out at the side of the altar

*Wring off his head*, to wit, from the rest of the body as sufficiently appears because this was to be burnt by itself as it here follows, and the body afterwards, ver 17. And whereas it is said Lev viii 8 *he shall wring off his head from his neck, but shall not divide it asunder*, that is spoken not of the burnt-offering Lev i, but of the sin-offering, in which there might be a difference.

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes

*With his feathers* or, *with its dung or filth* to wit, contained in the crop, and in the guts. *On the east part*, to wit, of the tabernacle. Here the filth was cast, because

this was the remotest place from the holy of holies, which was in the west end, to teach us, that impure things and persons should not presume to approach to God, and that they should be banished from his presence. *By the place of the ashes*, the place where the ashes fell down and lay, whence they were afterwards removed without the camp See Lev iv 12, vi 10, 11, viii 17.

17 And he shall cleave it with the wings thereof, but shall not divide it asunder and the priest shall burn it upon the altar, upon the wood that is upon the fire. It is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord

*Shall not divide it asunder*, shall cleave the bird through the whole length, yet so as not to separate the one side from the other, and so as there may be a wing left on each side See Gen xv 10

## CHAP II

Concerning free will meat-offerings, of fine flour with oil and frankincense upon it, 1, for a memorial, 2 The remainder most holy, to be eaten by Aaron and his sons, 3 Of baked and unleavened cakes mixed and wafers sprinkled with oil, 4, or dressed in the pan, 5, or in the frying-pan 7, but without leaven or honey, 11 The firstlings excepted, 12 Salt of the covenant to be offered, 13 First-fruits, how to be offered, 14—16

AND when any will offer a meat offering unto the Lord, his offering shall be of fine flour and he shall pour oil upon it and put frankincense thereon

A meat offering was of two kinds, the one joined with other offerings Numb xv 4, 7, 10 which was prescribed, together with the measure or proportion of it, the other, of which this place speaks was a distinct and separate offering and was left to the offerer's good will, both for the thing and for the quantity. And the matter of this offering was things without life as meal, corn, cakes, &c. Now this sort of sacrifices were appointed 1 Because these are things of greatest necessity and benefit to man and therefore it is meet that God should be served with them, and owned and praised as the giver of them. 2 In condescension to the poor that they might not want an offering for God, and to show that God would accept even the meanest services, when offered to him with a sincere mind. 3 These were necessary provisions for the feast, which was here to be presented to God, and for the use of the priests who were to attend upon these holy ministrations. *Fine flour* we need not sifted and purged from all bran it being fit that the best things should be offered to the best Being. *He shall pour oil upon it*, which may note the graces of the Holy Ghost, which are compared to oil, and anointing with it Psal xlv 7, 1 John ii 20 and which are necessary to make any offering acceptable to God. The frankincense ministered Christ's satisfaction and intercession which is compared to a sweet odour, Eph v 2, and to incense, Rev viii 3

2 And he shall bring it to Aaron's sons the priests and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof, and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord

*He shall take*, is of that priest to whom he brought it, and who is appointed to offer it. *The memorial of it*, that part thus selected and offered, which is called a memorial, either, 1 To the offerer, who by offering this part is minded that the whole of that he brought, and of all which he hath of that kind is God's to whom this part was paid as a quit rent or acknowledgment. Or 2 To God, whom (to speak after the manner of men) thus did put in mind of his gracious covenant, and promises of favour and acceptance of

the offerer and his offering, See Exod xxi 16, Lev. vi 15, Numb. v 26

3 And the remnant of the meat offering shall be Aaron's and his sons' it is a thing most holy of the offerings of the Lord made by fire

Aaron's and his sons', to be eaten by them, Lev. vi 16, e Most holy, or such as were to be eaten only by the priests, and that only in the holy place near the altar See Lev. vi 26, vii. 6, 9, xxi 22

4 ¶ And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

Baken in the oven, made in the sanctuary for this use, as may seem from 1 Chron xxiii 28, 29, Ezek xli 20

5 ¶ And if thy oblation be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil

6 Thou shalt part it in pieces, and pour oil thereon it is a meat offering

Thou shalt part it in pieces, because part of it was offered to God, and part given to the priest

7 ¶ And if thy oblation be a meat offering baken in the fryingpan, it shall be made of fine flour with oil

8 And thou shalt bring the meat offering that is made of these things unto the Lord and when it is presented unto the priest, he shall bring it unto the altar

9 And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar it is an offering made by fire, of a sweet savour unto the Lord

10 And that which is left of the meat offering shall be Aaron's and his sons' it is a thing most holy of the offerings of the Lord made by fire

11 No meat offering, which ye shall bring unto the Lord, shall be made with leaven for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire

No meat offering, to wit, which is offered of free will, for in other offerings it might be used, Lev. vii 13, xxi 17 Shall be made with leaven this was forbidden, partly to mind them of their deliverance out of Egypt, when they were forced through haste to bring away their meal or dough (which was the matter of this oblation) unleavened, partly to signify what Christ would be, and what they should be, pure and free from all error in the faith and worship of God, and from all hypocrisy and malice or wickedness all which are signified by leaven, Matt xvi 12, Mark viii 15, Luke xii 1, 1 Cor v 6, Gal v 9 Nor any honey, either, 1 Because it hath the same effect with leaven in paste or dough, making it sour, and swelling Or, 2 In opposition to the sacrifices of the Gentiles, in which the use of honey was most frequent Or, 3 To teach us that God's worship is not to be governed by men's fancies and appetites, to which honey might have been grateful, but by God's will The Jews conceive, that under the name of honey all sweet fruits, as figs, dates, &c., are contained and forbidden

12 ¶ As for the oblation of the first-fruits, ye shall offer them unto the Lord but they shall not be burnt on the altar for a sweet savour

Or, the offering, or, for the offering of the first-fruits you shall or may offer them, or either of them, to wit, leaven

or honey, which were offered and accepted in that case, Lev. xxiii 17, 2 Chron xxxi 5. They shall not be burnt, but reserved for the priests, Numb. xviii 13, Deut. xviii 4

13 And every oblation of thy meat offering shalt thou season with salt, neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering with all thine offerings thou shalt offer salt

Every oblation of thy meat offering shalt thou season with salt, either, 1 For the decency and convenience of the feast, which God would have here represented Or 2 For the signification of that incorruption of mind, and sincerity of grace, which in Scripture is signified by salt, Mark ix 49, Col. iv 6, and which is necessary in all that would offer an acceptable offering to God Or, 3 In testimony of that communion which they had with God in these exercises of his worship, salt being the great symbol of friendship in all nations and ages The salt of the covenant of thy God so salt is called, either, 1 Because it fully represented the durability and perpetuity of God's covenant with them which is denoted by salt, Numb. xviii 19, 2 Chron. xiii 5 Or, 2 Because it was so particularly and rigorously required as a condition of the covenant with God, thus being made absolutely necessary in all their offerings, as it follows, and is the neglect of sacrifices was a breach of covenant on their part so also was the neglect of salt in their sacrifices With all thine offerings, not these only, but all other, as appears from Ezek. xlvi 21 Mark ix 49

14 And if thou offer a meat offering of thy firstfruits unto the Lord, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears

If thou offer a meat offering of thy first fruits, to wit, of thine own free will, for there were other first fruits, and that of several sorts, which were prescribed, and the time, quality, and proportion of them appointed by God See Lev. xxiii 10

15 And thou shalt put oil upon it and lay frankincense thereon it is a meat offering

16 And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof it is an offering made by fire unto the Lord

### CHAP. III

Concerning thank offerings of bullocks male or female, without blemish, the manner of this oblation 1-5 Of small cattle male or female without blemish, a lamb 6-11, a goat, 12-16 All fat the Lord's, the fat and blood not to be eat, 16, 17

AND if his oblation be a sacrifice of peace offering, if he offer it of the herd, whether it be a male or female he shall offer it without blemish before the Lord

Which was an offering for peace and prosperity, and the favour and blessing of God, either, 1 Obtained, and so this was a thank-offering, as Lev. vii 12 16, or, 2 Desired, and so it was a kind of supplication to God, as Judg. xv 26, 1 Chron. xxi 26 Whether it be a male or female, which were allowed here, though not in burnt offerings, because those principally respected the honour of God, who is to be served with the best, but the peace-offerings did primarily respect the benefit of the offerer, and therefore the choice was left to himself

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation

tion and Aaron's sons the priests shall sprinkle the blood upon the altar round about

*At the door of the tabernacle of the congregation, not on the north side of the altar, where the burnt offering was killed, Lev. i 11 is also the sin-offering and the trespass-offering, Lev. vi 25, vii 2, but in the very entrance of the court where the brazen altar stood which place was not so holy as the other, as appears both because it was more remote from the holy of holies, and because the ashes of the sacrifices were to be laid here. And the reason of this difference is not obscure both because part of this sacrifice was to be waved by the hands of the offerer, Lev. vii 30, who might not come into the court, and because this offering was not so holy as the other which were to be eaten only by the priest, when part of these were eaten by the offerer.*

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord, <sup>a</sup> the fat that covereth the inwards, and all the fat that is upon the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the Lord

*Upon the burnt sacrifice, either, 1 Upon the remainders of it which yet were burning, or rather 2 After it for the daily burnt offering, was fit to be offered, both as more commendably respecting God's honour, which ought to be preferred before all things, and as the most solemnly stated sacrifice which should take place of all voluntary and occasional oblations, and as a sacrifice of thanksgiving and thanksgiving for expiation and thanksgiving without which no peace could be obtained nor peace offered, offered with acceptance.*

6 ¶ And if his offering for a sacrifice of peace offering unto the Lord be of the flock, male or female, he shall offer it without blemish

7 If he offer a lamb for his offering, then shall he offer it before the Lord

8 And he shall lay his hand upon the head of his offering and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord, the fat thereof, and the whole rump, it shall he take off hard by the backbone, and the fat that covereth the inwards, and all the fat that is upon the inwards

*The fat the of and the whole rump, which in sheep is fat and sweet, and in these parts was very much larger and better than ours, as is agreed both by ancient and modern writers, and therefore was fitly offered to God.*

10 And the two kidneys, and the fat that is upon them, which is by the flanks and the caul above the liver, with the kidneys, it shall he take away

11 And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the Lord

*The priest shall burn it in the fire now mentioned, and for the rest, the fat of the fire, or the matter of the offering, is called food. Heb. bread, to note God's acceptance of it, and delight in it, as men delight in their food.*

12 ¶ And if his offering be a goat, then he shall offer it before the Lord

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about

14 And he shall offer thereof of his offering, even an offering made by fire unto the Lord, the fat that covereth the inwards, and all the fat that is upon the inwards,

15 And the two kidneys, and the fat that is upon them which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away

16 And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the Lord's

*The priest shall burn them, the parts mentioned, among which the tail is not one as it was in the sheep, because that in goats is a refuse part. All the fat thus is to be limited. 1 To those parts which were offered or might be offered in sacrifice, as it is explained and restrained Lev. vii 23, 25. 2 To that kind of fat which is here above mentioned, and required to be offered, which was separated, or easily separable, from the flesh, for the fat which was here and there mixed with the flesh they might eat, Deut. xxxii 14, Neh. viii 10.*

17 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood

*Throughout all your dwellings, not only at or near the tabernacle, nor only of those parts which you actually sacrifice, but also in your civil dwellings, and of all that kind of beasts. That ye eat neither fat, this was forbidden, 1 To preserve the reverence of the holy rites and statutes. 2 That they might be brought to acknowledge God as their Lord and the Lord of all the creatures, who might reserve what he pleased to himself. 3 To excite them in obedience to God and abhorrence of mortal sin, and of their appetite even in those things which probably many of them would much desire. Nor blood, this was forbidden partly, to maintain reverence to God and his worship, partly out of opposition to idolaters, who used to drink the blood of their sacrifices, partly with respect to Christ's blood thereby manifestly signified, and partly to moral admonition about avoiding cruelty, &c.*

#### CHAPTER IV.

*Of sins of ignorance, and their sacrifices. 1, 2 committed by the priest according to the guilt of the people, he must offer a perfect young bullock, and sprinkle the blood seven times before the rest of the horns of the incense altar. 3-12 Or by the whole congregation, when their sin is known, the elders of the congregation to lay their hands on the head of the offering, to offer in the same manner with that of the priest, 13-21 Or by a ruler, he, when his sin is made known to him, must offer a he-goat, 22-26 Or by a private person, must offer a female goat 27-35 the sin is forgiven him.*

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, saying, ¶ If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done and shall do against any of them:

*This must necessarily be understood of more than common sins and daily infirmities, for if every such sin had*

required an offering, it had not been possible either for most sinners to bear such a charge, or for the altar to receive so many sacrifices, or for the priests to manage so infinite a work. And for ordinary sins they were ceremonially expiated by the daily offering and by that on the great day of atonement, Lev. xvi. 30. *Through ignorance, or error*, either not knowing his fact to be sinful as appears by comparing ver. 13, 14, or not considering it, but rashly and unadvisedly falling into sin through the power of some sudden passion or temptation, as the Hebrew word signifies Psal. cxix. 67. Compare Job xiv. 4. Psal. cxix. 13. *Against any of the commandments of the Lord concerning things which ought not to be done*, the words may be thus rendered, *in or about every, or any of the commandments of the Lord which should not be done; or, which concern things that should not be done* to wit, in any negative commands. And there is great reason why a sacrifice should be more necessary for these than for other sins, because affirmative precepts do not so strictly and constantly bind men as the negative do, and if a man through ignorance have neglected them he may yet recover his error, and fulfill them. *And shall do against any of them*, then he shall offer according to his quality, which is here to be understood out of the following verses.

Deh. 3. 12 3. <sup>b</sup> If the priest that is anointed do sin according to the sin of the people, then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.

*The priest that is anointed* i. e. the high priest who only was anointed after the last time. See Exod. xxix. 7, xxx. 30, xl. 15. Lev. x. 7. Numb. iii. 3. His anointing is intimated, because he was not complete high priest till he was anointed. *Do sin* either in doctrine or practice which *it* is here supposed he may do. And this is noted as a blot and character of imperfection in the priesthood of the Jew, whereby the Israelites were directed to expect another and better High Priest even one who is *holy harmless, and separate from sinners*, Heb. vi. 26. *According to the sin of the people*, in the same manner as any of the people do, which implies that God expected more circumspection and care from him than from the people. But the words may be rendered *to the sin or guilt of the people*, which may be mentioned as a reason of the law, and in aggravation of his sin that by it he commonly brings sin, and guilt, and punishment upon the people, who are infected or scandalized by his example. *A young bullock*, the same sacrifice which was offered for all the people, to show how much his sin was aggravated by his quality. *For a sin-offering* Heb. sin which word is oft taken in that sense, see Exod. xxix. 14.

Eccl. i. 5, 4. 4. And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord, and shall lay his hand upon the bullock's head, and kill the bullock before the Lord.

*He shall lay his hand upon the bullock's head*, to testify both his acknowledgment of his sin, and his faith in God's promise for the expiation of his sins through Christ, whom that sacrifice typified. *And he kill the bullock* to wit, by one of the priests, whom he shall cause to do it, for this priest is distinguished from the anointed priest ver. 5.

Eccl. i. 5, 4. 5. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation.

Into the tabernacle, which was not required nor allowed in any other sacrifice possibly to show the greatness of the high priest's sin, which needed more than ordinary diligence in him and favour from God to expiate it.

6. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary.

*Seven times*, a number much used in Scripture, as a number of perfection, and here prescribed, either to show that his sins needed more than ordinary purgation, and more frequent and manifest exercises of his faith and repentance, both which graces he was obliged to join with

that ceremonial rite. *Before the veil*, to wit, the second veil dividing between the holy of holies which is generally called by the name here used, as Exod. xxxi. 31, & xxxv. 12, xl. 3, 21, Numb. iv. 5.

7. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation, and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

*The altar of sweet incense which is in the tabernacle*, the altar of burnt-offerings was without the tabernacle. *All the blood*, so also below, ver. 18, 30, 31 to wit, all the rest, as it is expressed Lev. v. 9, for part was disposed elsewhere.

8. And he shall take off from it all the fat of the bullock for the sin offering, the fat that covereth the inwards, and all the fat that is upon the inwards,

9. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver with the kidneys, it shall he take away,

10. As it was taken off from the bullock of the sacrifice of peace offerings, and the priest shall burn them upon the altar of the burnt offering.

11. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12. Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire, where the ashes are poured out shall he be burnt.

So no part of it to be eaten by the priests, as it was in other sin-offerings. Lev. vi. 26. The reason is plain, because the offering might not eat of his own sin-offering, and the priest was the offering in this case as also in the sin-offering for the whole congregation below ver. 21, of which the priest himself was a member. *Shall he carry forth*, not him self which would have defiled him, but by another whom he shall appoint for that work as may be gathered from Lev. xvi. 27, 28. *Without the camp*, to signify either, 1. The horrible and abominable nature of sin, especially in high and holy persons, or when it over spreads a whole people. Or 2. The removing of the guilt and punishment of that sin from the people, and their duty of keeping such wickedness out of the camp for time to come. Or 3. That Christ should suffer without the camp or gate, as he did. See Heb. xiii. 11, 12. *Where the ashes are poured out*, for the ashes though at first they were thrown down near the altar, Lev. i. 16, yet afterwards they, together with the filth of the sacrifices, were carried into a certain place without the camp. See Lev. xvi. 10, 11.

13. ¶ And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty,

*The whole congregation*, the body of the people or the greater part of them, their rulers concurring with them.

14. When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

*Against it,* against any one of the said commandments. *A young bullock,* but if the sin of the congregation was only the omission of some ceremonial duty, a kid of the goats was to be offered, Numb xv 24.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord, and the bullock shall be killed before the Lord.

*The elders of the congregation,* i.e. the rulers of the people, of whom see Exod iii 16, xxiv 1, who here acted in the name of all the people who could not possibly perform this act in their own persons.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.

17 And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the veil.

18 And he shall put some of the blood upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

*Before the Lord,* that is before the holy of holies, where the Lord was in a more special manner present, namely the altar of incense, as before ver 7.

19 And he shall take all his fat from him and burn it upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this; and the priest shall make an atonement for them, and it shall be forgiven them.

*For a sin offering,* to wit for the priest, as offering, and the first bullock, ver 21.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.

22 ¶ When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God concerning things which should not be done, and is guilty.

*To wit of the people or a civil magistrate, the usage of a ruler, either in following it to be sin or not observing it, considering it to be done, see before on ver 2.*

23 Or if his sin, when he hath sinned, come to his knowledge, he shall bring his offering, a kid of the goats, a male without blemish.

*The distinctive is here put for the copulative and, as it is 1 Cor xii 13, xiii 8, xiv 11, for it is evident that he speaks of the same person, and of the same sin.*

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord: it is a sin offering.

*The burnt offering,* so called by way of eminency to wit, the daily burnt offering of which 1 Cor xiii 8, of which pl. 1 Cor xiv 11. *It is a sin offering,* and therefore to be killed where the burnt offering is killed, as is expressed Lev vii 2, whereby it is distinguished from the peace offering, which were killed elsewhere, Lev xii 2.

25 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his

blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

*Both ceremonially and judicially, as to all ceremonial censures or civil punishments, and really, upon condition of their repentance and faith in the Messiah.*

27 ¶ And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty,

*The common people* whether Israelites, or strangers abiding with them and proselytes, for both were under one and the same law, Exod xii 49, Numb xv 16.

28 Or if his sin, which he hath sinned, come to his knowledge, then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

*A female* was here sufficient, because the sin of those was less than the sin of the ruler, for whom a male was required, ver 21.

29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

30 And the priest shall take of the blood thereof with his finger and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings, and the priest shall burn it upon the altar for a sweet savour unto the Lord, and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

*To wit the offerer.* And slay, not by himself, but by the hands of the priest.

34 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the Lord: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

*Shall burn them,* i.e. the fat, but he saith the plural number, because the fat was of several kinds, as we saw ver 8, 9. *According to the offerings made by fire,* Heb upon the offerings, together with them, or after them, because the burnt offerings were to have the first place. See on chap iii 5.

CHAP V

If a man heard or knew of blasphemy, and concealed it he must atone it, 1. Or if he touch any unclean thing, and is made sensible of it, or have sworn rashly, he is guilty must confess it and offer a lamb or goat, female, in case of poverty two turtle-doves, or two young pigeons one for a guilt and one for a burnt-offering, 2-10. But if this were too much, the tenth part of an ephah of fine flour, without oil or frankincense 11-13. He that purloineth holy things must offer a ram, and the worth in silver, shekel according to the weight of the sanctuary, 11-16. Sins of ignorance again mentioned, and a perfect ram, with the estimation, for a sin offering, 17-19.

AND if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it if he do not utter it, then he shall bear his iniquity.

And here, and for that is, as that particle is often used as Gen xvi 15, 1 Chron xxi 12 compared with 2 Sam xxv 13, for this declares in particular what the sin was. The voice of swearing, either, 1. Of imprecation upon oath when the judge adjures a witness to speak the whole truth, of which see Matt xxi 63. But this seems too much to narrow the sense, and this and the other law both before and after it, speak of private sins committed through ignorance. Or 2. Of false swearing before a judge. But that is expressly forbidden, Lev vi 3. Or rather, 3. Of cursing or blasphemy, or execration as the word commonly signifies, and that either 1. Against one's neighbour as 2 Sam xvi 7, or 2. Against God, as Lev xxiv 10, 11, which may seem to be principally intended here because the crime here spoken of is of so high a nature that he who heard it was obliged to reveal it, and prosecute the guilty. And though God be not here mentioned yet the general word is here to be understood of the most famous particular as it is frequently in all authors of which there are many instances. If then he hath seen being present when it was said. Or I even, by sufficient information from others. He shall bear his iniquity i.e. the punishment of it as that word is oft used as Gen xix 15. Sam'ly xxv 1. See of this phrase Lev xiii 16. xx 20. 1 Sam ii 11.

2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hid from him, he also shall be unclean, and guilty.

Touch any unclean thing, i.e. with ceremonially, which see more fully chap xi 21, &c. Deut xiv 19. If he hid from him, i.e. if he did it unwittingly, yet that would not excuse him, because he should have been more diligent and circumspect to avoid all unclean things. Hereby God designed to awaken men to watchfulness against all repentance for their unknown or unobserved sins. See Gal xii 12, 1 John iii 20. Guilty, not morally, for the conscience was not directly polluted by these things, Matt v 11, 14, but ceremonially.

3 Or if he touch the uncleanness of man whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him, when he knoweth of it, then he shall be guilty.

As soon as he knoweth of it he must not delay to make him with God. And then it was said before though not known, yet the knowledge of it made it worse and therefore required the more speedy repentance. He shall be guilty, not only ceremonially by that touch but morally for insolence and contempt of God's authority and command.

4 Or if a soul swear, pronouncing with his lips to do evil, or to do good whatsoever it be that a man shall pronounce with an oath, and it be hid from him;

when he knoweth of it, then he shall be guilty in one of these.

If a soul were to wit rashly, without consideration either of God's law or his own power or right as David did 1 Sam xvi 22. To decide, either 1. To himself to wit to punish himself either in his body or estate, or something else which is dear to him. Or rather 2. To his neighbour, as 1 Sam xvi 22, Acts xxiii 12. Or to do good, to wit to his neighbour as Mark vi 23, when a man either may not or cannot do it which may frequently happen. And it be hid from him i.e. he did not know or not consider, that what he swore to do, was or would be impossible or unlawful. When he knoweth of it when he discovereth it to be so either by his own consideration or by information from others. In one of these either in the good or evil which he swore to do.

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.

1. One of these things, in one of the three aforementioned cases either by sinful silence and compliance with others in their sin ver 1, or by an unclean touch as ver 2-3 or by rash swearing ver 4. He shall confess before the Lord in the place of public worship. And this confession is not to be reserved to the present case but by a purity of reason and comparing of other scriptures to be extended to other offences for in which the same constant companion and is it was implied by the guilty persons living in hand upon his offence which he had committed was expressed in word. See Numal v 6.

6 And he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the year for a sin offering, and the priest shall make an atonement for him concerning his sin.

Question. How comes confession and a sacrifice to be required for him that touched an unclean thing, when other persons were cleansed with ample washing as appears from Lev xvi Numal xix. Answer. The place of sin of him that touched so much as did come into the touch and may be punished by comparing this place with Lev xix 13 which it may be said, knowing himself to be unclean which was the case here he was to be cut off, but if he did it ignorantly which is the case here ver 2 he was upon discovery it to offer this sacrifice. Interpreters dispute much what the difference is between sins and trespasses and between sin offerings and trespass offerings. Some make the one for commissions the other for omissions, the one for greater the other for lesser sins, the one for known sins the other for sins of ignorance, all which there seems to be more curiosity than solidity. Either they seem to be the same, i.e. may be attributed from ver 6, where the two words a trespass and a sin which they so carefully and critically distinguish, are both used concerning the trespass offerings and from ver 9, or the difference may be that sin offerings were more in definite or general being for any particular sin and trespass offerings more restricted and particular, for such as were more culpable and various, either to God by blasphemy as ver 1 or to his sanctuary, by approaching to it in one unclean state ver 2-3, which been now said or to one's neighbour by swearing to do to them either the good which was afterwards either to do not, or the evil which was bound either to the priest and holy things of God ver 13. A female, because the same were for sin offerings, a female committed ignorantly or unwittingly and therefore God would accept a more tender sacrifice for them.

7 And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtle-doves, or two young pigeons, unto the Lord, one for a sin offering, and the other for a burnt offering.

If he be not able, through poverty, as ver 11. And this exception was allowed also in other sin offerings. Two young pigeons, of which see Lev i 11. One for a sin offering, which was for that particular sin, and therefore

is offered first before the burnt offering, which was for sins in general, to teach us not to rest in general赦免, but distinctly to pay for our particular sins, without confessing and being forgiven our particular sins, without which God will not accept our other services. Note that the burnt offering was for the expiation of sin as well as the sin offering. Lev. 1 only that was for sin in general and the other particular sin.

8 And he shall bring them unto the priest who shall offer that which is for the sin offering first, and bring off his head from his neck, but shall not divide it asunder.

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar, and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering.

The 1<sup>st</sup> blood is on why its blood was so sprinkled and put. See Lev. 17:13, 14, 15.

10 And he shall offer the second for a burnt offering according to the manner: and the priest shall make an atonement for him for his sin which he hath committed, and it shall be forgiven him.

According to the manner or order appointed by God. The priest shall make an atonement for him: either directly he shall pronounce him to be pardoned, or typicall with respect to Christ.

11 But if he be not able to bring two turtle doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering. He shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

The 1<sup>st</sup> part of an ephah about a pottle of our measure. See Lev. 27:40. He shall put no oil upon it, neither shall he put any frankincense thereon: either to distinguish these from the meat-offerings, Lev. 2:1, or a little expression of their true sorrow for their sin in the sense wherein they were to abstain from things pleasant and delightful, see Numb. 5:15, or to signify that by his sin he deserved to be utterly deprived both of the oil of gladness, the gift of grace, and comforts of the Holy Ghost, and of God's gracious acceptance of his prayers and sacrifices, which is signified by incense, Lev. 2:2, or to teach that he would rather sin was how hateful to God, and how unprofitable to themselves.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, and burn a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it is a sin offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be for the priest's, as a meat offering.

As it was a part of meat offering, where all except one handful fell to the share of the priests. See Lev. 2:3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

14 And the Lord spake unto Moses saying, If a soul commit a trespass, and touch through ignorance in the holy things of the Lord, then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy esti-

mation by shekels of silver, after the shekel of the sanctuary, for a trespass offering.

If a soul commit a trespass against the Lord and his priests. And sin through ignorance, for if a man did it knowingly, he was to be cut off. Numb. xv. 30. In the holy things of the Lord, in things consecrated to God, and to holy uses, of which see Lev. xxii. 2, such as tithes and first fruits, or any things due, or devoted, or offered to God which possibly a man might either withhold, or employ to some common use. See Lev. xxiv. 26, Deut. xii. 17, 18, xv. 19, Jer. ii. 3. A ram was a more chargeable sacrifice than the former, as the sin of sacrilege was greater. With thy estimation, is thou shalt esteem or rate it, thou O priest, as appears from ver. 16, 18. Lev. vi. 6, see also Lev. xxii. 14, xxvii. 2, 3, and at present thou O Moses. Lev. xxvii. 3 for he as yet performed the priest's part. And this offer, 1. May be referred to the ram which was to be of such a price and worth as the priest should appoint. Or rather 2. Is an additional charge and punishment to him which besides the sum he was to pay for the holy thing which he had withheld or abused, so many shekels of silver as the priest should esteem proportionable to it, which was as if it were another part or branch of his trespass offering. The shekel of the sanctuary, of which see Gen. xxxv. 12.

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

Shall add the fifth part, so much they were to add to the harm done, and Lev. xxvii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

17 And if a soul sin and commit any of these things which are forbidden to be done by the commandments of the Lord, though he wist it not, yet is he guilty, and he shall bear his iniquity.

Any of these things to wit concerning holy things, of which he is speaking, though with some difference, and addition as it may seem. The former law concerns the alienation of holy things from the Lord to a common use, and this may concern other misuses, don't holy things, and holy duties. A may be gathered from ver. 19, where this is said to be a trespass against the Lord, not in a general sense for so every sin was, but in a proper and peculiar sense. Though he wist it not, for if he did it knowingly he must die, Numb. xv. 30.

18 And he shall bring a ram without blemish out of the flock, with thy estimation for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

19 It is a trespass offering: he hath certainly trespassed against the Lord.

## CHAP VI

Trespass offerings for sins of deceit or violence and perjury, restitution money and a ram offered 1-7. The law of the burnt offering further declared the fire to be ever burning upon the altar, 8-13. Of meat offering for a memorial unto the Lord and every one that toucheth them as holy 14-18. Meat-offerings for the consecration of Aaron and his sons 19-23. Of the sin offering, 24-30.

AND the Lord spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the Lord, and lie unto his neigh-



<sup>1</sup> hour in that <sup>2</sup> which was delivered him to keep, or in <sup>3</sup> fellowship, or in a thing taken away by violence, or hath <sup>4</sup> deceived his neighbour,

This sin though directly committed against man only is here emphatically said to be done against the Lord not only in general for so every sin against man is also against the Lord whose image in man is thereby injured, and whose law which obligeth us to love and fidelity and justice to other men, is thereby violated but in a more special sense because this was a violation of human society, whereof God is the author and president and defender, see Numb v 6, and because it was a secret sin, of which God alone was the witness and judge, see Acts v 1, and because God's name was abused in it by perjury, see 3 <sup>1</sup> *Keep to wit in trust* *Or in fellowship* Heb vi in putting of the hand Which may be either, 1 Another expression of the same thing immediately going before, which is very frequent in Scripture, and so the sense is, when one man puts any thing into another man's hand to keep for him and when he requires it, to restore it to him Or, 2 A distinct branch, which seems more probable, and so it belongs to commerce or fellowship in trading which is very usual, when one man puts any thing into another's hand not to keep it, as in the foregoing word or member, but to use and improve it for the common benefit of them both in which cases of partnership it is easy for one to deceive the other and therefore provision is here made against it And this is called a putting of the hand, because such agreements and associations used to be confirmed by giving or joining their hands together Jer 17, Gal ii 9 *Conspire* Exod xxiii 1 *Taken away by violence*, to wit secretly, for he seems to speak here of such sins as could not be proved by witness *Or he hath deceived his neighbour* put any thing from him by cunning or fraud of circumvention, for so the word signifies

3 Or have found that which was lost, and hath concerning it and sworn th falsely, many of all these that a man doeth sinning therein

*Searcheth foully* his oath being required seeing there was no other way of discovery left

4 Then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep or the lost thing which he found

*Because he hath sinned and is guilty* The guilt of his crime manifested either by his returning to wear when called to it as in some of the eyes alleged or by his voluntary confession upon remorse which he is capable of, but only restores the principal with the addition of a fifth part whereas if he were convicted of his fault, he was to pay double, Exod xxii 9

5 Or all that about which he hath sworn falsely, he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering

It must not be delayed but restitution to man must accompany repentance towards God Compare Matt v 23

6 And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest

7 And the priest shall make an atonement for him before the Lord and it shall be forgiven him for any thing of all that he hath done in trespassing therein

8 ¶ And the Lord spake unto Moses, saying, 9 Command Aaron and his sons, saying, This is the law of the burnt offering It is the burnt

offering, because of the burning upon the altar all night unto the morning and the fire of the altar shall be burning in it

Whereto he hath prescribed the sacrifices themselves now he comes to the manner of them The law of the burnt offering, to wit of the daily one, of which Levod xxix 38, Numb xxviii 3 is the following words show *Because of the burning upon the altar all night unto the morning* the meaning is the evening burnt offering was to be so managed and had on piece after piece, that the fire might be constantly maintained by it It is to be understood that the morning burnt offerings were to be kept burning all the day from morning to night also but he mentions not that because there was so great a number and such a constant succession of sacrifices in the day time that there needed no law for feeding and keeping in the fire then the only danger was for the night when other sacrifices were not offered but only the evening burnt offering which if it had been consumed quickly as the morning burnt offering was there had been danger of the going out of that fire which they were commanded diligently and constantly to keep in and maintain here below ver 13

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar

*His linen garment* i.e. his linen coat of which see Levod xxix 10

The ashes were to be consumed inappropriately when the wood is consumed into a fire as meat is said to be *graven* Levod xxix 2, when the corn is ground into meal and the *minerals* stripped of their clothing Job xxi 6 which by being stripped they are made naked

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place

*Put on other garments* i.e. carry the way no more but I but I cannot work *Lev clean place* where no dung or filth is to be seen See Lev 12 in comparison Lev 10, 11

12 And the fire upon the altar shall be burning in it, it shall not be put out and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it, and he shall burn thereon the fat of the peace offerings

The fire commanded from heaven Levod ix 21 was to be perpetually preserved and not suffered to go out partly that there might be no occasion nor temptation to offer strange fire nor to mingle their inventions with God's appointments, and partly to teach them whereof they were to expect the acceptance of all their sacrifices, even from the Divine mercy and grace signified by the fire which came down from heaven, which was a usual token of God's favourable acceptance See the notes on Gen iv 4, *By my mercy*, though the offering also be doubtless intended as it appears from ver 9 and from the nature of the thing, at the morning is only mentioned, because then the altar was cleaned, and the ash taken away and a new fire made *He shall burn thereon* i.e. upon the burnt offering which thereby would be sooner consumed than so was might be made for other sacrifices which were many

13 The fire shall ever be burning upon the altar it shall never go out

14 ¶ And this is the law of the meal offering the sons of Aaron shall offer it before the Lord, before the altar

*The law of the meal offering* to wit, of that which was offered alone and that by use of the priest and by the priest for then it must have been obtained Thus law delivered Levod ii, is here repeated for the sake of some ad

ditions here made to it; as it is a common practice of law-makers, when they make additional laws, to recite such laws to which such additions belong.

15 And he shall take of it his handful of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place, in the court of the tabernacle of the congregation they shall eat it.

The males only might eat these, because they were most holy things, whereas the daughters of Aaron might eat other holy things. Num. xviii. 11. *With unleavened bread*, or rather *unleavened*, for it is not in the Hebrews, and it disturbs the sense, for since the meat offering itself was fine flour, Lev. ii. 1, it is not likely that they eat it with unleavened bread. In the court of the tabernacle of the congregation, in one special room appointed for that purpose. See Lev. xvi. 31. 1 Sam. ii. 3. 1 Zek. xiii. 13. ver. 19. 21. Therefore why this was to be eaten only by holy persons, and that in a holy place, is given ver. 17, because it is most holy, and therefore to be treated with greater reverence.

17 It shall not be baked with leaven: I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering and as the trespass offering.

It shall not be baked with leaven, that put which remains in the priest, for the part he offered to God seems not to be consecrated.

18 All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

It may be under 1. either 1. Of person, that none should not eat of them but on certain persons to wit, priests. Or it may be in additional caution, that they who eat them should be not only priests, or then male children, but also to have no uncleanness upon them, for in that case even the priests themselves might be defiled. Or under 2. Of things, it may be gathered by comparison, that with it, 27. 28. Whosoever toucheth that in which appear the dishes that receive them, the knife or spoon &c. which is used about them, they shall be taken for holy, and not employed for common use. See Exod. xix. 37.

19 ¶ And the LORD spake unto Moses, saying, 20 This is the offering of Aaron and of his sons, which they shall offer unto the LORD every day when he is anointed: the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

When he is anointed, that is, any of them are anointed for high priest, for he only of all the priests was to be anointed in future time. The law of this consecration was delivered before Exod. xix. 21. 22. and is here repeated because of some additions made to it. *A meat offering perpetual*, to wit, whensoever any of them shall be so anointed. *At night or, in the evening*, the one to be annexed to the morning sacrifice, the other to the evening sacrifice, over and besides that meat offering which every day was to be added to the daily morning and evening sacrifices, Lev. xix. 10.

21 In a pan it shall be made with oil, and

when it is baked, thou shalt bring it in, and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the LORD.

When it is baked, or fried, so that it swells and bubbles up. Thou shalt bring it in, who art so anointed and consecrated, ver. 22.

22 And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the LORD; it shall be wholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

No part of it shall be eaten by the priest, as it was when the offering was for the people. The reason of the difference is partly, because when he offered it for the people, he was to have some recompence for his pains, which he could not expect when he offered it for himself, partly, to signify the imperfection of the Levitical priests, who could not be free from their own iniquity, for the priest eating part of the people's sacrifices did signify his typical bearing of the people's iniquity, as appears from Lev. x. 17, and partly, to teach the priests and ministers of God, that it is their duty to serve God with singleness of heart and to be content with God's honour, though they have no present advantage by it.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy.

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

For sin, for the sins of the rulers or of the people, any of them, but not for the sins of the priests, for their sin blood was brought into the tabernacle, and therefore it might not be eaten.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

Whatsoever shall touch the flesh, of which see the note under 18. Upon any garment, upon the priest's garment, for it was he only that sprinkled it, and in so doing he might easily sprinkle his garments. Thou shalt wash that whereon it was sprinkled in the holy place, partly to cleanse it from the blood of sacrifices, which hereby was kept from a profane or common touch, and partly that such garments might be decent, and fit for sacred administration.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot it shall be both scoured, and rinsed in water.

For earthen vessel shall be broken, because being full of pieces, the liquor in which it was sodden might easily sink into it, whereby it was ceremonially holy, and therefore was broken, lest afterwards it should be abused to profane or common uses. It shall be both scoured and not broken, as being of considerable value, which therefore God would not have unnecessarily wasted. And thus being of a more solid substance than an earthen vessel, was not so apt to drink in the humour.

29 All the males among the priests shall eat thereof: it is most holy.

30 And no sin offering, wherein of any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

Such were the sacrifices offered for the high priest, &c. for

the whole assembly, either severally, Lev iv 7, 18, or jointly for both in the yearly atonement, Lev xvi 27, 33

CHAP VII

*The law of the trespass offering and what fill to the priests, both of this and some other sacrifices, 1—10 The law of the sacrifices of peace-offerings, of thanksgiving, 11—15, of vows and free-will-offerings the unclean person eating thereof to die, 16—21 Fat not to be eaten, what fat might be used for other things, he that eats of the fat of the offering to die, and no blood to be eat, 22—27 Another caution concerning peace offerings 28—31 The conclusion of the former laws, which are repeated, 35—38*

1 LIKEWISE <sup>1 ch v, & 6</sup> "this is the law of the trespass offering <sup>1-7</sup> "it is most holy,

2 "In the place where they kill the burnt offering shall they kill the trespass offering and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it <sup>1 ch 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100</sup> "all the fat thereof the rump, and the fat that covereth the inward

1 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away

Which is by the flanks, or, and that which is, &c. So this is another fat, as may seem probable from the mention of the several parts, the kidneys and the flanks. For it seems preposterous after a plain and exact description of the very particular place of the fat, the kidneys to add another more dark and doubtful description of it from the flank. And the Hebrew writers, whose common practice of these things makes them the best interpreters of it make these divers kinds or parts of fat. And so there is only an ellipsis of the conjunction copulative which is Psal cxviii 5 and in many other places is hath been already showed

5 And the priest shall burn them upon the altar for an offering made by fire unto the Lord it is a trespass offering

6 "Every male among the priests shall eat thereof it shall be eaten in the holy place <sup>1 ch 16</sup> "it is most holy

Every male, supposing him not to have any uncleanness upon him, ver 20 or other impediment

7 As the sin offering is, so is the trespass offering there is one law for them the priest that maketh atonement therewith shall have it

So is the trespass-offering, to wit, in the matter here following, for in other things they differed. Shall have it i. e. by a synecdoche, that part of it which was by God allowed to the priest. See Lev vi 26

8 And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered

9 And <sup>1 ch 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100</sup> "all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it

All the meat-offering except the part reserved by God, Lev ii 2, 9. Shall be the priest's that offereth it, because these were ready dressed and hot, and not to be presently eaten, and because the priest who offered it was in reason to expect and have something more than his brethren who laboured not about it, and that he had only in this offering for the other were equally distributed

10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another

Dry, without oil, or drink-offering, as those Lev v 11,

Numb v. 15 One as much as another the sense may be either, 1 That every priest shall have equal right to this, when the course of his ministration comes. But then there was no reason to make so great an alteration of the phrase nor to make any distinction of the differing kinds of meat offerings, if in both they were to be the priest's that offered them, as is expressed ver 9 and here, as they say it tended. Or rather, 2 That these were to be equally divided among all the priests. And there was manifest reason for this difference, because these were in greater quantity than the former, and being raw, might more easily and commodiously be divided and reserved for the several priests to dress it in that way which each of them best liked

11 And <sup>1 ch 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100</sup> "this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers <sup>1 ch 24</sup> "mounted with oil, and cakes mingled with oil, of fine flour, fried

For a thanksgiving, for mercies received. See Lev xxii 29, 2 Chron xxix 31, xxxiii 16

13 Besides the cakes, he shall offer for his offering <sup>1 ch 24</sup> "leavened bread with the sacrifice of thanksgiving, of his peace offerings

Leavened bread, partly, because this was a sacrifice of another kind than those in which leaven was forbidden, this being a sacrifice of thanksgiving, for God's blessings, among which leavened bread was one. partly, to show that leaven was not so strictly forbidden in other sacrifices as it was evil in itself but to teach us wholly to rest in the will of God in all his appointments without too scrupulous inquiry into the particular reasons of them. Of leaven was universally forbidden, Lev ii 11. But that prohibition concerned only things offered upon the altar which this bread was not but it was offered only towards the priest. 2 That was another kind of sacrifice and therefore is no wonder if it had other rules. 3 That leaven was not universally forbidden appears from Lev xxiii 17. With the sacrifice of thanksgiving for his peace offerings, with the sacrifice of thanksgiving for his peace or prosperity

14 And of it he shall offer one out of the whole oblation for an heave offering unto the Lord, <sup>1 ch 24</sup> "and it shall be the priest's that sprinkleth the blood of the peace offerings

Of it i. e. either of the loaves or leavened bread mentioned ver 13 or of the offering one of each part of the whole oblation, is it follows. it being most probable and agreeable to the rules and laws laid down before and afterward that the priest should have a share in the unleavened cakes and wafers as well as in the leavened bread

Concerning the heave offerings, see Lev xxix 24, 28

15 "And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered, he shall not leave any of it until the morning

By the priests and officers this flesh was eaten, Lev xxi 20

16 But <sup>1 ch 19, 20</sup> "if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice and on the morrow also the remainder of it shall be eaten

Be a vow, offered in performance of a vow the man having desired some special favour from God and vowed the sacrifice to God if he would grant it. A voluntary offering, which a man freely offered to God in testimony of his faith and love to God, without any particular in

junction from God, or design of his own special advantage thereby. See Lev. xxii 23, Ezek. xli 12. On the morrow also the remainder of it shall be eaten, which was not allowed for the thank offering: the reason of which difference is to be fetched only from God's good pleasure and will, to which he expects our obedience, though we discern not the reason of his appointments.

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

That it might neither provoke and thereby be exposed to contempt nor yet be received either for superstitious abuse or for the priest's domestic use which would savour of covetousness and of distrust of God's care for their future provision.

18 And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

It shall not be imputed unto him for unacceptable service to God.

19 And the flesh that toucheth any unclean thing shall not be eaten, it shall be burnt with fire: and as for the flesh all that be clean shall eat thereof.

The flesh to wit, of the holy offering, of which he is to be treating, and therefore the general word is to be so limited, for other flesh one might eat in this case, Dent. xii 15, 22. That toucheth any unclean thing after its objection, which might easily happen as it was conveyed from the altar to the place where it was eaten, for it was not eaten in the holy place, is apprehended because it was eaten by the priests together with the offerings who might not come further: As for the flesh, i.e. the other flesh, that which shall not be polluted by any unclean touch. All that be clean whether priests or officers, or guests invited to the feast. See 1 Sam. ix 12, xx 26. Both the flesh and the entrails if it must be clean.

20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.

The soul that eateth knowingly, for if it were done ignorantly a sentence was appointed Lev. v 2. Having his uncleanness upon him, i.e. not being cleansed from his uncleanness according to the appointment Lev. xi 21 &c. and yet he takes such meats from an internal cause as is in his sin &c. for what we from a external cause is spoken of in the next verse.

21 Moreover the soul that shall touch any unclean thing, as if the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the Lord, even that soul shall be cut off from his people.

The uncleanness of man or of women for the word signifies both, and that there were such things coming from men or women the touch whereof did pollute men and things, may be seen Lev. xxi elsewhere. Others make it an hyperbole, uncleanness of man for a man of uncleanness, or an unclean man. But that seems not necessary here.

22 ¶ And the Lord spake unto Moses saying, ¶ Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of goat, or of sheep, or of goat.

The general prohibition of eating fat Lev. vii 17, is here explained of, and extended to those kinds of creatures which were sacrificed to God.

21 And the fat of the breast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use but ye shall in no wise eat of it.

He speaketh still of the same kinds of beasts, and sheweth that this prohibition reacheth not only to the fat of those beasts which were offered to God, but also of those that died, or were killed at home. And if this seems a superfluous prohibition concerning the fat, since the lean as well as the fat of such beasts was forbidden, Lev. xxii 8, it must be noted that that prohibition reached only to the priests ver. 4.

25 I or whosoever eateth the fat of the breast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people.

26 Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.

27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the Lord spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the Lord shall bring his oblation unto the Lord of the sacrifice of his peace offerings.

Not by another, but by himself, as it is explained ver. 30. His oblation, i.e. those parts of the peace-offering which are in a special manner offered to God to wit the fat and kidneys and shoulder as it followeth. Unto the Lord, i.e. to the tabernacle, where the Lord was present in a special manner. He shows, that though part of such offerings might be eaten in any clean place Lev. x 14 yet not till they had been killed and part of them offered to the Lord in the place appointed by him for that purpose.

30 His own hands shall bring the offerings of the Lord made by fire: the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the Lord.

After the beast was killed, and the parts of it divided the priest was to put the parts mentioned into the hands of the offerer. See Exod. xxix 22, 24. Made by fire, so called not strictly as burnt-offerings are, because some parts of these were left for the priest, ver. 31, but more largely, because even these peace-offerings were in part though not wholly burnt. The breast may be waved to and fro by his hands which were supported and directed by the hands of the priest.

31 And the priest shall burn the fat upon the altar: but the breast shall be given to Aaron and his sons.

i.e. The portion of every succeeding high priest and his family compare Exod. xxix 26.

32 And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part.

34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

The breast or heart is the seat of wisdom, and the shoulder of strength for action, and these two may denote

that wisdom and virtue or power which was in Christ our High Priest, 1 Cor 1:24 and which ought to be in every priest

35 ¶ This is the portion of the anointing of Aaron and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest's office,

Of the anointing, i. e. of the priesthood, the sign put for the thing signified, and the anointing by a like figure is put for the right, or part of the sacrifices belonging to the priest by virtue of his anointing, as plainly appears from the words here following, out of the offerings, &c. In the day when he presented them this was their portion appointed them by God in that day, and therefore to be given to them in after ages. Or, from the day &c., and thenceforward, the Hebrew preposition both being put for min, as it is frequently

36 Which the Lord commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations

37 Thus is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings

Of the consecrations i. e. of the sacrifice offered at the consecration of the priests

38 Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai

### CHAP VIII

Moses by God's command calls together Aaron and his sons, and the whole congregation 1-5. Washes Aaron and his sons, 6. Puts on the priestly garments 7-9. Anoints the tabernacle, with the altar and laver to sanctify them 10-11. Anoints Aaron 12. Puts the holy garments on his sons 13. Offers sacrifices for them, a bullock for a sin offering 14-17. And a ram for a burnt-offering, 18-21, and a second ram for consecration, uses the blood about some parts of their bodies, gives nests into their hands to wave before the Lord, and sprinkles of the anointing oil and blood from upon the altar on them and their garments 22-30. Declares to them God's charge, which they perform, 31-36

AND the Lord spake unto Moses, saying,

This is here promised, to show that Moses did not confer the priesthood upon Aaron by virtue of his relation or affection to him, but by God's appointment which also appears from the following story

1 Take Aaron and his sons with him, and the garments and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread,

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation

The elders which represented all, and as many of the people as would and could get thither that all might be witnesses both of Aaron's commission from God, and of his work and business.

4 And Moses did as the Lord commanded him, and the assembly was gathered together unto the door of the tabernacle of the congregation

5 And Moses said unto the congregation, This is the thing which the Lord commanded to be done

6 And Moses brought Aaron and his sons, and washed them with water

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith

The linen breeches prescribed Exod xxviii 12 are not here mentioned, because they were not to be put on at his consecration, but afterwards in the execution of his office

8 And he put the breastplate upon him also he put in the breastplate the Urim and the Thummim

9 And he put the mitre upon his head also upon the mitre, even upon his forehead, did he put the golden plate, the holy crown, as the Lord commanded Moses

Of which see Exod xxix 6

10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them

Seven times to signify the singularity and holiness of it, which it was not only to have in itself, but also to communicate to all the sacrifices laid upon it. The laver, where the priests washed themselves and the sacrifices, and vessels or instruments of the holy ministration. See Lev vi 28

12 And he poured of the anointing oil upon Aaron's head and anointed him to sanctify him

He poured of the anointing oil in a plentiful manner, as appears from Psal cxxxiii 2, where is other persons and things were only moistened or sprinkled with it

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them, as the Lord commanded Moses

14 And he brought the bullock for the sin offering and Aaron and his sons laid their hands upon the head of the bullock for the sin offering

There were indeed seven bullocks to be offered at his consecration one every day Exod xxix 35-36, but here he mentions only one, either by a common cantillao of number, or because he here describes only the work of the first day and leaves the rest to be gathered from it, of which see ver 33

15 And he slew it and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it

16 And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp, as the Lord commanded Moses

In the offerings for the people *the hide was not burnt, but given to the priest*

18 ¶ And he brought the ram for the burnt offering and Aaron and his sons laid their hands upon the head of the ram

19 And he killed *it* and Moses sprinkled the blood upon the altar round about

*He killed it*, either Moses as in the following clause, the pronoun being put for the noun, or some other person by Moses' appointment, which may be the reason why he is not named here as he is to the sprinkling of the blood, which was in action more proper to the priest and more essential to the sacrifice as he named have observed

20 And he cut the ram into pieces, and Moses burnt the head and the pieces, and the fat

21 And he washed the inwards and the legs in water, and Moses burnt the whole ram upon the altar *it was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD, "as the LORD commanded Moses

22 ¶ And *he* brought the other ram, the ram of consecration and Aaron and his sons laid their hands upon the head of the ram

23 And he slew *it* and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot

*The lower and softer part of the ear is called the tip or tip of the ear* See Exod xxix 20

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet and Moses sprinkled the blood upon the altar round about

25 ¶ And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder

26 ¶ And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one water, and put *them* on the fat and upon the right shoulder

27 And he put all upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD

28 ¶ And Moses took them from off their hand and burnt *them* on the altar upon the burnt offering *they were* consecrations for a sweet savour *it was* an offering made by fire unto the LORD

29 And Moses took the breast, and waved it *for* a wave offering before the LORD *for* of the ram of consecration it was Moses' part, as the LORD commanded Moses

*Moses at this time administered the priest's office was to receive the priest's wages it being most just and reasonable that the work and wages should go together*

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar and sprinkled *it* upon Aaron, and upon his garments and upon his sons, and upon his sons' garments with him,

and sanctified Aaron, and his garments, and his sons, and his sons' garments with him

31 ¶ And Moses said unto Aaron and to his sons, *Boil the flesh at the door of the tabernacle of the congregation and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it*

*Boil the flesh*, that which was left of the ram, and particularly the breast, which was said to be Moses' part, ver 29, and by him was given to Aaron, that he and his sons might eat of it in token that they, and only they, should have the right to do so for the future

32 ¶ And that which remaineth of the flesh and of the bread shall ye burn with fire

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end *for* seven days shall he consecrate you

*For seven days the same ceremonies were to be repeated as the next verse implies, and other rites to be performed* *He consecrate you*, either God or Moses, for the words may be spoken by Moses either in God's name, or in his own. Moses speaking of himself in the third person, which is very common in Scripture

34 ¶ As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you

35 The refore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and *keep* the charge of the LORD, that ye die not. *for* so I am commanded

*The charge of the LORD* what God hath commanded you concerning your consecration

If the three atonements were so severe for the fault it must be considered both that it is the usual practice of lawgivers most severely to punish the first offences for the terror and caution of others and for the maintenance of their own authority, and that this transgression was aggravated by many circumstances being committed by sacred and eminent persons, and that in the presence of the people, which made it a public scandal, and in God's worship, where he is very tender and jealous and against a plain and easy command of God and at a time when they were receiving high favours and privileges from God. Nor is sin to be esteemed or measured by the idle fancies of men of corrupt mind and lives, whose interests and lusts easily blind their minds, but by the authority, majesty, and will of the great and wise, and just Lawgiver

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses

## CHAP IX

*Moses commands Aaron to offer a sin-offering, and burnt offering, and peace and meat offering, the congregation drawing near and so the glory of the Lord should appear to them, to make atonement for himself and the people 1-7 Aaron's offering for himself 8-14, for the people 15-21 whom he blesses, first by prayer to God, and then by solemn declaration to them, the glory of God appears, fire from heaven consumes the sacrifice, the people shout and are amazed, 22-24*

AND *it* came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel,

*The eighth day*, to wit, from the first day of his consecration, or when the seven days of his consecration were ended, chap. viii 33, 35 as appears from Exod xxix 30,

&c. Ezek xlii 27 The eighth day is famous in Scripture for the perfecting and purifying both of men and beasts See Lev xii 2, 3, xiv 8-10, xv 13, 14, xxii 27

All the congregation were called to be witnesses of Aaron's instalment into his office, to prevent their murmuring and contempt, which being done, the elders were now sufficient to be witnesses of Aaron's first execution of his office

2 And he said unto Aaron, <sup>b</sup> Take thee a young calf for a sin offering, <sup>c</sup> and a ram for a burnt offering, without blemish, and offer *them* before the LORD

A young calf, Heb a calf, the son of a bull or cow, which may seem to be added purposely to intimate that it was not a young calf properly so called but a young bullock, for that was the sacrifice enjoined for the high priest's sin-offering, Lev iv 3 Though it be not material in this he a young calf, and that a young bull because the grounds and ends of the several sacrifices differ, that Lev iv being for his particular sin, and this for his own and family's sins in general, and therefore no wonder if the sacrifices also differ For a sin-offering, for himself and his own sins which was an evidence of the imperfection of that priesthood, and of the necessity of another and a better

3 And unto the children of Israel thou shalt speak, saying, "Take ye a kid of the goats for a sin offering, and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering,

A sin offering for the people, as it is expressed here ver 15 for whose sin a young bullock was required Lev iv 14, but that was for some particular sin but this was more general and sufficient for all their sins Besides, there being in this had to the priest's consecration and entrance into his office it is no wonder if there be some difference in these sacrifices from those before prescribed

4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD, and a meat offering mingled with oil for <sup>d</sup> to day the LORD will appear unto you

See the fulfilling of this promise ver 24 Heb *hath appeared* He speaks of the thing to come as if it were past, which is frequent in Scripture, to give the more assurance of the thing

5 And they brought *that* which Moses commanded before the tabernacle of the congregation and all the congregation drew near and stood before the LORD

Before the tabernacle where God dwelt

6 And Moses said, This is the thing which the LORD commanded that ye should do and <sup>e</sup> the glory of the LORD shall appear unto you

The glorious manifestation of God's powerful and gracious presence, ver 24 Compare Exod xvi 16, 17, xl 34, 35, Ezek xlii 2

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people and offer the offering of the people, and make an atonement for them, as the LORD commanded

Moses had hitherto signified, but now he assigns his work to Aaron, and actually gives him that commission which from God he had received for him

The order is very observable first for thyself otherwise thou art unfit to do it for the people Henceby God would teach us, both the deficiency of this priesthood, and the absolute necessity of a higher and better Priest Heb vii 26, 27, and how important and needful it is that God's ministers should be in the grace and favour of God themselves that their ministrations may be acceptable to God, and profitable to the people

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself

9 And the sons of Aaron brought the blood unto him and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar

Upon the horns of the altar to wit of burnt offerings, of which alone he speaks both in the foregoing and following words, and the blood was poured out at the bottom of this altar only, not of the altar of incense, as appears from Lev iv 7, where indeed there is mention of putting some of the blood upon the horns of the altar of incense, in this case of the priest's sacrificing for his own sins But there seems to be a double difference 1 That incense was offered for some particular sin, this for his sins indefinitely 2 That he is supposed to be complete in his office, and here he is but entering into his office, and therefore must prepare and sanctify himself by this offering upon the burnt altar in the court, before he can be admitted into the holy place where the altar of incense was And the like is to be said for the difference between the sin-offering for the people here, and Lev iv 17 18

10 But the fat and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar, as the LORD commanded Moses

1. Thus disposed of for the burning he laid it upon the altar where it was to be burnt by the Levites ver 21 Thus interpreted, exactly understood and the word here is also ver 13 17, 20 by an anticipation of the consequent is put for the antecedent, of which there are examples in Scripture Or 2 Properly burnt by ordinary fire which was used and allowed until the fire came down from heaven, ver 24 though afterwards it was a thunder And if it had not been allowed otherwise, yet this burnt by Aaron at the command of Moses, and consequently with God's approbation it was unquestionably lawful And therefore there seems to be no necessity of a victim from the proper sense of the word Add to this that there is nothing said to be offered by that he brought in, but the burnt offering with the fat below it to it, namely, the burnt offering mentioned in ver 16 which therefore is not there said to be burnt as it is said of the other burnt offerings, ver 13, and of the rest of the sacrifices in their places

11 And the flesh and the hide he burnt with fire without the camp

12 And he slew the burnt offering, and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar

13 And they presented the burnt offering unto him, with the pieces thereof, and the head and he burnt *them* upon the altar

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar

15 And he brought the people's offering and took the goat which was the sin offering for the people, and slew it, and offered it for sin, as the first

It was to be offered for the people, as the former was for himself ver 7 As the first to wit in like manner as he did that for the priest ver 9 and consequently him that he did the other, ver 11, for which Moses approves him, Lev x 17

16 And he brought the burnt offering and offered it according to the manner which also was offered for the people, as the first mentioned sin-offering was



*This is it that the Lord speaks; though the express words be not recorded in Scripture, where only the heads of ser-*

mons and discourses are contained, yet it is probable they were uttered by Moses in God's name. However, the sense and substance of them is in many places. See Exod. xix. 22, xxix. 48, Lev viii. 35. *I will be sanctified, this* may note either, 1. Their duty to sanctify God, i. e. to demonstrate themselves with such care, and reverence, and watchfulness, as becomes the holiness of the God whom they serve, and of the worship in which they are engaged; whence he leaves them to gather the justice of the present judgment for their gross neglect herein. Or, 2. God's purpose to sanctify himself, i. e. to declare and manifest himself to be a holy and righteous God by his severe and impartial punishment of all transgressors, how near soever they are to him. *In them that come nigh me, i. e. who draw near to me, or to the place where I dwell, and are admitted into the holy place, whence others are shut out.* It is a description of the priests. See Exod. xix. 22, Lev. xxi. 17; Ezek. xlii. 13, 14. *Before all the people I will be glorified.* as they have sinned publicly and scandalously, so I will vindicate my honour in a public and exemplary manner, that all men may learn to give me the glory of my sovereignty and holiness by an exact conformity to my laws. *Aaron held his peace,* partly through excessive grief, which is sometimes signified by silence, as Isa. xlii. 5, Lam. ii. 10, and principally in acknowledgment of God's justice and submission to it. Compare Psal. xxxiv. 10, Eccl. xxiv. 17. He murmured not, nor replied against God, nor against Moses; wisely considering that their sin was directly against God, and in that which is most dear and honourable in God's account, to wit, in his worship; and that God's honour ought to be dearer to him than his sons; and that this being the first violation of the law newly given, and committed by those who should have been the strictest observers and assertors of it, did deserve a very severe punishment.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

For Aaron and his sons had scarce finished their consecration work, and were employed in their holy ministrations, from which they were not to be called for funeral solemnities. See Lev. xxi. 1, &c. *The uncle of Aaron.* See Exod. vi. 18, Numb. iii. 19. *Your brethren,* i. e. kinsmen, as that word is oft used, as Gen. xiii. 8, xxiv. 27. *Out of the camp,* where the burying-places of the Jews were, that the living might neither be annoyed by the unwholesome scent of the dead, nor defiled by the touch of their graves.

5 So they went near, and carried them in their coats out of the camp, as Moses had said.

*In their coats,* in the holy garments wherein they ministered, which might be done either, 1. As a testimony of a respect due to them, notwithstanding their present failure; and that God in judgment remembered mercy, and when he took away their lives, spared their souls. Or, 2. Because being polluted both by their sin, and by the touch of their dead bodies, God would not have them any more used in his service.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes, lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled.

*Uncover not your heads,* either, 1. By putting off your mitres and bonnets, or ornaments and going bare-headed, as mourners sometimes did. See Lev. xiii. 45, Eccl. xxiv. 17, 23. Or, 2. By shaving off the hair of your heads and beards, as mourners did. See Job i. 20, Jer. vi. 29, xlii. 5, Ezek. xlii. 20, Micah i. 16. This latter may seem to be principally intended, 1. Because this ceremony of *uncovering the head* being used by the people as well as by the priests in case of mourning, as the places now alleged show, and the other ceremony here joined with it, of *rending the*

*clothes*, being also common to the people, seems to imply that he speaks not of that uncovering of the head which was peculiar to the priests, but of that which was common both to priests and people, especially seeing that which is here forbidden to these priests is in the following words allowed to the people, to *beautify* their death, which as at other times it was, so now probably might be performed by those same persons. 2. Because the high priest is forbidden to *uncover his head* in way of mourning for the dead not only at that time when he was in actual ministration, but at all times, even when he had neither his mitre nor any of the holy garments upon him. Lev. xxi. 10. *Neither rend your clothes;* give no signification of your sorrow, mourn not for them, partly lest you should seem to justify and approve of your brethren, and tacitly reflect upon God as too severe in his proceedings with them; and partly lest thereby you should be diverted from or disturbed in your present service, which God expects should be done cheerfully. *But let your brethren bewail the burning,* not so much in compassion to them against whom God hath showed such great and just indignation, as in sorrow for the tokens of Divine displeasure.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the Lord is upon you. And they did according to the word of Moses.

*Ye shall not go out from the door of the tabernacle,* where at this time they were, either because this happened within seven days of their consecration, see Lev. viii. 35, or because they were long detained there about some other holy ministrations. Though the former may seem more probable, because the *meat offering* here mentioned, ver. 12, and the *sin-offering*, ver. 16, were part of the consecration-offerings. *The anointing oil of the Lord is upon you* You are persons consecrated peculiarly to God's service, which therefore it is just and reasonable you should prefer before all funeral solemnities.

8 ¶ And the Lord spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations.

This is here added, either because Nadab and Abihu had been led to their error by drinking too much, which might easily fall out when they were fasting and full of joy for their entrance into so honourable and profitable an employment, or at least because others might thereby be drawn to commit the same miscarriages, which they might now commit from other causes. Drunkenness is so odious a sin in itself, especially in a minister, and most of all in the time of his administration of sacred things, that God saw fit to prevent all occasions of it. *And hence the devil,* who is God's ape in his prescriptions for his worship required this abstinence from his priests in their idolatrous service.

10 And that ye may put difference between holy and unholy, and between unclean and clean;

Persons and things, which Nadab and Abihu did not, mistaking unholy or common fire for that which was sacred and appointed by God for their use.

11 And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

*That ye may teach,* be apt to teach aright which drunk en persons are very unfit to do.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the Lord made by fire, and eat it with-

out heaven beside the altar. for 'it is most holy

Moses repeateth and re-enforceth the former command, partly lest their great loss and grief should cause them to forget or neglect their meat prescribed them by God, which abstinence would have been both a signification of their sorrow, which God had forbidden them, and a new transgression of a Divine precept, and partly to encourage them to go on in their holy services, and not to be dejected for the late severity, as if God would no more accept them or their sacrifices.

13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire for 'so I am commanded.

*In the holy place, in the court, near the altar of burnt-offerings. See Lev vi 26 Because it is thy due. See Lev ii 3, vi 16, 17.*

14 And "the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel.

*In a clean place, in any of your dwellings, or any place in the camp which he supposeth to be kept clean from all ceremonial defilement, as they ought to be, whence the lepers were put out of the camp. See Numb v 1-3. In any place where the women as well as the men might come for the daughters of the priests might eat these as well as their sons, as it here follows. And thy daughters, to wit if they were maids, or widows, or divorced, Lev xxii 11-13.*

15 "The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the LORD, and it shall be thine, and thy sons with thee, by a statute for ever, as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin offering, and, behold, it was burnt and he was angry with Eleazar and Ithamar, the sons of Aaron whom he left alive, saying,

*The goat of the sin-offering, to wit, for the people, mentioned Lev ix 15, to know what was done with that part of it which was the priest's, which he inquired into more than into the other sacrifices, because a mistake there was as yet and prohibitive, because that matter might seem something doubtful by reason of two laws concerning it seemingly contrary, the one Lev ix 21, where it is to be burned, the other Lev vi 26, where it was to be eaten. But they are thus reconciled. It was to be burnt when the blood of this sacrifice was brought into the holy place, Lev ix 16, 17, and when that was not done, which Aaron this first time could not do for the reason expressed in ver 18, it was to be eaten, and here by their mistake. He was angry with Eleazar and Ithamar because Aaron at this time, as overwhelmed with sorrow and because the rebuking of him before his sons might have exposed him to some contempt, but he knew that the reproach though directed to them, would concern him too, as he also apprehended it. Which were left alive, preserved from death when their brethren were destroyed, which is here mentioned as an aggravation of their sin.*

17 "Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

*1. As a reward of your service and function, whereby you do expiate, bear, and take away their sins by offering*

these sacrifices, and performing those rites, by which God through Christ is reconciled to the penitent and believing offerers.

18 Behold, "the blood of it was not brought in within the holy place. ye should indeed have eaten it in the holy place, as I commanded.

*The blood of it was not brought in within the holy place; the reason whereof was, because Aaron was not yet admitted into the holy place, whither that blood should have been brought, till he had prepared the way by the sacrifices which were to be offered in the court.*

19 And Aaron said unto Moses, Behold, "this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me, and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?

*This day have they offered, they have done the substance of the thing, though they have mistaken this one circumstance. Such things have befallen me, whereby, having been oppressed with grief, and almost bereft of my reason, it is not strange nor unpardonable if I have mistaken. Should it have been accepted? because it was not to be eaten with sorrow, but with rejoicing and thanks giving, as appears from Deut xii 7, xxvi 14, Hos ix 4, and I thought it fitter to burn it, as I did other sacred things, than to profane it by eating it unworthily.*

20 And when Moses heard that, he was content.

*He rested satisfied with his answer, either because he thought it reasonable, seeing the letter of the law oftentimes yields to necessities or great accidents, 2 Chron xxx 18. Matt xii 3 4, or at least because the things alleged were mitigations of his fault, and he would not add affliction to the afflicted, but rather defer the debate of it to a fitter opportunity.*

## CHAP XI

*Beasts clean and unclean, 1-8. Of fishes, 9-12. Of fowls and creeping things, 13-23. In touching of a dead carcass, 24-28. Other creatures unclean, 29-43. They are exhorted to purity and holiness from the nature of God, and his goodness to them in taking them to be his people, 44, 45. The whole repeated, 46, 47.*

AND the LORD spake unto Moses and to Aaron, saying unto them,

I am the LORD concerning the priests, he now comes to those which belong to all the people.

The LORD spake to both Moses and Aaron, because the cognizance of the following matters belonged to both, the priest was to direct the people about the things forbidden or allowed where any doubt or difficulty arose, and the magistrate was to see the direction here given followed.

2 Speak unto the children of Israel,

saying, "These are the beasts which ye shall eat among all the beasts that are on the earth.

*1. Though every creature of God be good and pure in itself, as appears from Gen i 31, Matt xv 11, Rom xiv 14, yet it pleased God to make a difference between clean and unclean, and to restrain the use of them, which he did in general and in part before the flood, Gen vii 2, but more fully and particularly here, for many reasons, as, 1. To assert his own sovereignty over man, and over all the creatures, which men may not use but with God's leave, and to insure that stiff-necked people to obedience. 2. To keep up the wall of partition between the Jews and other nations, which was very useful and necessary for many great and wise purposes. 3. That by bridling their appetite in things in themselves lawful, and some of them very desirable and delightful for food, they might be better prepared and enabled to deny themselves in things simply and grossly sinful. 4. For the preservation of their health.*

some of the creatures forbidden being, though used by the neighbouring nations, of unwholesome nourishment, especially to the Jews, who were very obnoxious to leprosy, which some of these meats are apt to produce and convey. For moral signification, to teach them to abhor that filthiness and all those ill qualities for which some of these creatures are noted.

3 Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.

*Cloven-footed*, to wit, is divided into two parts only, as in the camel, swine, &c., whereas the horse, camel, &c. have their hoofs entire and undivided. This clause is added only to explain and limit the former, as appears from ver. 26. for the feet or hoofs of dogs, cats, &c. are parted or cloven into many parts. *Cheweth the cud*, Heb. and bringeth up the cud, i. e. the meat once chewed out of the stomach into the mouth again, that it may be chewed a second time for better concoction. And this branch is to be joined with the former, both properties being necessary for the allowed beasts. But the reason hereof must be resolved into the will of the lawgiver, though interpreters guess that God would hereby signify their duties by the first, that of dividing the word of God aright, and discerning between good and evil, between God's institutions and men's inventions; and by the latter, that duty of recalling God's word to our minds, and serious meditation upon it.

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof, as the camel, because he cheweth the cud, but divideth not the hoof, he is unclean unto you.

*The camel* was a usual food in Arabia, but yielding bad nourishment, as Galen notes. *Divideth not the hoof*, to wit, so as to have his foot cloven in two, which being expressed ver. 3, is here to be understood, otherwise the camel's hoof is divided, but it is but a small and imperfect division, as Aristotle and Pliny observe, and observation shows.

5 And the coney, because he cheweth the cud, but divideth not the hoof, he is unclean unto you.

Some understand by the Hebrew word *shaphan*, a mountain mouse, which were of a much greater size than ordinary mice, and were used by the Arabians for food. But for the names of the following creatures, seeing the Jews themselves are uncertain and divided about them I think it improper to trouble the unlearned reader with disputes about them, and for the learned they may have recourse to my Latin Synopsis. I shall therefore take them according to our translation.

6 And the hare, because he cheweth the cud, but divideth not the hoof, he is unclean unto you.

7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud, he is unclean to you.

The Jews would not so much as name the swine, but called it another or a strange thing, lest the naming of it would tempt them to eat this meat, which was so commonly used and so much esteemed by others.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch, they are unclean to you.

*Ye shall not touch*, to wit, in order to eating, as may be gathered by comparing this with Gen. iii. 3, Col. ii. 21. For since the fat and the skins of some of the forbidden creatures were useful for medicinal and other good uses, and were used by good men, see Matt. iii. 4, it is not probable that God would have them cast away. Thus God forbade the making of images, Exod. xx, not absolutely and universally, but in order to the worshipping of them, as Christian interpreters agree. Or, they were here forbidden to touch them, to wit, unnecessarily, and if he that touched them for some necessary use were polluted by it, it was but a slight and transient pollution, ending at evening, as appears from ver. 24, 25, &c.

9 These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

*Whatsoever hath fins and scales*, to wit, both of them, such fishes being both more cleanly and more wholesome food than others. The names of them are not particularly mentioned, partly because most of them wanted names, the fishes not being brought to Adam and named by him as other creatures were, and partly because the land of Canaan had not many rivers, nor great store of fish.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you.

i. e. Either of the smaller sort of fishes, or of the greater, which are called here *living creatures or beasts*, as some of them are called *the beasts of the sea* by other authors.

11 They shall be even an abomination unto you, ye shall not eat of their flesh, but ye shall have their carcases in abomination.

*An abomination unto you*, to wit, for food. This clause is added to show that they were neither abominable in their own nature, nor for the food of other nations, and consequently when the partition-wall between Jews and Gentiles was taken away, these distinctions of meats were to cease. See Acts x.

12 Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

13 ¶ And these are they which ye shall have in abomination among the fowls, they shall not be eaten, they are an abomination: the eagle, and the osprey, and the ospraye,

The true signification of these and the following Hebrew words is now lost, as the Jews at this day consider much not falling out without God's singular providence, so intimate the cessation or abolition of this law, the exact observation whereof of since the time it came is become impossible. In general, this may be observed, that the fowls forbidden in diet are all either ravenous and cruel, or such as delight in the night and darkness, or such as feed upon impure things, and so the signification and reason of these prohibitions is manifest, to teach men to abominate all cruelty or oppression, and all works of darkness and filthiness. *The osprey and the ospraye* are two peculiar kinds of eagles, distinct from that which, being the chief of its kind, is called by the name of the whole kind, as it usually happens.

14 And the vulture, and the kite after his kind, 15 Every raven after his kind,

i. e. According to the several kinds of birds, known by this general name, which includes, besides ravens properly so called, crows, rooks, pies, &c.

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

*The owl*, Heb. *the daughter of the owl*, which he mentions as the best of the kind both for sex and age, and therefore more deared for food than the elder or male. And it is hereby implied, that the very youngest and best of all the other kinds are forbidden, and much more the rest.

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat

20 All fowls that creep, going upon all four, shall be an abomination unto you

*All fowls that crawl or creep* upon the earth, and so degenerate from their proper nature, which is to fly, and are

of a ~~mongrel~~ kind, which may intimate that apostates and mongrels in religion are abominable in the sight of God, and in conversation with men *Creeping upon all four*, upon four legs, or upon more than four, as bees, flies, &c. which is all one to the present purpose, these pluralists for legs being here opposed to those that have but two.

21 Yet these may ye eat of every flying creeping thing that goeth upon all four which have legs above their feet, to leap withal upon the earth.

*Which have legs above their feet* The truth of this translation may seem evident both from the following clause, *to leap withal* and especially from the next verse, where one of this kind is the locust which as it is manifest, have two legs where with they leap besides the four feet upon which they walk. The adverb *to* is here put for the pronoun *to*, as it is also 1 Chron xi 20 compared with 2 Sam xxiii 18. Others take the word as they lie and read them negatively *which have not leg upon their feet*, and so the sense may be that they might eat the locusts grasshoppers, &c. when they were very young and therefore more wholesome for food, for they are born without legs. Plin Nat Hist 11 29 *when legs at first are very small, and scarce to be discerned, and in effect none*. And the canon of the Jews in this matter is thus *Those which yet have not wings and legs may be eaten, though they be such as afterward would have them*.

22 Even these of them ye may eat, the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

Locusts, though unusual in our food were commonly eaten by the Ethiopians, Libyans, Parthians, and other eastern people bordering upon the Jews, which is expressly affirmed by Diodorus Siculus Arriotho Pliny Strabo and others as well as Maimonides. And it is certain that the eastern locusts were much larger than ours so it is probable they were of different qualities, and yielded better nourishment and the familiar use of them made them more acceptable to their bodies for even persons themselves have by frequent use been made not only hungry, but nourishing also to some persons.

23 But all other flying creeping things which have four feet, shall be an abomination unto you. All such except those now mentioned the word *other* being here understood out of the former verse, with out which there might seem to be a contradiction between this and that verse. But the words may be and by the verb *to eat* are thus rendered *Put all flying creeping things which have only four feet* which word *only* is to be gathered out of ver 20 21, &c. which have not the legs above and beside their feet mentioned ver 21. And so all the ver 20 21 well together.

24 And for these ye shall be unclean whosoever toucheth the carcase of them shall be unclean until the even.

And such were excluded both from the court of God's house and from his conversation with other men. *Until the even* which possibly might signify that even the smallest defilements could not be cleansed but by the death of Christ, who was to come and offer up himself in the evening of our redemption, the word *even* of the prophets signify and the apostle expresseth Heb x 26.

25 And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even.

*Whosoever beareth, or taketh up*, out of the place where haply it may lie, by which others may be either offended or polluted.

26 The carcases of every beast which divideth the hoof, and is not clovenfooted nor cheweth the cud, are unclean unto you every one that toucheth them shall be unclean.

The word *carcasses* is easily to be understood out of ver 21, 25 where it is expressed.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you whoso toucheth their carcase shall be unclean until the even.

*Upon his paws*, Heb. *upon his hands*, i.e. which hath feet divided into several parts like fingers, as dogs, cats, apes, boars, &c.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even they are unclean unto you.

29 ¶ These also shall be unclean unto you among the creeping things that creep upon the earth, the weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These are unclean to you among all that creep whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean, whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even, so it shall be cleansed.

33 And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean, and ye shall break it.

34 Of all meat which may be eaten, that in which such water cometh shall be unclean and all drink that may be drunk in every such vessel shall be unclean.

*That on which such water cometh* the meaning is, if flesh or herbs or other food which is dressed in water, with in a vessel so polluted, shall be unclean, not so if it be food which is eaten dry as bread, fruits &c. the reason of which difference seem to be this, that the water and sooner receive the pollution in itself, and convey it to the food so dressed.

35 And every thing whereupon any part of their carcase falleth shall be unclean, whether it be oven or ranges for pots, they shall be broken down for they are unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean but that which toucheth their carcase shall be unclean.

*Wherein there is plenty of water*, of which no solid reason can be given whilst such unclean things remain in them, but only the will of the Lawgiver, and his merciful consideration to men's necessities, water being scarce in those countries, and for the same reason God would have the ceremonial law of sacrifices to be offered to God, gave place to the moral law of mercy towards men.

37 And if any part of their carcase fall upon any sowing seed which is to be sown, it shall be clean.

Partly because this was necessary provision for man, and partly because such seed would not be used for man's food till it had received many alterations in the earth, whereby such pollution was taken away. See John xii 24, 1 Cor xv 36.

38 But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you.

The reason of the difference is, partly because water

doth sooner receive and longer retain any pollution, and partly because such seed was not fit to be sown presently; and therefore that necessity, which justified the use of the dry seed, which was speedily to be sown, could not be pretended in this case

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even

*If any beast die; either of itself, or being killed by some wild beast, in which cases the blood was not poured forth, as it was when they were killed, by men either for food or sacrifice*

40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even

*He that eateth, to wit, unwittingly, for if he did it knowingly, it was a presumptuous sin against an express law, Deut. xiv. 21, and therefore punished with cutting off, Numb. xv. 30*

41 And every creeping thing that creepeth upon the earth shall be an abomination, it shall not be eaten

*Except those before expressly excepted above, ver. 21, 22*

42 Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination

*Upon the belly, as worms and snakes. Upon all four, as toads and divers serpents. More feet, to wit, more than four, as caterpillars &c.*

43 Ye shall not make your selves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby

44 For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth

*Ye shall be holy, by which he gives them to understand that all these cautions and prohibitions about the eating or touching of these creatures was not for any real uncleanness in them, all being God's good creatures, but only that by the diligent observation of these rules they might learn with greater care to avoid all moral pollutions, and to keep themselves from all filthiness of flesh and spirit, and particularly from all familiar and intimate converse with notorious sinners*

45 For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy

46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth

47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten

*days, 1-4 Of a daughter fourteen days; and her purification twenty-two days, 5 Her offering, 17 viz, a lamb of a year old, a young pigeon or turtle-dove for a sin-offering, 6, 7 If poor, two turtle-doves, or two young pigeons, one for a burnt-offering, and one for a sin-offering, 8*

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean

*From uncleanness contracted by the touching or eating of external things, he now comes to that uncleanness which arises from ourselves*

*She shall be unclean, not for any filthiness which was either in the conception, or in bringing forth, but to signify the universal and deep pollution of man's nature even from the birth and from the conception. For seven days, or thereabouts, nature is employed in the purgation of most women. For her infirmity, i. e. for her monthly infirmity. And it may note an agreement therewith not only in the time, Lev. xv. 19, but in the degree of uncleanness, which was such that she defiled every thing she touched, &c.*

3 And in the eighth day the flesh of her foreskin shall be circumcised

*Which law is here repeated, because the woman's uncleanness lasting for seven days, was one, though not the only reason why the child's circumcision was put off till the eighth day*

4 And she shall then continue in the blood of her purifying three and thirty days, she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled

*She shall then continue, Heb. ad, i. e. abide, as that word is oft used, as Gen. xxii. 5, xxxv. 10, or tarry at home, nor go into the sanctuary. In the blood of her purifying, in her polluted and separated estate, for the old blood or bloods signify, both built is Gen. ix. 18, a c. uncleanness, as here and elsewhere. See Ezek. xvi. 6. And it is called the blood of her purifying, because by the expulsion or purgation of that blood, which is done by degrees, she is purified. She shall touch no hallowed thing, she shall not eat any part of the peace offerings which she or her husband offered, which otherwise she might have done, and if she be a priest's wife, she shall not eat any of the tithes or first-fruits, or part of the hallowed meats, which at other times she together with her husband might eat*

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation, and she shall continue in the blood of her purifying threescore and six days

*The time in both particulars is double to the former, not so much from natural causes, because the purifications in female births are longer and slower, which if it were true, yet doth not extend to any such time as here is mentioned, as for moral reasons, either to be as a blot upon that sex for being the first in man's transgression, 1 Tim. ii. 14, or to put an honour upon the sacrament of circumcision, which being administered to the males, did put an end to that pollution sooner than otherwise had been, or to show the privilege of the man above the woman, and that the women were to be purified, sanctified, and saved by one of the other sex, even by the man Christ Jesus, without whom they should have still continued in their impurity*

6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtle dove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

*For a son, or for a daughter, for the birth of a son, or of a daughter; but the purification was for herself, as ap-*

## CHAP. XII

*Leaves touching the uncleanness of women in child-bearing Of a son seven days; and her purification thirty-three*





12 And if a leprosy break out, and spread in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, whosoever the priest looketh;

13 When the priest shall consider and behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white, he is clean.

*If the leprosy, i. e. the sign or appearance of the leprosy, or the skin is called a leprosy, because at first view it appears to be so, to the priest, and to other beholders. Have turned all his flesh, when it appeared in some one part, it discovered the ill humour which lurked within, and withal the inability of nature to expel it, but when it over-spread all, it manifested the strength of nature conquering the distemper, and purging out the ill humours into the outward parts.*

14 But when raw flesh appeareth in him, he shall be unclean.

*In raw, or rather, as it is in the place where the sign or appearance of leprosy was, when the flesh was partly changed into a whiter colour, and partly kept its natural colour, this variety of colours was an evidence of the leprosy, as one and the same colour continuing was a sign of soundness.*

15 And the priest shall see the raw flesh, and pronounce him to be unclean for the raw flesh is unclean: it is a leprosy.

*The raw flesh is unclean* this is repeated again and again because raw or living flesh might rather seem a sign of soundness, and the priest might easily be deceived by it, and therefore he was more narrowly to look into it, and to observe the place and manner and other circumstances in which it appeared.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest.

*Be changed unto white*, as it is usual with sores, when they begin to be healed, the skin, which is white, coming upon the flesh.

17 And the priest shall see him and behold, if the plague be turned into white, then the priest shall pronounce him clean that hath the plague: he is clean.

18 ¶ The flesh also, in which, even in the skin thereof, was a boil, and is healed,

19 And in the place of the boil there be white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest,

*Somewhat reddish*, i. e. white mixed with red, as when blood and milk are mixed together. A late learned writer renders the words thus, *white and very bright, or light* which indeed is the true colour of leprosy, to wit when it is in its perfection, as Exodus 15, 6, &c. But here it was only beginning and arising out of a bile, in which together with the white, which was the colour of the leprosy, there might be some mixture of redness arising from the bile, or that part of it which was not yet turned into the nature and colour of leprosy.

20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil.

21 But if the priest look on it, and behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark, then the priest shall shut him up seven days.

*But be somewhat dark, or, and be contracted*, of which see ver. 6.

22 And if it spread much abroad in the skin,

then the priest shall pronounce him unclean: it is a plague.

*On the plague, to wit, of leprosy, of which he is speaking.*

23 But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean.

24 ¶ Or if there be any flesh, in the skin, whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white;

*A hot burning*, i. e. a burning of fire, by the touch of any hot iron, or burning reeds, which doth naturally and usually make an ulcer or sore in which the following spot is. Or white, i. e. of only white, without any mixture of red in it. This clause seems to overthrow that exposition of the Hebrew word *adamam* which is given by a learned man, ver. 19 because this colour which is here said to be only white, is distinguished from that which is here called *adamam*, which therefore must be some other colour than that of snow, which though very light or bright, yet is only white.

25 Then the priest shall look upon it and behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin, it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.

26 But if the priest look on it, and behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark, then the priest shall shut him up seven days.

*Somewhat dark*, or, contracted, i. e. not spreading. See on ver. 6.

27 And the priest shall look upon him the seventh day and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark, it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

*i. e. Arising from the burning mentioned ver. 24.*

29 ¶ If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague and behold, if it be in sight deeper than the skin, and there be in it a yellow thin hair, then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.

*The leprosy in the body turned the hair white, in the head or beard it turned it yellow.* And if a man's hair was yellow before, this might easily be distinguished from the rest, either by the thinness or smallness of it, which is here noted, or by its peculiar kind of yellow, for there are divers kinds or degrees of the same colour manifestly differing one from another, as in green colours, &c.

31 And if the priest look on the plague of the scall, and behold, it be not in sight deeper than the skin, and that there is no black hair in it, then the priest shall shut up him that hath the plague of the scall seven days.

*And that there is no black hair in it*, for had that appeared it had ended the doubt, the black hair being a sign of soundness and strength of nature, ver. 37, a. the yellow hair was a sign of unsoundness.

32 And in the seventh day the priest shall look on the plague, and behold, if the scall spread

not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin,

33 He shall be shaven, but the scall shall he not shave, and the priest shall shut up him that hath the scall seven days more

He shall be shaven, for the more certain discovery of the growth or stay of the plague

34 And in the seventh day the priest shall look on the scall and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin, then the priest shall pronounce him clean, and he shall wash his clothes, and be clean

But if the scall spread much in the skin after his cleansing,

36 Then the priest shall look on him and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair, he is unclean

He need not search for the hair, or any other sign, the spreading or running of it being a sure sign of leprosy, without any other evidence

37 But if the scall be in his sight at a stay, and that there is black hair grown up therein, the scall is healed, he is clean, and the priest shall pronounce him clean

The truth of the thing and not the sentence of the priest, made him clean, and if the priest had partially pronounced clean in who was not clean, his sentence had been null And therefore it is a fond and dangerous conceit to think that the absolution given to any sinner by a priest will tend him in any stead if he do not truly repent

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, even white bright spots,

39 Then the priest shall look and, behold, if the bright spots in the skin of their flesh be darkish white, it is a freckled spot that groweth in the skin, he is clean

Darkish white, or contracted, or confined to the place where they are, and white

40 And the man whose hair is fallen off his head, he is bald, yet is he clean

41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald, yet is he clean

42 And if there be in the bald head, or bald forehead, a white reddish sore, it is a leprosy sprung up in his bald head, or in his bald forehead

It is a sign that such baldness came not from age or any accident, but from the leprosy

43 Then the priest shall look upon it and, behold, if the rising of the sore be white reddish in his bald head or in his bald forehead, as the leprosy appeareth in the skin of the flesh,

44 He is a leprorous man, he is unclean, the priest shall pronounce him utterly unclean, his plague is in his head

45 And the leper in whom the plague is, his clothes shall be rent, and his head late, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean

His clothes shall be rent to wit in the upper and former parts, which were most visible This was done, partly, as a token of sorrow, *Exodus 35* *Leviticus 12* because though this was not a sin yet it was an effect of sin, and a sore punishment, whereby he was cut off both from converse with men, and from the enjoyment of God in his ordinances, partly, as a warning to others to keep at a due distance from him wheresoever he came, and partly, as some

add, that it might conduce to his cure, by giving the free vent to the ill humours But the exposing of the affected part to the cold would rather hinder than further evaporation His head bare; another sign of mourning, as appears from *Leviticus 6*. God would have men, though not overwhelmed with, yet deeply sensible of, his judgments covering upon his upper lip, partly as another badge of his sorrow and shame, as *Ezekiel 24* *17, 22*, *Micah 1* *7*, and partly for the preservation of others from his infectious breath or touch. Unclean, unclean, as begging the pity and prayers of others, and confessing his own infirmity, and cautioning those who came near him to keep at a distance from him

46 All the days wherein the plague shall be in him he shall be defiled; he is unclean, he shall dwell alone; without the camp shall his habitation be

Partly, for his humiliation; partly, to prevent the infection of others, and partly, to show the danger of converse with spiritual lepers or notorious sinners. This rule excludes the society of sound persons, but not of lepers See *2 Kings 5*, *2 Chron 26* *21* Without the camp, so *Numb 12* *14*, and afterward without cities and places of great concourse, whereof we have examples, *2 Kings 7* *3*, *Luke 11* *12*

47 ¶ The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment,

Leprosy in garments and houses is unknown in these times and places which is not strange, there being some diseases or distempers peculiar to some ages and countries, as the learned have noted And that such a thing was among the Jews cannot reasonably be doubted, for if Moses had been a deceiver, as some have impudently affirmed, a man of his wisdom would not have exposed himself to the disbelieve and contempt of his people, by giving laws about that which their experience showed to be but a fiction A woollen garment, or a linen garment, as put by a synecdoche for any other garments.

48 Whether it be in the warp, or woof, or of linen, or of woollen, whether in a skin, or in any thing made of skin

In the warp, or woof, a learned man renders it, in the outside, or in the inside of it If the signification of these words be doubtful or unknown now, as some of those of the living creatures and precious stones are confessed to be, it is not material to us, this law being abolished, it sufficeth that the Jews understood these things by frequent experience

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin, it is a plague of leprosy, and shall be shewed unto the priest

50 And the priest shall look upon the plague, and shut up it that hath the plague seven days

51 And he shall look on the plague on the seventh day if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin, the plague is a fretting leprosy, it is unclean

52 He shall therefore burn that garment whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is for it is a fretting leprosy; it shall be burnt in the fire

53 And if the priest shall look, and, behold the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin,

54 Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread, it is unclean. thou shalt burn it in the fire, it is fret inward, † whether it be bare within or without.

+ Heb. whether it be bald on the head, or on the forehead, or on the beard.

If the plague have not changed his colour; if washing doth not take away that vicious colour, and restore it to its own native colour. Bare within or without, in the outside of the garment, which is here called the forehead or forehead, as being most visible, or in the inside of it. Some of the Jewish doctors understood it thus, whether the garment was made threadbare by the leprosy, or by former wearing of it.

56 And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it is a spreading plague: thou shalt burn that wherein the plague is with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

#### CHAP. XIV.

*It is a sacrifice for the cleansing of a leper, the leprosy being healed, and judged so by the priest, who going without the camp, must take two living clean birds, &c. The manner of it: one to be slain, the other to be let loose, 1-9. On the eighth day two male lambs and one ewe lamb and meat-offering, 10-20. If poor, 21-32. Of the leprosy of houses, how to be known, 33-48. The manner of cleansing them, 49-53. A repetition of this and the former chapter, 54-57.*

AND the Lord spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing. He shall be brought unto the priest.

Not unto the priest's house, but to some place without the camp or city, Lev. xiii. 16, which the priest shall appoint.

3 And the priest shall go forth out of the camp, and the priest shall look, and, behold, if the plague of leprosy be healed in the leper,

To wit, by God, for God alone did heal or cleanse him: really the priest only ministerially and declaratively, as ministers are said to remit sins, though it be granted that none can truly and properly forgive sins but God, Mark ii. 7.

4 Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop.

Two birds, the one to represent Christ as dying for his sins, the other to represent him as rising again for his purification or justification. Cedar, allowed for food and for sacrifice. Cedar wood, a stick of cedar, to which the hyssop and one of the birds was tied by the scarlet thread. Cedar seems to be chosen, to note that the leper was now freed from that putrefaction or corruption which his leprosy had brought upon him, that kind of wood being in a manner incorruptible. Scarlet, a thread of wool of a scarlet colour,

1 Or. scarlet. 2 Num. 19. 6. Heb. 9. 19. 10. 4. 11. 7.

Lev. ix. 19, to represent both the leper's sinfulness. Ten 100 and the blood of Christ, and the happy change of the leper's colour and complexion, which before was wan and loathsome, now sprightly and beautiful. Hyssop, chosen partly for its fragrant smell, which signified the cure of the leper's ill scent, and partly for convenience in the use of sprinkling. See Exod. vii. 22.

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water.

To wit, by some other man. The priest did not kill it himself, because it was not properly a sacrifice, as being killed without the camp, and not in that place to which all sacrifices were confined; and if it had been a sacrifice, that might be killed by another, so long as the sprinkling of the blood of it, which was the most proper and essential act in the sacrifice, was done by the priest. Over running water, it seems to be a metathesis or transplacing of words, for over running water put in an earthen vessel. Thus the blood of the bird and the water were mixed together, partly for the convenience of sprinkling, and partly to signify Christ, who came by water and blood, 1 John v. 6. The running water is a spring or river water, by its liveliness and motion did fitly signify the restoring of liveliness to the leper who was in a manner dead with his leprosy, as was noted before.

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water.

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

Seven times, to signify his perfect cleansing and restoration to all his former privileges. Compare Lev. vi. 17. Into the open field, the place of its former abode, signifying the taking off that restraint which was laid upon the leper, and the liberty which he leper now had to return to his former habitation and conversation with other men.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

Shave off all his hair, partly, to discover his perfect soundness, partly, to preserve him from relapse through any seeds or relics of it which might remain in his hair or in his clothes, and partly, to teach him to put off his old lusts and become a new man. Out of his tent, out of his former habitation, in some separate place, lest some of his leprosy yet lurking in him should break forth to the infection of his family.

9 But, it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

He shall shave all his hair, which began to grow again since it was first shaved, and now, for more caution is shaved again.

10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

Oil is added here as a fit sign of God's grace and mercy, and of the leper's healing. Log, a measure for liquid things containing six eggshells-full.

11 Matt. 9. 4. Mark 1. 44. Luke 5. 14.

12 Heb. the daughter of her son.

13 1. 2. 1. Num. 15. 4. 15.

11 And the priest that maketh him clean shall present the man that is to be made clean, and these things, before the LORD, at the door of the tabernacle of the congregation.

The healing is ascribed to God, ver 13, but the ceremonial cleansing or making of him clean and fit for society was an act of the priest using the rites which God had prescribed, whereby the sinner was cleansed.

12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the LORD.

For a trespass offering to teach them that sin was the cause of leprosy and of all diseases, and that these ceremonial observations had a further meaning, even to make them sensible of their spiritual diseases, their sins, and to fly to God in Christ for the cure of them.

13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place for as the sin offering as the priest is, so is the trespass offering it is most holy.

In the holy place, to wit in the court of the tabernacle. See Lev 11, ch 7. It is most holy, both of them are equally holy, and therefore to be offered in the same place.

14 And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand and upon the great toe of his right foot.

To signify that he was now free to hear God's word in the appointed places from which he was before excluded and to touch any person or thing without defiling it, and to go whither he pleased.

15 And the priest shall take some of the log of oil and pour it into the palm of his own left hand.

As the blood signified Christ's blood, by which men obtain remission of sins, so the oil noted the grace of the Spirit, by which they are regenerated and renewed.

16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD.

Before the second veil which covered the holy of holies, where God is oft said to dwell, and to be present in a peculiar manner.

17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand and upon the great toe of his right foot, upon the blood of the trespass offering.

Upon the place of that blood, as it is expressed ver 24, or where that blood was put, ver 14, or, over and beside the blood &c. As the blood was put in those places, so shall the oil be.

18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness, and afterward he shall kill the burnt offering.

20 And the priest shall offer the burnt offering and the meat offering upon the altar and the priest shall make an atonement for him, and he shall be clean.

21 And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil.

22 And two turtledoves, or two young pigeons, such as he is able to get, and the one shall be a sin offering, and the other a burnt offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD.

25 And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand.

27 And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD.

28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering.

29 And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get,

31 Even such as he is able to get, the one for a sin offering, and the other for a burnt offering with the meat offering and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession,

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house.

36 Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean.

and afterward the priest shall go in to see the house.

*That they empty the house, i. e. the possessors of the house. It is observable here, that neither the people nor the household stuff were polluted till the leprosy was discovered and declared by the priest, to show what great difference God makes between sins of ignorance, and against knowledge and conscience.*

37 And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strokes, greenish or reddish, which in sight are lower than the wall,

*In the walls of the house this was an extraordinary judgment of God peculiar to this people, either as a punishment of their sins, which were much more sinful and measurable than the sins of other nations, or as a special mean and help to repentance, which God afforded to them above other people, or as a document of the mischievous nature of sin, typified by leprosy, which did not only destroy persons, but their habitations, also see Zech. v. 4 With hollow strokes, such as were in the bodies of leprous persons, Lev. xlii. 3*

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days

39 And the priest shall come again the seventh day, and shall look and, behold, if the plague be spread in the walls of the house,

40 Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city

*Where they used to cast dirt and filthy things*

41 And he shall cause the house to be scraped within round about and they shall pour out the dust that they scrape off without the city into an unclean place

*The mortar or other rubbish*

42 And they shall take other stones, and put them in the place of those stones, and he shall take other mortar, and shall plaster the house

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered,

44 Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house, and he shall carry them forth out of the city into an unclean place

46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even

47 And he that lieth in the house shall wash his clothes, and he that eateth in the house shall wash his clothes

48 And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plastered then the priest shall pronounce the house clean, because the plague is healed

49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over running water

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house and it shall be clean.

54 This is the law for all manner of plague of leprosy, and scall,

55 And for the leprosy of a garment, and of a house,

56 And for a ring, and for a scab, and for a bright spot

57 To teach when it is unclean, and when it is clean this is the law of leprosy

*To teach, to direct the priest when to pronounce a person or house clean or unclean. So it was not left to the priest's power or will, but they were tied to plain rules, such as the people might discern no less than the priest*

## CHAP. XV

*Uncleanness by issue, and their purification and expiation 1—15 Of flowing seed, its uncleanness 16—18 Of women their courses ordinarily, 19—21, extraordinarily, 22—28 Their expiation, 29, 30 An exhortation to cleanness lest they die, and that they pollute not the tabernacle, 31 A repetition of the whole, 32, 33*

AND the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean

*His secret parts, called flesh, Lev. vi. 10, xii. 1; Ezek. xvi. 26, xxiii. 20*

3 And this shall be his uncleanness in his issue whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness

*Or if it have run, and been stopped in great measure either by the grossness of the humour, or by some obstruction in parts that it cannot run freely, as it did, but only dropeth*

4 Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean

*Every thing, Heb. vessel, by which the Hebrews understand all sorts of household stuff*

5 And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even

6 And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.

Lev. 13. 20.

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*17 that toucheth the flesh* that is, any part of his body, the word *flesh* being taken otherwise here than ver. 2, as the same word is frequently used in Scripture in differing significations in the same chapter, and sometimes in the same verse, as Matt viii 22.

8 And if he that hath the issue spit upon him that is clean, then he shall wash his clothes, and bathe himself in water, and be unclean until the even

9 And what saddle soever he rideth upon that hath the issue shall be unclean

10 And whosoever toucheth any thing that was under him shall be unclean until the even, and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even

11 And whosoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even

This may be understood, either 1. Of the person touching, if he that hath an issue toucheth another with unclean hands. Thus must take it. But why then should he be limited to his hands? for if he had touched him by any other part as suppose by kissing him he had defiled him, though his hands had been washed. Or rather, 2. Of the person touched to whom the washing of his hands is prescribed as an easier way of cleansing himself if speedily used, but if that was neglected or delayed a more laborious course was required him. And thus the Syriac interpreter understands it

12 And the vessel of earth, that he toucheth which hath the issue, shall be broken, and every vessel of wood shall be rinsed in water

13 And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean

*Is cleansed of his issue* when his issue is not only stopped up part or for a season but hath wholly ceased. For his cleansing to wit for the use of the ceremonies prescribed in such cases. See Numb xix 11, 12. *Shall be clean* is admitted to converse with men, and with God in public ordinances

14 And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the Lord unto the door of the tabernacle of the congregation, and give them unto the priest

15 And the priest shall offer them, the one for a sin offering, and the other for a burnt offering, and the priest shall make an atonement for him before the Lord for his issue

Not as if this was in itself a sin, but only a punishment of sin, though oftentimes it was sinful, as being a fruit of a man's intemperance and immoderate lust. See Lev xiv 12

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even

*Goeth from him* not through weakness of the parts, as that ver. 3, but in his sleep which is called *nightly pollution*, which, though involuntary, might arise from some lustful dream or imagination. But if it was voluntary, and by a man's own procurement when awake it was esteemed abominable, and a degree of murder. See Gen xxviii 9.

17 And every garment, and every skin, whereon

is the seed of copulation, shall be washed with water, and be unclean until the even

18 The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even

11 Sam. xiv. 4

*Man, or, the man*, to wit, that had such an issue, which is plainly to be understood out of the whole context. For though in some special cases, relating to the worship of God, men were to forbear the use of the marriage-bed, as Exod xix 15, 1 Sam xxi 4, yet to affirm that the use of it in other cases did generally defile the persons, and make them unclean till even, is contrary to the whole current of Scripture, which affirms the marriage-bed to be undefiled, Heb xiii 4, to the practice of the Jews, which is a good comment upon their own laws, and to the light of nature and reason

19 ¶ And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days, and whosoever toucheth her shall be unclean until the even

1 ch. ix. 2

+ Heb. in her separation

*Heb. And a woman, when she shall have an issue of blood*, (and because that might be at her nose or other parts, he adds,) and *her issue shall be in her flesh*, i. e. in her secret parts, as the word *flesh* is taken ver. 2. So it notes her monthly disease. *Apart*, not out of the camp as the lepers, and some others, but from converse with her husband and others, and from access to the house of God. *Seven days*, for sometimes it continues so long, and it was but decent to allow some time for purification after the ceasing of her issue. *Whosoever toucheth her*, to wit of grown persons. For the infant, to whom in that case she might give suck, was exempted from this pollution by the greater law of necessity, and by that antecedent law which required women to give suck to their own children

20 And every thing that she lieth upon in her separation shall be unclean, every thing also that she sitteth upon shall be unclean

21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even

23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days, and all the bed whereon he lieth shall be unclean

*He shall be unclean seven days*, if he did this unwittingly, but if the man and woman did this knowingly, this was a gross sin, Ezek xviii 6, and they being accused and convicted were punished with death, Lev. xv 18; for as there was a turpitude in the action so it was very prejudicial to the children then begotten, who were commonly weak, or leprosy or otherwise disordered, which was also an injury to the commonwealth of Israel, and redounded to the dishonour of God, and of the true religion, that the professors thereof gave such public evidence of their intemperance

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation, she shall be unclean

10 Matt. 9. 20.  
Mark 6. 42.  
Luke 8. 43.

*The time of her separation*, to wit, the seven days mentioned Lev. xxi 2, as suppose she had the cancer, &c.

26 Every bed whereon she lieth all the days

of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

Seven days from the stopping of her issue, as it is apparent. And this was for trial, whether it was only a temporary obstruction, or a real cessation.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and the priest shall make an atonement for her before the Lord for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that is among them.

When they defile my tabernacle, which they did both ceremonially, by coming into it in their uncleanness, and morally, by the gross neglect and contempt of God's express and positive command to cleanse themselves.

32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith.

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

## CHAP. XVI.

Aaron not permitted at all times to go into the holy of holies, 1, 2. He is commanded to make a general expiation and wherewith, 3-5. He-goats, the one for sacrifice the other to escape, 7, 8. The manner of offering, 4, 11, and ministering the sacrifice, 15-19. The scape-goat with the sins of the people laid on his head, sent into the wilderness, 20-22, after which Aaron, and he who let go the goat, and he who burnt the sacrifice without the camp, must wash themselves, 23-28. This day of expiation, which was on the tenth day of the seventh month, to be a solemn fast and sabbath of rest, and they cleansed from all their sins, 29-34.

AND the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died.

2 And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark, that he die not: for I will appear in the cloud upon the mercy seat.

That he come not at all times, not whenever he pleases, but only when I shall appoint him, to wit, to take down the parts and furniture of it upon every removal, and to minister unto me once in the year, Exod. xxx. 10. Holy place, i. e. into the most holy, or the holy of holies, as the following words demonstrate, which is sometimes called only the holy place, as Heb. ix. 2, 3, the positive degree put for the comparative, which is not unusual in Scripture. Within the veil, to wit, the second veil. See Lev. iv. 6. That he die

not, for his irreverence and presumption. I will appear, visibly and gloriously, that is, as it were, my presence-hamber, whether the priest shall not dare to come but when I call him. In the cloud, either in that dark place, for there was no light came into it, and clouds and darkness go together, and one may be put for the other, or in a bright and glorious cloud, which used to be over the mercy-seat, or rather in the cloud of incense mentioned afterward, ver. 13.

3 Thus shall Aaron come into the holy place with a young bullock for a sin offering, and a ram for a burnt offering.

Thus, in this manner, or upon these terms. With a young bullock, i. e. with the blood of it, as it is explained ver. 14. So it is a synecdoche, the whole put for the part. For as for the body of it, that was to be killed and offered without upon the altar of burnt-offerings. For a sin-offering, for his own and family's sins, for a goat was offered for the sins of the people.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

It is observable that the high priest did not now use his peculiar and glorious robes, but only his linen garments, which were common to him with the ordinary priests. The reason whereof was, either because this was not a day of feasting and rejoicing, but of mourning and humiliation, at which times people were to lay aside their ornaments, Exod. xxxiii. 5. Some conceive, that under the linen garments here named are comprehended his more glorious robes also by a synecdoche. But that doth not appear neither from hence, nor from other places alleged. Had only his holy garments been mentioned in general, all might have been understood, but when only the linen apparel is mentioned here, and after, ver. 23, and when that is so particularly expressed in four several parts of it, and not a word of the other either here or in the rest of the chapter, it seems presumptuous to add them here without any ground or evidence. Or because it was he should not exalt, but abase himself, when he was to appear before the Divine Majesty, and therefore he was to come in the meanest of his usual habits. Or that it might be an evidence of the imperfection of this priesthood, and of the great distance between the Levitical and the true High Priest Christ Jesus, whose prerogative alone it is to go into the true holy of holies with his glorious robes, when this must carry thither the character of his meanness. These are holy garments, because appropriated to a holy and religious use, for which reason other things are called holy. See Exod. xxix. 31, xxx. 25, 2 Chron. v. 5.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

i. e. His family, as Gen. vii. 1, to wit, the priests and Levites. See Numb. i. 49.

7 And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats, one lot for the Lord, and the other lot for the scapegoat.

One lot for the Lord, for the Lord's use and service by way of sacrifice. Both this and the other goat typified Christ, this in his death and passion for us, that in his resurrection for our deliverance.

9 And Aaron shall bring the goat upon which



† Heb  
went up

the LORD's lot † fell, and offer him for a sin offering.

So the lot is said to fall Jonah 1:7; Acts 1:26 Heb went up, to wit out of the vessel, into which the lots were put, and out of which they were brought up.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

To make an atonement with him, in manner hereafter expressed, ver 21, 22.

11 And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself.

The bullock, mentioned in general ver 6, the ceremonies whereof are here particularly described. This was a suffering bullock or heifer from that Numb xix, as appears by comparing the places.

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail.

From off the altar to wit, of burnt-offering, where the fire was always burning, and whence fire was taken for such uses as these. Incense, of which see Exod xxx 34, 35, 38. Within the vail, i. e. into the holy of holies ver 2.

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not.

Upon the fire, which was in the censer, ver 12. That he die not for a gross error committed in the highest acts of worship and that by a high priest whose knowledge and function was a great aggravation to his sin.

14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward, and before the mercy seat shall he sprinkle of the blood with his finger seven times.

He shall sprinkle it upon the mercy-seat to teach us that God is merciful to sinners only through and for the blood of Christ. Eastward, i. e. with his face eastward or upon the eastern part of it towards the people who were in the court, which lay eastward from the holy of holies, which was the most western part of the tabernacle. This signified that the high priest in this act represented the people and that God accepted it on their behalf. Before the mercy seat on the ground.

15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock and sprinkle it upon the mercy seat, and before the mercy seat.

Either he killed the goat before he entered into the holy of holies, though it be mentioned after such transplacings of passages being not unusual, or rather he went out of the holy of holies and killed it, and then returned thither again with its blood, and this agrees best with the text, nor are transpositions to be allowed without necessity. And whereas the high priest is said to be allowed to enter into that place only once in a year that is to be understood but once in a year, though there seems to have been occasion of going in and coming out more than once upon that day.

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their

sins: and so shall he do for the tabernacle of the congregation, that it remaineth among them in the midst of their uncleanness.

An atonement for the holy place, of which see below, ver 19, 20, Exod. xxix 36, Lev viii 15, Heb. ix. 13. Because of the uncleanness of the children of Israel, for though the people did not enter into that place, yet their sins entered thither, and would hinder the effect of the high priest's mediation on their behalf, if God was not reconciled to them. In the midst of their uncleanness, compassed with their sins, being in the midst of a sinful people, who defile not themselves only, but also God's sanctuary, as God complains, Ezek xxiii 38, 39.

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

In the tabernacle of the congregation, i. e. in the holy place where the priests and Levites were at other times. This was commanded for the greater reverence to the Divine Majesty, then in a more special manner appearing, and that none of them might cast an eye into the holy of holies as the high priest went in or came out.

18 And he shall go out upon the altar that is before the LORD, and make an atonement for it, and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

Into the altar, to wit, the altar of incense, where the blood of sacrifices was to be put, Lev iv 7, and particularly the blood of the sin offerings offered upon this day of atonement, Exod xxx 10, and which is most truly and properly said to be before the LORD, i. e. before the place where God in special manner dwelt, to wit, the holy of holies. Some understand it of the altar of burnt-offerings because he is said to go out to it. But that going out relates not to the tabernacle, but to the holy of holies, into which he was said to go in, ver 17. Add to this, that this altar which is atoned by the high priest seems to be in that place where he only might now come, and therefore in the holy place, called here the tabernacle, from which all other priests were for this day excluded, whereas the altar of burnt offerings was without the holy place or tabernacle, to wit, at the door of it, and in the court of the priests.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

Seven times, to signify its perfect cleansing, seven being a number of perfection, and our perfect reconciliation by the blood of Christ here represented.

20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat.

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.

Both his hands. See on Exod. xxix. 10, Lev. i. 4. And confess for him, confession of sin being a duty to accompany the sacrifice offered for it, as we see Lev v. 5. Numb v. 7. All their transgressions in all their sins, or, with or according to all their sins, for to the Hebrew per-

† Heb. 22  
22. Ezek. 45.  
18. Heb. 9  
22. 22.

† Heb. a  
man of  
authority

title is oft used. He mentions *iniquities, transgressions, and sins*, to note sins of all sorts, and that a very free and full confession was to be made, and that the smallest sins needed, and the greatest sins were not excluded from, the benefit of Christ's death here represented. *Putting them upon the head of the goat*, charging all their sins and the punishment due to them upon the goat, which though only a ceremony, yet being done according to God's appointment, and manifestly pointing at Christ, upon whom their iniquities and punishments were laid, Isa. liii. 3, 6, it was available for this end. And hence the heathens took their custom of selecting one beast or man upon whom they laid all their imprecations and curses, and whom they killed as an expiatory sacrifice for their sins, and to prevent their ruin. *A scapegoat*, one that knows the wilderness, and the way to it, and what places in it are most convenient for that use. Heb. a man of time, i. e. of years and discretion, who may be trusted with this work. *Into the wilderness*, which signified the removal of their sins far away, both from the people, and out of God's sight, or from the place of his presence. And here the goat being neglected by all men, and exposed to many hardships and hazards from wild beasts, which were numerous there, might further signify Christ's being forsaken, both by God and by men, even by his own disciples, and the many dangers and sufferings he underwent. The Jews write, that this goat was carried to the mountain called Azazel, whence the goat is so called, ver. 10, and that there he was cast down headlong, and that the red string by which he was led turned white when God was pleased with the Israelites, otherwise it remained red, and then they mourned all that year. And the ancient Hebrews write, that forty years before the destruction of the temple, which was about the time of Christ's death, this red string turned no more white.

22 And the goat shall <sup>b</sup>bear upon him all their iniquities unto a land <sup>c</sup>not inhabited and he shall let go the goat in the wilderness

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there

Aaron shall come forthwith, not expecting the return of the man who carried the goat away, but securely committing that to God's providence he shall go on in his work.

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people

In the holy place, either in the laver appointed for that purpose, or in some other vessel within the holy place because after he had washed in it he is said to come forth. His garments, not his ordinary priestly linen garments, for he was to leave them in the tabernacle, ver. 23, but the high priestly garments, called his garments properly and peculiarly, and by way of distinction from the former garments, which are called holy garments, ver. 4, and the linen garments, ver. 23, but never his garments, as these are. And this change of his garments was not without cause. For the common priestly garments were more proper and fit for him in the former part of his ministration, both because he was to appear before the Lord in the most holy place to humble himself, and make atonement for his own and for the people's sins, and therefore his humblest and meanest attire was most fit, and because he was to lay his hands upon that goat on which all their sins were put, by which touch both he and his garments would be in some sort defiled, and therefore, as we read here that he washed himself or his flesh, we may well presume his linen garments were laid by for the washing, as the clothes of him who carried away the scapegoat were washed, ver. 26. And the high priestly garments were most proper for the latter part of his work, which was of another nature.

25 And the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

He shall wash his clothes, because he had contracted some degree of ceremonial uncleanness by the touch of the goat.

27 And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp, and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And this shall be a statute for ever unto you that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you.

For ever. See on Exod. xii. 14. In the seventh month, answering part to our September, and part to our October, when they had gathered in all their fruits and were most at leisure for God's service. This time God chose for this and other feasts, herein graciously condescending to men's necessities and conveniences, being contented with that time which men could best spare. On the tenth day. Observe it was on the ninth day, Lev. xxiii. 32. A sabbath. It began in the evening of the ninth day and continued till the evening of the tenth day, as is there sufficiently implied. Ye shall afflict your souls, i. e. yourselves, as the word *sabbath* is frequently used, both your bodies by abstinence from food and other delights and your minds by sorrow and grief for former sins, which though bitter yet is voluntarily in all true penitents, who are therefore here said not to be afflicted, but to afflict themselves, or to be active in the work.

30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.

31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

A sabbath of rest, observed as a sabbath day by cessation from all worldly and servile works, and diligent attendance upon God's worship and service.

32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments.

Whom he shall anoint, he, i. e. either God, who com-mitted him to be anointed, as men are oft said to do what others do by their command, or the high priest, who was to anoint his successor. Or, the third person is here put in definitely or impersonally, for who shall be anointed.

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement

for the children of Israel for all their sins  
 1<sup>o</sup> once a year And he did as the Lord  
 commanded Moses

### CHAP XVII

*Sacrifices to be offered only in the temple, 1-6, and not to devils, 7, on pain of death, 8, 9 Blood not to be eat, on the same pain, the life being in the blood and it given for an atonement 10-14, nor any beast that died of itself, or was torn by beasts, 15*

AND the Lord spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This is the thing which the Lord hath commanded, saying,

3 What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,

*That fall th not for common use or eating, for such beasts might be killed by any person or in any place, but for sacrifice as manifestly appears both from ver 1, where that is expressed and from the reason of this law, which is peculiar to sacrifices, ver 5, and from Deut xii 5 15 21 In the camp, or out of the camp in Canaan, the city answered to the camp, and so it forbids any man doing this either in the city or in the country*

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord, blood shall be imputed unto that man, he hath shed blood and that man shall be cut off from among his people

*This was appointed partly in opposition to the heathens who sacrificed in all places, partly to cut off occasions of idolatry partly to prevent the people's usurpation of the priest's office, and partly, to signify that God would accept of sacrifices but through Christ and in the church (of which which the tabernacle was a type see Heb ix 11) and according to his own precept But though men were tied to this law God was free to dispense with his own law which he did sometimes to the prophets, as 1 Sam xii 9, x 13, &c and afterwards more fully and generally in the days of the Messiah, Mat 11 John iv 21 24 Blood shall be imputed unto that man he shall be esteemed and punished as a murderer both by God and by men See 1 Cor 11:3 The reason is because he shed that blood, which, though not man's blood yet was precious, being shed and appropriated to God and typically the price by which men's lives were redeemed He shall be cut off by death either by the hand of God, if such men do not know it or neglect to punish it or by men if the fact was public and evident*

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest and offer them for peace offerings unto the Lord

*Which they offer, either, 1 The Egyptians and other idolaters nations, which commonly sacrificed to devils or devils in fields or any places are not here named, but may be designed by the phrase, in way of contempt, as if they were not worthy to be named, as that particle is used Luke xiv 24, xiv 27 John vi 11, viii 10 Or rather, the Israelites now mentioned and plainly understood in the following they who bring the building of the tabernacle took the same life when in which the sacrifices did, though such they are now retained*

appears from the reason of the law, and from ver 8, 9, but especially because in these the temptation was more common in regard of their frequency, and more powerful, because part of these belonged to the offerer, and the pretence was more plausible, because their sanctity was something of a lower degree than others, these being only called holy, and allowed in part to the people, when the other are called most holy, and were wholly appropriated either to God or to the priests.

6 And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord

*This verse contains a reason of the foregoing law because of God's propriety in the blood and fat, wherewith also God was well pleased, and the people reconciled And these two parts only are mentioned, as the most eminent, and peculiar, though other parts also were reserved for God.*

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring This shall be a statute for ever unto them throughout their generations

*Unto devils, so they did, not directly or intentionally, but by construction and consequence, because the devil is the author of idolatry, and is eminently served, pleased, and honoured by it. And as the Egyptians were notorious for their idolatry as appears by the testimony of Scripture, and of all ancient writers, so the Israelites were infected with their leaven, Josh xxv 14, Ezek xi 7, xiii 2, 3 And the name of devils is commonly given in Scripture to idols, yea, even to those which seemed most innocent as to Jeroboam's calves, 2 Chron xi 15, by which he and the people designed and professed to worship the true God as is manifest from the nature of the thing, and from many places of Scripture and the worshippers of idols are esteemed and called worshippers of devils See Deut xxxii 17, Psal cxi 37, 1 Cor x 20, Rev ix 20 The Hebrew word rendered devils signifies goats, either because goats were eminently worshipped by the Egyptians, as Herodotus Strabo, and others note and drivers of the idols of the heathens were of that or a like form, or because the devil did oft appear to the heathens in that shape, as then own authors note After whom they have gone a whoring, for idolatry, especially in God's people, is commonly called whoredom, as Ezek xvi 16, 26, xxiii 8, 19, 21, &c, and that justly, because it is a violation of that covenant by which they were peculiarly betrothed or married to God See Hos ii 18-20*

8 ¶ And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord, even that man shall be cut off from among his people

10 ¶ And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people

11 I will be an enemy to him, and execute vengeance upon him immediately, because such persons probably would do this in private, so as the magistrate could not now nor punish it See this or the like phrase 1 Cor x 17, Jer iii 14; Ezek xiv 8

11<sup>o</sup> For the life of the flesh is in the blood and I have given it to you upon the altar to make an atonement for your

# LEVITICUS XVII. XVIII

1 souls for 'it is the blood that maketh an atonement for the soul.

Of the flesh, i. e. of living creatures. It is the blood, i. e. it depends upon the blood, is preserved and nourished by it, and is extinguished when the blood is gone. And this law was given to the Jews, and hard-hearted people, as they are oft said to be, that by this testimony from the blood of brute creatures they might be wrought to the greater abhorrence of taking away the life of a man. It is the blood that maketh an atonement; typically, and in respect of the blood of Christ, which it represented, by which the atonement is really made, Heb ix 12. So the reason is double. 1 Because this was the eating up of the price or ransom of their own lives, which in construction was the destroying of themselves. 2 Because this was ingratitude and irreverence towards that sacred blood of Christ which they ought to have in continual veneration.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten, he shall even pour out the blood thereof, and cover it with dust.

Any beast, he mistanceth in this kind, either because persons much given to that exercise are commonly too licentious, and being in haste might easily transgress, or because some might think the former prohibition did reach only to the blood of such creatures as were offered to God in sacrifice. Cover it with dust, partly, to bet an honourable respect unto the blood even of beasts, and much more of men, partly, lest the beasts should lick it up, and by tasting the sweetness of it be made more fierce and cruel to devour and destroy others, and partly, as a licence from God upon this condition giving them a right to kill and eat such creatures, without any fear of the blood being imputed to them, for as the not covering of the blood portends the punishment which the sin of bloodshedding calls for, Job xxi 18, Ezek xiv 7, 8, so covering it notes impunity.

14 For it is the life of all flesh, the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh for the life of all flesh: the blood thereof whosoever eateth it shall be cut off.

15 And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

Every soul that eateth, to wit, through ignorance or inadvertency, as appears by the slightness of the punishment, for if it was done knowingly, it was a presumptuous sin against an express law here, and Deut xxi 21, and therefore more severely punished. Or a stranger, understood of the proselytes; either of the proselyte of the gate, who were obliged to observe the precepts of Noah, whereof this was one, or of the proselytes of righteousness, or converts to the Jewish religion, for other strangers were allowed to eat such things, Deut xiv 21.

16 But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

17 The punishment of it, and therefore must offer a sacrifice for it. See Lev i 1, 2, &c., vi 18.

## CHAP XVIII

Israelites are to keep after the customs of the Egyptians or Canaanites, but according to God's ordinances, 1-5 To abstain from incestuous marriages, 8-18; and copula-

tion with a menstruous woman, 19. And adultery, 20, and offering children to Moloch, 21 and all unnatural copulation with man or beast, 22, 23. These things the nations do, and the land is defiled, and God is provoked, and they who do those things shall die: but God was then Lord, 24-30.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I am the Lord your God.

Your Sovereign and Lawgiver. This is oft repeated here, because the things here forbidden were practised and allowed by the Gentiles, in whose custom he here opposeth Divine authority, and their obligation to obey his commands.

3 After the doings of the land of Egypt, wherein ye dwell, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

Egypt and Canaan these two nations he mentions, because their habitation and conversation among them made their evil example in the following matters more dangerous. But under them he includes all other nations, as he elsewhere expresseth it. In their ordinances, or statutes, either because their laws did indeed allow such things, or because prevailing customs have the force of laws.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God.

My judgments and mine ordinances, mine universally, Deut xxvii 26, Gal iii 10, for though the words be indefinite, the matter is necessary, and mine solely, Deut xi 13, compared with Matt ix 10, and therefore those that here follow, though you do not see the particular reason of some of them, and though they be contrary to the laws and usages of the nations.

5 Ye shall therefore keep my statutes and my judgments: which if a man do, he shall live in them: I am the Lord.

He shall live in them: not only happily here, but also eternally hereafter, as it is expounded Matt xix 17, Rom x 5. This is added as a powerful argument why they should follow God's commands rather than men's examples, because their life and happiness depends upon the one, not the other. And though in strictness, and according to the law or covenant of works, they could not challenge life for doing, except their obedience was universal, perfect, constant, and perpetual, and therefore no man since the fall could be justified by the law, as the apostle affirms and proves, Rom iv, Gal iii, yet by the covenant of grace this life is promised to all that obey God's commands sincerely, though not perfectly, 1 Tim iv 8.

6 None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord.

None, i. e. no man, for though the women also be bound by this law, yet the men alone are mentioned, both because they are most active in the choice of their yoke-fellows, and therefore most likely to transgress these laws; and because they having authority over the women, could have the greater influence upon them, by their power, counsel, or example, to oblige them either to the observation or violation of them. Approach this word signifies the conjugal act here, as it doth Gen xv 2, Isa viii 3, but because it is ambiguous in itself, it is so limited and explained in the end of the verse. To any that is near of kin to him: this is the general rule, which is particularly expounded and applied in the following instances. And these laws are so just and reasonable, that although the barbarous nations did allow of such incestuous marriages, yet wise and civil heathens by the mere light of nature condemned them, as may be seen in Suetonius Tacitus, Catullus, and others. Their nakedness, i. e. their secret

parts so called to put off in mind of the fall of our first parents, whose first sense and shame of their nakedness had its rise from thence. This phrase notes the same thing with *knowing*, Gen. iv 1, and with *discovering one's shirt*, Deut xxii 20, xxvii 20.

ch 20 11 7 <sup>5</sup> The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover she is thy mother, thou shalt not uncover her nakedness

Of thy father, or of thy mother, Heb. and of thy mother, put for that is, or to wit as it is oft used. Here it notes that the nakedness of the father and the nakedness of the mother, are one and the same thing because they two are one flesh, and therefore her nakedness is his also, which further appears because the mother only is mentioned in the following words which contain the reason of the law. She is thy mother, and therefore even nature teacheth thee to abhor such incest. Yet the Persians used to marry their mother, therein worse than the very camels, whom no force will drive to that act with their dams.

8 <sup>6</sup> The nakedness of thy father's wife shalt thou not uncover it is thy father's nakedness

Thy step-mother. Examples of this are Gen xxxv 22 xlv 1, 1 Cor v 1. It is thy father's nakedness, by affinity and relation, that which he only may uncover.

9 <sup>7</sup> The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover

Thy sister by both parents. The daughter of thy father, or daughter of thy mother. thy sister by either of thy parents. Whether she be born at home to wit, of thy father by another wife whom he hath taken into his house. Or born abroad, either of thy mother by another whether a foreign or a second husband, in another house and family, or of thy father by some strange woman, for there might be some doubt in these cases.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover for theirs is thine own nakedness

And consequently of all thy children and children's children and all downwards for they are a part of thyself, as coming out of thy loins, and out of thy wife, whose nakedness is thine own.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness

begotten of thy father or being akin to thy father. He seems to speak of the daughter of the father's brother by his wife whom the father here spoken of being brother to the deceased person married by virtue of that law, Deut xxi 5 by which marriage there was a near kindred contracted between the two families so that the son of the one could not marry the daughter of the other. Thus this law is different from the ever 9. And that seems more probable, than that in so brief a table of laws the same thing should be forbidden both there and here. Object. The word being the same here and ver 9 must be understood in the same sense and therefore here must be rendered begotten or born, as it is there. Answer. It may be rendered there as well as here akin, as some render the words there, of domestic, or of another, a foreign, kindred, and if the word had been particularly put for begotten or born, it is likely the preposition from or among would have been prefixed to the Hebrew word *shibba*, as is common in those cases.

12 <sup>8</sup> Thou shalt not uncover the nakedness of thy father's sister - she is thy father's near kinswoman

Thy aunt by the father's side as the next verse speaks of the aunt by the mother's side. If Amram's example be alleged to the contrary, see on Exod vi 20, Thy father's

near kinswoman, Heb. thy father's flesh, a member and product of the same flesh from which thy father came.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman

14 <sup>9</sup> Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife - she is thine aunt.

Of thy father's brother, i. e. of his wife, as the next words explain it. And as a man may not marry his aunt, so neither may a woman marry her uncle, there being also gather the same distance in kindred, and the self-same reason of the law. And for the examples of Abraham, Amram Othniel, &c., to the contrary, they were before the publication of this law, by which it pleased God to restrain the liberty allowed formerly, when the holy seed was in a narrower compass, and fewer persons, which altered the case. For in that regard there was a time when God allowed brethren and sisters to marry, to wit, when there were no other in the world, which was the case of Adam's immediate children. We learn from hence that the same degrees are forbidden in consanguinity or kindred by blood, and in affinity or kindred by marriage. She is thine aunt some infer from hence that it is unlawful for cousin-germans, or the children of brethren and sisters, to marry. But there is not the same reason, nor the same degree of distance for my uncle or aunt are nearer akin to me than their children are. Yet because it seems doubtful to many, and may hereafter prove occasion of grievous perplexities of mind, especially to tender and scrupulous consciences, Christian prudence directs us to choose the safest way, there being so great a latitude of unquestionable persons.

15 <sup>10</sup> Thou shalt not uncover the nakedness of thy daughter in law she is thy son's wife, thou shalt not uncover her nakedness

16 <sup>11</sup> Thou shalt not uncover the nakedness of thy brother's wife it is thy brother's nakedness

Neither in his lifetime, nor after his death, and therefore a woman might not marry her husband's brother, nor might a man marry his wife's sister, either before or after his wife's death for so all the prohibitions are to be understood, which will give light to ver 18. But God, who can undoubtedly dispense with his own laws, did afterwards make one exception to this rule, of which see Deut xxv 5.

17 <sup>12</sup> Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness for they are her near kinswomen it is wickedness

Of a woman and her daughter, to wit, thy step-daughter, and so thy step-son's daughter, &c. It is wickedness, because they are very near to thy wife by consanguinity, as coming directly from her, and therefore they are as near to thee by affinity, which binds as much as consanguinity, the wife, who is only related by affinity, being nearer to a man than any other by consanguinity they two being made one flesh, and therefore the same distance is to be observed in both of them.

18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time

The word sister is here understood, either, 1. Properly, so some, whence others infer that it is lawful to marry one's wife's sister after the wife's death. Or, 2. Improperly for any other woman, as not only persons, but things, of the same kind are oft called sisters and brethren, of which see plain examples, Exod xxvi 3, xxxii 27, 29 Ezek i 9, in 13, xvi 45, 48, 49. So the verse is, thou shalt not take one woman to another. And this sense may seem more probable, 1. Because else here were a tautology, the marriage of a man with his wife's sister being un-

cruelly forbidden, ver 16, where marriage with his brother's wife is forbidden, as also ver, 9, 11, where he forbids the marriage of one's own sister, and consequently the marriage of one's wife's sister, it being manifest and confessed that affinity and consanguinity are of the same consideration and obligation in these matters. Nor can this be added for explication, for then the comment would be darker than the text, nay, it would destroy the text; for then what was simply, and absolutely, and universally forbidden before, is here forbidden doubtfully and restrainedly, and might at least seem to be allowed after the wife's death; which is rejected by those who own the former interpretation. 2. Because the reason of this prohibition, which is lest he should vex her thereby, is much more proper and effectual against marrying any other woman, than against marrying the wife's sister, so near and dear a relation being most commonly and probably a means to induce them rather to love and please and serve, than to vex one another in such a relation. And therefore to take her natural sister to vex her, would seem a course unsuitable to his end or design. 3. Some add another reason, that polygamy which Christ condemns, Matt xix 5, is either forbidden here or no where in the law. But this may admit of great dispute. And it is observable, that Christ confutes polygamy and divorcees, not by any of Moses's laws, (which probably he would not have omitted, if they had been to his purpose,) but by the first institution of marriage Gen ii 23, whence also Malachi seems to fetch his argument, chap ii 14, 15. And that law, Deut xxi 15, 16, may seem to intimate that God did then, in consideration of the hard-heartedness of the Jewish nation, dispense with that first and primitive law, especially if we consider the practice of divers holy men amongst the Jews, not only before the law, as Abraham and Jacob, but also after it, as Elkanah and David, who would never have lived in the violation of a known law, or, if they had, would have been blamed for it, whereas on the contrary God mentions it as one of his favours vouchsafed to David, that he gave him his master's sister into his bosom, 2 Sam. xii 8, and affirms, that David turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah, 1 Kings xi 5. Peradventure therefore it may deserve some consideration, which a learned man in part suggests, that this text doth not simply forbid the taking of one wife to another, but the doing of it in such a manner, or for such an end, that he may vex, or punish, or revenge himself of the former, which probably was a common motive amongst that hard-hearted people to do so, and therefore the forbidding here might give a great check to the practice of polygamy amongst them. In her lifetime this clause is added to signify God's allowance to marry one wife after another, when she is dead, and thereby to intimate how the word sister is to be understood.

19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

No, not to thy own wife. See chap xii 2, xv 21 25. This was not only a ceremonial pollution, but an immorality also, whence it is put amongst gross sins, Ezek xviii 6. There is also a natural turpitude in this action. And therefore it is now unlawful under the gospel.

20 Moreover thou shalt not he carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord.

Pass through the fire. This was done two ways, either, 1. By burning them in the fire, of which see 2 Kings iii 27, 2 Chron. xxviii 3; Psal cvi 37, 38, Isa. lvi 5 Or, 2. By making them pass between two great fires, which was a kind of lustration or consecration of them to that god, which latter seems to be here meant. See on Deut. xvi 10, where the word fire, here understood, is expressed

To Molech, or, Moloch, called also Milcom, an idol chiefly of the Ammonites, as appears from 1 Kings xi 7, 2 Kings xxi. 13; Jer xlix. 1, &c. This seems to be the Saturn of the heathens, to whom especially children and men were sacrificed. This is mentioned, because the neighbours of Israel were most infected with this idolatry, and therefore they are particularly cautioned against it, though under this one instance all other idols and acts, or kinds of idolatry, are manifestly comprehended and forbidden. Neither shalt thou profane the name of thy God, either by joining him with, or by forsaking him for, such a base and bloody idol, whereby the name, honour, and service of God would be horribly defiled, and exposed to the scorn of the heathen, as if he were but one of the same kind with their mongrel deities.

22 Thou shalt not lie with mankind, as with womankind: it is abomination.

See Lev x 13, 1 Kings xiv 24.

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

A horrible confusion of the natures which God hath distinguished, and of the order which God hath appointed, and an overthrow of all bounds of religion, honesty, sobriety, and modesty.

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you.

In all these, to wit above mentioned sins. Wherein it is apparent that the several incests here prohibited are not only against the positive and particular law given by God to the Jews, but also against the general law and light of nature. And therefore the law about these things was one of the seven precepts of Noah. And the sober heathens condemned such incestuous marriages. The Roman historians observe, that when Claudius the emperor had married his niece, (which is one of the lowest kinds of incest here mentioned,) and the senate in complaining with him had made it lawful for any to do so, yet there was one, and he too an obscure person, that followed his example.

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

I do visit, I am now visiting, or about to visit, 10 to punish. See Isa xxvi 21. The land itself vomiteth out her inhabitants, as no less burdens to the earth than corrupted food is to the stomach. See Jer ix 19, Micah ii 10.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations, neither any of your own nation, nor any stranger that sojourneth among you.

Nor any stranger, in nation or religion, of what kind soever. For though they might not force them to submit to their religion, yet they might restrain them from the public contempt of the Jewish laws, and from the violation of natural laws, which besides the offence against God and nature, were matters of evil example and consequence to the Israelites themselves.

27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

29 For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

To wit, by death to be inflicted by the magistrates, as it is apparent in case of idolatry with Moloch or other false gods, and in case of the magistrate's neglect, by God

himself. This phrase therefore of *cutting off* is to be understood variously, as many other phrases are, either of ecclesiastical, or civil and corporal punishment, according to the differing natures of the offences for which it is inflicted.

30 Therefore shall ye keep mine ordinance, <sup>h ver 7, 26</sup> that ye commit not *any one* of these abominable customs, which were committed before you, and that ye <sup>ch. 20, 21</sup> defile not yourselves therein. <sup>Deut. 17, 9</sup> I am the Lord your God.

## CHAP XIX

*Israelites must be holy, 1, 2, must honour their parents, and keep sabbaths 3, shun idolatry, 4, duty to stay and eat their peace offerings 5-8, in harvest time leave gleanings for the poor and stranger 9, 10, not steal, deceive, or lie 11, nor swear falsely, 12, nor defraud, rob, or detain 13, nor curse the deaf, nor put a stumbling-block before the blind, 14, nor judge unjustly, 15, nor be tale bearers 16, nor bear false witness against their neighbour, 16, but rebuke their brother for sin, 17, not revenge themselves but love their neighbours 18, not to mix different things 19. The punishment of a man lying with a bondmaid 20. 22 They must not eat of the fruits of Canaan till after four years, 23-25. To eat no blood and use no witchcraft, 26, nor any heathenish method of mourning, 28, nor prostitute their daughters, 29, but must reverence God and his ordinances, 30, not regard conjurers and wizards 31, honour the ancient 32, love and right strangers 33, 34, do no unrighteousness, either in judgment or commerce, 35, 36*

AND the Lord spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them,

<sup>ch. 11, 11</sup> Ye shall be holy for I the Lord your God <sup>ch. 11, 11</sup> am holy.

Ye shall be holy, separated from all the mentioned delicacies and entirely consecrated to God, and obedient to his laws and statutes. I the Lord your God am holy both in my essence and in all my laws, which are holy and just and good and in all my actions, whereas the gods of the heathens are unholy both in their laws and institutions, whereby they allow and require filthy and abominable actions, and in their practices some of them having given wicked examples to their worshippers.

3 Ye shall fear every man his mother, and his father, and keep my sabbaths. I am the Lord your God.

The mother is put first, partly because the practice of this duty respects their mothers by perpetual converse, being more intimate and known to them than their fathers, and partly because this duty is most commonly neglected to the mother upon whom children have not so much dependence as they have upon their father. And this fear includes the two great duties of reverence and obedience. And keep my sabbaths. This is here added to show, that whereas it is enjoined to parents that they should take care that the sabbath be observed both by themselves and by their children, it is the duty of children to fear and obey their parents in this matter, and moreover that if parents should neglect their duty herein, or by their command, counsel, or example draw them to pollute the sabbath, yet the children in that case must keep the sabbath and in all such cases prefer the command of God before the commands of their parents or superiors.

4 Turn ye not unto idols, nor make to yourselves molten gods. I am the Lord your God.

Turn not your hearts and eyes from me, whom alone you pretend to respect, unto them. He intimates, that their turning to idols is a turning from God, and that they could not serve both God and idols. From idols the word signifies such as are no gods, or nothings, as they are called,

1 Cor vii 4, many idols having no being, but only in the fancy of their worshippers, and all of them having no virtue or power to do good or evil. Isa. xli 23 Molten gods, nor graven gods neither, as appears from Exod. xx, whereby we learn that such expressions are generally to be understood synecdochically.

5 ¶ And if ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it at your own will.

Or, according to your own good pleasure, what you think fit, for though this in the general was required, yet it was left to their choice to determine the particulars. See Lev. vii 16. Or rather, to your acceptance, i. e. in such manner as it may be accepted by God on your behalf, which is explained in the next verse, and not in such manner as to lose the end you aim at, to wit, God's acceptance, for if ye do otherwise than God hath prescribed, it shall not be accepted, as he adds ver. 7, but on the contrary severely punished, ver. 8.

6 It shall be eaten the same day ye offer it, and on the morrow and if ought remain until the third day, it shall be burnt in the fire.

And on the morrow, by which clause it appears that he speaks here only of that sort of peace-offerings which were offered either by vow, or freely for the obtaining of some mercy desired, for the other sort, which was by way of gratitude for mercies received, were to be eaten the same day, Lev. vii 15.

7 And if it be eaten at all on the third day, it is abominable, it shall not be accepted.

8 Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord; and that soul shall be cut off from among his people.

His iniquity, i. e. the punishment of his iniquity, instead of acceptance he shall receive punishment.

9 ¶ And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and stranger. I am the Lord your God.

Who gave you all these things with a reservation of my authority over you, and right in them, and with a charge of giving part of them to the poor.

11 ¶ Ye shall not steal, neither deal falsely, neither lie one to another.

Or, one against another, to the defrauding of him of any of his goods, to which kind of lying the words foregoing and following seem here to restrain it, though it be true that all sorts of lying are unlawful.

12 ¶ And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God. I am the Lord.

Ye shall not swear by my name falsely. This is here added to show how one may draw on another, and that when men will lie for their own advantage, they will easily be induced to perjury. Neither shalt thou profane the name of thy God, by any unholy use of it. So it is an additional precept, thou shalt not abuse my holy name by swearing either falsely or rashly. Or this may be a reason of the former prohibition because in so doing thou wilt profane the name of thy God.

13 ¶ Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

The wages, Heb. the work, put for the wages, as Deut. xxiv 15; Job vii 2, Jer. xxii 13. Shall not abide with thee all night, because his urgent necessities require it for present subsistence.



a Deu 21 18  
Rom 14 12  
p ver 12  
ch 26 11  
Gen 44 20  
Eccl 4 1  
1 Pet 2 17

14 ¶ Thou shalt not curse the deaf,  
nor put a stumblingblock before the  
blind, but shalt fear thy God. I am the  
Lord

*Nor put a stumblingblock before the blind, to make them fall*  
Under these two particulars are manifestly and espe-  
cially forbidden all injuries done to such as are unable to  
right or defend themselves, of whom God here takes the  
more care, because they are not able to secure themselves;  
who both discerns the injuries you do them, and can  
avenge them, though the blind and deaf cannot

g Ex 21 22  
Deut 1 17  
2 16 19 & 21  
14 Ps 82 2  
Prov 24 10  
James 2 3

15 ¶ Ye shall do no unrighteousness  
in judgment: thou shalt not respect the  
person of the poor, nor honour the per-  
son of the mighty; but in righteousness  
shalt thou judge thy neighbour

*Thou shalt not respect the person of the poor, so as through  
thy to him to give an unrighteous sentence* Compare  
Deut. i 17; x. 17, Prov xxiv 23

16 ¶ Thou shalt not go up and down  
as a talebearer among thy people: nei-  
ther shalt thou stand against the blood  
of thy neighbour. I am the Lord

*As a talebearer, who makes it his business to go up and  
down from one to another, and divulge evil and false re-  
ports concerning others, which, though many times it pro-  
ceeds only from levity and talkativeness, yet apparently  
tends to the great injury of our neighbour* See Prov xi  
13, Jer vi 28, ix 4. *Neither shalt thou stand, to wit,  
in judgment, as a talebearer or false witness, for accusers  
and witnesses use to stand, whilst the judges sat, in courts  
of judicature*

17 ¶ Thou shalt not hate thy brother  
in thine heart: thou shalt in any wise  
rebuke thy neighbour, and not suffer sin  
upon him

*To prevent murder, last spoken of, he forbids hatred,  
which is the common cause, and a degree of murder*  
1 John iii 15 *Thy brother, the same with neighbour,*  
as it follows, 1 e every man, Matt v 11, for it is manifest  
that God's law commanded them to love strangers no less  
than Israelites

If thy brother hath done thee or others any injury, thou  
shalt neither divulge it to others as a tale-bearer, nor hate  
him, and smother that hatred by sullen silence, as 2 Sam  
xiii 22, nor justly and flatter and encourage him therein,  
but shalt freely, and in love, not with hatred, tell him of his  
fault. *And not suffer sin upon him, 1 e not suffer him to  
be under the guilt of any sin, which thou by rebuking  
him, and thereby bringing him to true repentance, couldst  
in some sort free him from* But the phrase of *suffering  
sin upon him* seems imperfect and unusual in Scripture,  
and I doubt whether the Hebrew verb *nasa* be ever used  
for *permitting or suffering* The words may be rendered  
thus, *And (or so) thou shalt not bear sin for him, or for  
his sake; thou shalt not make thyself guilty of his sin, as  
thou wilt assuredly do, if thou dost not perform thy duty of  
rebuking him for his sin, which is a likely way, and a  
course appointed by God, to remove the guilt of his sin from  
him, and consequently, as it was his fault that he sinned  
and contracted guilt, so it is thy fault that his guilt con-  
tinues upon him. Many things favour this sense* 1 This  
is the proper and usual signification of the word *nasa* 2  
The same words are used in this sense Lev xxii 9,  
Numb. xviii. 32. 3 The preposition *al* is oft used thus,  
as Gen xxxviii 8, 34, Judg ix 9, 1 Kings xvi. 7. 4  
This phrase of *bearing sin, or iniquity*, is constantly used in  
this book for being guilty and liable to punishment. And  
so the sense is here full and complete, and a very weighty  
reason here given to enforce the foregoing precept.

18 ¶ Thou shalt not avenge, nor bear  
any grudge against the children of thy  
people, but thou shalt love thy neigh-  
bour as thyself. I am the Lord

22 20 Rom 12 17 Gal 5 14 James 2 8

*Nor bear any grudge, Heb nor keep, either, 1 The in-  
jury here supposed in thy memory so it is opposed to  
those who say they will forgive, but not forget an injury*  
Or, 2. *Anger or hatred in thy heart* so this verb is used  
Jer. in. 19; Nah. i 9. *Thy neighbour*, by which he un-  
derstands not the Israelites only, as some would persuade  
us, but every other man with whom we converse, as plainly  
appears, 1. By comparing this place with ver 34, where  
this very law is applied to strangers. 2 Because the word  
*neighbour* is explained by *another man*, Lev xx 10, Rom  
xiii 8 see more on Exod. x 16 *As thyself*, with the  
same sincerity, though not equality, of affection, as to thy  
self.

19 ¶ Ye shall keep my statutes. Thou  
shalt not let thy cattle gender with a di-  
verse kind: thou shalt not sow thy field  
with mingled seed: neither shall a gar-  
ment mingled of linen and woollen come  
upon thee

*Ye shall keep my statutes; either, 1. My laws* So this  
is fitly premised, because otherwise some of the following  
commands might seem trifling, and obedience to them un-  
necessary. Or 2 My ordinances, to wit, of nature, or the  
order which I have appointed in creatures, as the word is  
used Job xvi 10, xxxviii 33, Psal cxlviii 6, Prov  
viii 29, and therefore they shall not confound those things  
that I have distinguished, which were in some sort to re-  
proach and correct my works, and which may seem to be  
done in some of the following instances. *Thou shalt not  
let thy cattle gender with a diverse kind* this was prohi-  
bited, partly, to restrain the curiosity and boldness of  
men, who might attempt to amend or change the works of  
God, partly, that by the restraints here laid even upon  
brute creatures men might be taught to abhor all unna-  
tural and unlawful lusts, partly, to teach the Israelites to avoid  
mixtures with other nations, either in marriage or in al-  
ligation, which also may be signified by the following pro-  
hibitions. See of this and the next Deut. xxi 9-14

20 ¶ And whosoever hath carnally  
with a woman, that is a bondmaid, || be-  
trothed to an husband, and not at all re-  
deemed, nor freedom given her, || she  
shall be scourged, || y shall not be put  
to death, because she was not free

*Betrothed to an husband, or, appointed or decreed, and  
therefore forsaken of her husband* For as his continuance  
with her in his and her master's family and service is men-  
tioned as an evidence that he loved her, Exod xvi 5, 6,  
so on the contrary, his forsaking of her was a reproach to  
her, and a sign of contempt. *She shall be scourged, Heb  
there shall be a scourging, which may belong, either, 1 To  
her alone, as the Jews understand it, for the man's punish-  
ment follows, ver 21, 22. Or, 2. To both of them, for, 1  
Both were guilty. 2 It follows, they shall not be punished  
with death, which may seem to imply that they were to be  
punished by some other common and considerable punish-  
ment, which scourging indeed was, but the paying of a ram  
was a small penalty, and very unsuitable to the greatness  
of the offence. And the offering of the ram as a trespass-  
offering for the sin against God, is not inconsistent with  
making satisfaction other ways for the injury done to men,  
as we may see Lev vi 4-6, but only added here as a fur-  
ther punishment to the man; either because he only could  
do this, and not the woman, who being a bond-woman had  
nothing of her own to offer; or because his sex and his  
freedom aggravated his sin. *They shall not be put to death*  
which they should have been, had she been free, Deut  
xxii 23, 24. *Because she was not free*, the reason of this  
difference is not from any respect which God gives to per-  
sons, for bond and free are alike to him, but because bond  
women were scarce wives, and their marriages were not  
true marriages, being neither made by their choice, but by  
their master's authority, nor continued beyond the year of  
release, but at her master's or husband's pleasure, of which  
see Exod. xxi. 4, &c.*

21 ¶ And he shall bring his trespass  
offering unto the Lord, unto the door of

Deut 22  
10 10  
Deut 22  
11

1 e, betroth-  
ed  
1 e, re-  
acted by  
1 e, for mar-  
riage, there-  
fore, there  
shall be a  
scourging

Deut 19  
11 11

the tabernacle of the congregation, *even* a ram for a trespass offering

22 And the priest shall make an atonement for him with the ram of the trespass offering before the Lord for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of

*As uncircumcised* i. e. as much as, not to be eaten, but cast away, and counted abominable, as the foreskins are. *Three years* This precept was serviceable, 1 To the trees themselves which grew the better and faster, being early stripped of those fruits which otherwise would have derived to themselves and drawn away much more of the strength from the root and tree. 2 To men, both because the fruit then was watrish, indigested and unwholesome, and because hereby men were taught to bridle their appetites, a lesson of use and absolute necessity in a godly life. 3 To God, who required and deserved the first-fruits, which must be also of the best, and so they could not be in this time.

24 But in the fourth year all the fruit thereof shall be *holy* to praise the Lord *withal*

Consecrated to the Lord, as the first-fruits and tithes were, and therefore given to the priests and Levites, Numb xviii 13, Deut xiii 4, yet so that part of them were communicated to the poor widows and fatherless, and strangers. See Deut xiv 28, 29 *To praise the Lord withal*, to bless the Lord by whose power and goodness the trees bring forth fruit to perfection.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof. *I am the Lord your God*

*That it may yield unto you the increase thereof*, that God may be pleased to give his blessing, which alone can make them fruitful.

26 ¶ Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times

*If the blood*, i. e. any flesh out of which the blood is not first poured. See I Sam xiv 32 The Jews write, that the Egyptians and other nations, when they offered sacrifice to the devils, did eat part of the sacrifices beside the blood which was kept in basins for that end, which also they believed to be it were the special food of the devils. *Not observe times* to wit superstitiously, by the observation of the hours or stars, or otherwise, by esteeming some days lucky others unlucky. See Deut xviii 10, 11, Psal iii 7.

27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard

*The corners of your heads*, i. e. your temples. Ye shall not cut off the hair of your heads round about your temples. Thus the Gentiles did either for the worship of the devils or idols, to whom young men used to consecrate their hair, being cut off from their heads, as Homer, Plutarch, and many others write: or in funerals or immoderate mournings, as appears from Isa xi 2, Jer xlviii 37 And the like is to be thought concerning the beard or the hair in the corners of the beard. The reason then of this prohibition is because God would not have his people agree with idolaters, neither in the idolatry, nor in their excessive sorrowing no, nor so much as in the appearances and outward signifi ations or expressions thereof.

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you. *I am the Lord*

*Any cuttings in your flesh*, which the Gentiles commonly did both in the worship of their idols, and in their solemn

mournings, Jer xvi 6. *For the dead*; Heli for a soul, i. e. either, 1. Improperly, for a dead body; as that word is sometimes used, as Lev xix 28, xxi 1, Numb vi 6; or, 2. Properly, for the soul; Ye shall not cut your flesh or your bodies, for your souls, or upon pretence of doing your souls any good, either in way of mortification, or in the worship of God, as they did, 1 Kings xviii 28, in like manner as others were willing to give to God the fruit of their body for the sin of their soul, Micah vi 7.

29 ¶ Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness

Thus the Gentiles frequently did for the honour of some of their idols, to whom divers women were consecrated, and publicly prostituted.

30 ¶ Ye shall keep my sabbaths, and reverence my sanctuary. *I am the Lord*

Not presuming to approach it without reverence, or with any kind of uncleanness upon you.

31 ¶ Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them. *I am the Lord your God*

*Them that have familiar spirits*, that have entered into covenant with the devil, by whose help they foretell many things to come, and acquaint men with secret things. See Lev xix 27, Deut xviii 11, 1 Sam xxviii 3, 7, 9, 2 Kings xxi 6. *Wizards*, another name expressing the same thing for substance to wit, persons in league with the devil, with some difference only in the manner of their operation.

32 ¶ Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God. *I am the Lord*

*Thou shalt rise up*, to do them reverence when they pass by for which end they were obliged, as the Jews say, presently to sit down again when they were past, that it might be manifest they arose out of respect to them. *Fear thy God*, a reason of the former precept, both because old men in some respects do most resemble God, who is styled the Ancient of days, Dan vii 9, 13 and because this respect is due to such, if not for themselves, who may be unworthy or contemptible, yet for God's sake, who requires this reverence and whose singular blessing old age is.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not vex him

Either with opprobrious expressions, or grievous exactions.

34 ¶ But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself, for ye were strangers in the land of Egypt. *I am the Lord your God*

*As one born among you*, either, 1. As to the matter of common right, as it here follows: so it reacheth to all strangers. Or, 2. As to church privileges: so it concerns only those who were proselytes of righteousness. *For ye were strangers*, and therefore are sensible of the fears, distresses, and miseries of such, which call for your pity, and you ought to do to them as you would that others should do to you when you were such.

35 ¶ Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure

*In meteyard*, in the measuring of lands, or any dry and continued things, as cloth, riband, &c. *In measure*, in the measuring of liquid or such dry things as are not continued, only contiguous, as of corn, or wine, &c. Or, the former may note greater, the latter less measures.

36 ¶ Just balances, just weights, a just ephah, and a just hin, shall ye have. *I am the Lord your God, which brought you out of the land of Egypt*

*A just epoch, and a just law; these two measures are named as most common, the former for dry, the latter for moist things; but under them he manifestly comprehends all other measures.*

37 Therefore shall ye observe all my statutes, and all my judgments, and do them. I am the Lord.

*Therefore I demand my blessings and deliverances are not indulgent to sin, but greater obligations to all duties to God and man. So that if malign and righteousness were utterly lost in the world, they ought in all reason to be found among you as my peculiar people and freed men.*

CHAP. XX.

*Israelites must not offer their children to Molech on pain of death, 1-3; which if not inflicted by the magistrate, shall be by God himself, 4, 5. The same against running after soothsayers, 6; against cursers of parents, 9; against adultery, 10; or incestuous and unlawful copulation with women, man, or beast, 11-21. They must put a difference between clean and unclean, 22-26. Soothsayers to be stoned, 27.*

AND the Lord spake unto Moses, saying,

2 Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech, he shall surely be put to death: the people of the land shall stone him with stones.

*Here follow the punishments of the crimes forbidden in the former chapters. The strangers, not only such as were proselytes, but all others, these being gross immoralities, and such as the precepts of Noah reached to and such as the laws of nature and nations obliged them to. And therefore the toleration of such actions was not only against the union of state, and the interest of the commonwealth of Israel, and dangerous to the infection and destruction of the Israelites by the imitation of such examples, but also against the light of nature and laws of humanity. Into Molech, or to any other idol, for the reason of the law equally concerns all. See Lev xviii 21.*

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

*I will set my face against that man, i. e. deal with him as an enemy, and make him a monument of my justice, either by punishing him immediately and criminally, when the magistrate cannot or will not do it, or by adding to his corporal punishments my curse upon his soul and name. See Lev xvii 10. From among his people, from the number of his people, of what nation or kindred, or where he was, i. e. from the land of the living. To defile my sanctuary, which was done by this wickedness, either because such persons, and for the cover of their idolatry, come into God's sanctuary, as the rest did, see Lev xv 31, or because the sanctuary was, and was said to be, defiled by gross abominations committed in that city or land where God's sanctuary was, or because by these actions they did pronounce and declare to all men that they esteemed the sanctuary and service of God abominable and vile, by preferring such odious and pernicious idolatry before it. And to profane my holy name; partly by despising it themselves, and partly by disgracing it to others, and giving them occasion to blaspheme it, and to abhor the true religion, because they saw it desecrated and condemned by those that should know it and once embraced it.*

4 And if the people of the land do any thing to hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not,

Wink at his fault, and forbear to accuse and punish.

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

*Against his family, i. e. either, 1 His posterity, whom God threatened to punish for their father's idolatry, Exod. xii. Or, 2 His people, as that word is used, Jer viii 3; Micah ii. 3. Or, 3 the people of that land, who by their connivance make themselves guilty of his sin, ver. 4. Or, 4 His disciples and followers, who are oft called the sons or children of their masters. And so it may seem to be explained in the following words, all that go a whoring after him, as the first clause, which concerns the head or chief person himself, I will set my face against that man, is explained by these words, I will cut him off.*

6 ¶ And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

*To go a whoring after them, to seek knowledge, or counsel, or help from them.*

7 ¶ Sanctify yourselves therefore, and be ye holy for I am the Lord your God.

8 And ye shall keep my statutes, and do them. I am the Lord which sanctify you.

*Who separated you from all nations, and from their impurities and idolatries, to be a peculiar people to myself, and therefore I will not suffer you to follow their examples. Or, who really sanctify you, and give you my grace to do what I require, i. e. to keep my statutes. Or the argument is this, Those idols and idolatries will defile you and make you worse, but I only and my service will sanctify you and make you better.*

9 ¶ For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother, his blood shall be upon him.

*For, or, namely, as that participle, est, is oft used, as Job vii 6, xxi 20. So there needs no dispute about the connection, or what this is a reason of. Curseth, which is not meant of every perverse expression, but of bitter reproaches or imprecations. Or his mother, Heb. and put for us, as hath been noted before. His blood shall be upon him; he is guilty of his own death, he deserves to die for so un-natural a crime.*

10 ¶ And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 And the man that hath with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death, their blood shall be upon them.

12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion, their blood shall be upon them.

*By perverting the order which God hath appointed, and mixing the blood which God would have separated, and making the same offspring both his own immediate child and his grandchild, they have wrought confusion.*

13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall

surely be put to death; their blood *shall be upon them*.

*Except the one party was forced by the other* See Deut. xxii. 25

Lev. 19. 17  
Lev. 22. 23

14 <sup>a</sup> And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they, that there be no wickedness among you

*It is wickedness* i.e. abominable and extraordinary wickedness, as the singularity of the punishment sheweth *Both he and they*, either, or both or all of them, if they consorted to it

Lev. 19. 2  
Deut. 22. 21

15 <sup>a</sup> And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast

Partly for the prevention of monstrous births, partly, to blot out the memory of so loathsome a crime, and partly, that by so severe a punishment of that creature which was only a piece of instrument to man's sin, men might be asured that a more dreadful punishment than corporal death was reserved for them, if they repented not

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death, their blood *shall be upon them*

Lev. 19. 1  
Deut. 22. 26  
Lev. 20. 16

17 <sup>a</sup> And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, it *is* a wicked thing, and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness, he shall bear his iniquity

*Seeing* is here understood, either, 1. Properly, and so God would cut off the occasions of further filthiness. Or rather, 2. Improperly, for touching her or lying with her, for 1. The sense of *seeing* is oft put for other senses as for *having*, Gen. xlii. 1, compared with Acts vi. 12, Exod. xv. 18, Rev. i. 12, and for *touching*, as John xv. 25, 29. 2. That act is expressed by words parallel to this of *seeing*, is by *uncovering*, or *discovering* and by *knowing*, Gen. iv. 1. 3. So it is directly explained in the following words, *he hath uncovered his sister's nakedness*, which manifestly signifies lying with her. 4. It is not probable that an equal punishment would have been appointed to an immodest sight and to the highest act of filthiness. 5. Nor seems there to be any reason why this crime should be restricted to this rather than to any other relations, when it was as great and as heinous a crime in some other relations. *In the sight of their people*, i.e. publicly, for the terror and caution of others

Lev. 19. 11  
Lev. 17. 1

18 <sup>a</sup> And if a man shall lie with a woman having her sickness, and shall uncover her nakedness, he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people

*If a man shall lie with a woman*, wittingly and willingly See on Lev. x. 21 xxiii. 19 *Her sickness*, i.e. her monthly intimacy *Her fountain*, or her issue. Thus the fountain of blood in Mark x. 29 is the issue of blood, Luke viii. 44 the fountain put for the stream the cause for the effect, which is common

Lev. 19. 12

19 <sup>a</sup> And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity

Lev. 19. 13

20 <sup>a</sup> And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless

*i.e.* Either shall be specially cut off ere they can have a child by that incestuous conjunction, that the remembrance

of the fact may be blotted out. or, if this seem a less crime than most of the former incestuous mixtures, because the relation is more remote, and therefore the magistrate shall forbear to punish it with death, yet they shall either have no children from such an unlawful bed, or the children shall die before them, Hos. xii. 12, or shall not be reputed their genuine children, but bastards, and therefore excluded from the congregation of the Lord, Deut. xxiii. 2

21 <sup>a</sup> And if a man shall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedness, they shall be childless

*Except in the case allowed by God*, Deut. xxv. 6. *An unclean thing*, an abominable thing, like the uncleanness of a menstruous woman, which is oft expressed by this word *Heb. a separation* or *removal*, i.e. a thing deserving separation or exclusion from society with others, or a thing to be removed out of sight or out of the world

22 <sup>a</sup> Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you, to dwell therein, spue you not out

23 <sup>a</sup> And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them

24 But <sup>a</sup> I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the Lord your God, which have separated you from other people

By my special grace and favour vouchsafed to you above all people in glorious and miraculous works wrought for you and among you and in ordinances and other singular privileges and blessings imparted to you, all which calls for your special love and service

25 <sup>a</sup> Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean

*i.e.* As things which by my sentence I have made unclean, and which you must avoid as such

26 And ye shall be holy unto me: for I the Lord *am* holy, and have severed you from other people, that ye should be mine

27 <sup>a</sup> A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be upon them*

## CHAP. XXI.

*Priests must not defile themselves, in mourning over the dead cases excepted, 1—8. Nor marry with a whore, profane, or divorced woman, 7, 8. His daughter, if a whore, to be burnt with fire, 9. The high priest must in no case defile himself with the dead, 10—12. must marry a virgin of his people, 13—15. Persons having bodily defects allowed to eat of the holy things, but not to serve in the tabernacle, or offer to God, 16—21*

AND the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people;

To wit, by touching of the dead body, or abiding in the same house with it, or assisting at his funerals, or eating of the funeral feast. The reason of this law is evident, because by such pollution they were excluded from converse with men, to whom by their function they were to be serviceable upon all occasions, and from the handling of holy things, Num. vi 6; xix 11, 14, 16, Deut. xxvi. 14, Hos. ix 4. And God would hereby teach them, and in them all successive ministers of holy things, that they ought so entirely to give themselves to the service of God, that they ought to renounce all expressions of natural affections, and all worldly employments, so far as they are impediments to the discharge of their holy service. See Lev x 3, 7, Deut xxviii 9; Matt. viii. 23. Heroby also God would beget in the people a greater reverence to the priestly function, and oblige the priests to a greater degree of strictness and purity than other men.

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

For his kin that is near unto him under this general expression his wife seems to be comprehended, though she be not expressed in the following instances, because from the mention of others more remote it was easy to gather that so near a relation was not excluded. And hence it is noted as a peculiar and extraordinary case, that Ezekiel, who was a priest, was forbidden to mourn for his wife, Ezek. xxiv. 16, &c. These exceptions God here makes in condescension to human infirmity, because in such cases it was very hard to restrain the affections. But this allowance concerns only the inferior priest, not the high priest, as we shall see *For his brother*. Object Eleazar and Ithamar are forbidden to mourn for their brethren, Nadab and Abihu. *Ans.* 1 That case was singular, both because such a mourning might seem to be a censure of God's severity upon them, and because they were then in the actual execution of their office, and in their imitation to it, and they were the only persons, besides Aaron, that could perform that work, and therefore their attendance upon it was more necessary than it would be in after times and other cases. 2 The latter law can either limit or enlarge the former at the pleasure of the lawgiver. And this law may seem to be added, lest that prohibition, Lev. x., should be taken for a general rule.

3 And for his sister a virgin, that is nigh unto him, which hath had no husband, for her may he be defiled

For his sister, either by father or mother. *Nigh unto him*, i. e. by nearness, not of relation, (for that might seem a needless addition,) but of habitation, i. e. one not yet cut off from the family, as it follows. *Which hath had no husband*, for if she was married she was now of another family, and under her husband a special care in those matters.

4 But he shall not defile himself, being a chief man among his people, to profane himself

Or, seeing he is a chief man, &c. or ruler, &c. for such not only the high priest, but others also of the inferior priests, were. And therefore though he might defile himself for the persons now named, yet he, above all others, must take heed so to do it that he do not profane himself by doing as follows. Or, for a chief man, &c. the preposition *being* being easily understood from the former verse, where it is oft used, such supplements being not unusual in the Hebrew tongue. So the sense is, he shall not defile himself for any other person whatsoever who is not thus near of kin to him, no, nor for a prince or chief ruler among his people who might seem to challenge this duty from him, to join with all others in their resentment of the public loss, much less shall he defile himself for any other. And so the last word, *to profane himself*, may be added as a reason why he should not defile himself for the prince or any other except the persons now named, because such defilement for the dead did profane him, and make him as a common person and unclean, and unfit to be entrusted to manage his sacred employment, which was an impediment to the service of God and a public inconvenience to the people, whose concerns with God he negotiated. And it was not meet that great and important

and affairs should give place to the ceremonies of a funeral for a stranger.

5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any out-  
Deut. 14. 1  
Lev. 19. 27  
 ings in their flesh.

To wit, in funerals, as the heathens did. *q. d.* Though I allow them to defile themselves for some of the dead, yet in no case shall they use these superstitious and heathenish rites, which also the people are forbidden to do, Lev. xix 27; Deut. xiv. 1, but the priests in a more peculiar manner, because they are by word and example to teach the people their duty not to sorrow for the dead as persons without hope.

6 They shall be holy unto their God, and not profane the name of their God. Lev. 16. 21  
Deut. 10. 12  
 for the offerings of the Loan made by fire, and the bread of their God, they do offer therefore they shall be holy

Holy unto their God, devoted to God's service, and always prepared and fit for it, and therefore shall keep themselves as far as they can from all desilement, which makes them unfit for their Master's use. *Not profane the name of their God*, which they especially bear, they shall not disparage the virtue of God by making it give place to such slight occasions. *The bread of their God*, i. e. the show-bread, or rather, all the other offerings besides burnt-offerings, which are called bread, either because bread is commonly put for all food, as below ver 17, 21; or because God is satisfied and refreshed with these offerings, as a man is with his bread, or rather, because they, or part of them, are the bread or food of the priests, and are here called the bread of their God, either objectively, because they were offered to God, or efficiently, because they were given by God to the priests. And these are called bread in opposition to the burnt-offerings, which being wholly consumed gave no food to the priests. Or the offerings made by fire are here put synocholically for all the rest, the most eminent kind for all, which are here called bread, because devoured by fire to the honour of God, for the particle *and* is not in the Hebrew, and may be omitted.

7 They shall not take a wife that is a  
 whore, or profane, neither shall they take a woman put away from her husband  
 for he is holy unto his God  
Deut. 22. 29  
Lev. 21. 7

Or profane or defiled, or deflowered, though it were done secretly or by accident, or by force, because the priest must take care that all the members of his family be free not only from gross wickedness, but from all suspicion of evil, and occasions of reproach or contempt, because this would reflect upon himself, and upon his God and religion also. The word may denote one deflowered by any person, though it were by her husband, or a widow, because not only the high priest was obliged to marry a virgin, ver 13, but also the inferior priests, as appears from Ezek. xlv. 22, and that is either signified by this word, or by none other here. It is true, a widow, and a profane person are distinguished, ver 14, but the same word may be, and oft is, taken in differing senses, both more largely and more strictly, in the same chapter. And there was some reason why it should be more expressly and distinctly set down there, a widow, or one profane or deflowered otherwise, because the more need of caution in the high priest, and therefore the widow is particularly mentioned, which in the former case might be sufficiently comprehended under a general title. *A woman put away from her husband*, though not for adultery, but for light causes, and by the husband's fault, because though the woman might be wholly innocent and free, yet it would leave some blemish upon her.

8 Thou shalt sanctify him therefore, for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy

Those Officers, and whosever shall succeed in thy place, to whom it belongeth to see that and other of my

laws observed, shall take care that the priest be holy, and do not defile himself by any of these forbidden marriages, though he would do it. *He shall be holy unto thee*, either 1 In thy esteem, and therefore shall not give thee cause to think meanly and unrespectfully of him by his dealing or demeaning of himself with irregular mixture. Or 2 To thy use or service, in whose name he is to act with God, and therefore shall preserve himself in a state of holiness and acceptance with God. *For I the Lord am holy*, and therefore my ministers must be such also.

9 ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

And by analogy his son also, and his wife, because the reason of the law here added concerns all. And nothing is more common than to name one kind for the rest of the same nature, as also is done Lev xviii. *She profaneth her father*, i. e. exposeth his person and office, and consequently religion, one of whose prime ministers he is to contempt. *She shall be burnt with fire*, which was the severest of all the kinds of punishment among the Jews. Whereby God would show both the greatness of the sins who stand in nearer relation to God than others, and how far God is from allowing sin in those who are nearest to him.

10 ¶ And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes.

Upon whose head the anointing oil was poured, Lev xiii 12, which was only sprinkled upon inferior priests, blood also being mixed with it Lev xiii 30. *The garments*, to wit those holy garments which were peculiar to him, as well as those common to others. *Shall not uncover his head*, thus being then the posture of mourners Lev x 6 though afterwards the custom was changed, and mourners covered their heads, 2 Sam xv 30, 1 Ch vi 12. Or if the custom was now in use the meaning may be, he shall not put off the priestly covering or mitre, which was necessary for him to do if he had put on the mourner's covering upon his head, otherwise the holy covering had been defiled, but he shall continue in the exercise of his office, which is signified by keeping on his priestly garments.

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother,

Neither shall he go to wit, into the chamber or house where they lie. This and divers other rites here prescribed were from hence translated by the heathens into their use, whose priests were just under the same obligations. *Nor defile himself for his father*, because upon his father's death he was actually high priest, having been consecrated to this office in his father's lifetime.

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God, for the crown of the anointing oil of his God is upon him. I am the Lord.

Out of the sanctuary to wit, to attend the funerals of any person, for upon other occasions he might and did commonly go out. *Nor profane the sanctuary*, either by making the service the next give place to the discharge of his passions, or the performance of a civility, or by entering into the sanctuary before the seven days allotted for his cleansing (Numb xix 11) were expired. *The crown of the anointing oil*, i. e. the anointing oil, which to him was in stead of a crown, by which he was advanced not only above the rest of his brethren, but even above all the people, whose chief governor he was in the things of God, though subject and accountable to the civil magistrate, by which also he was made an eminent type of Christ, who was to be king and Priest. Or, the crown, to wit, the golden plate, which is called the holy crown, Exod xxix 6, and the anointing oil of his God is upon him. No there is only an

ellipsis of the conjunction *and*, which is frequent, as Paul *xxviii* 2 cxlvi 9, Isa. lxiii 11, Hab iii 11, &c. And these two things being most eminent, are put for the rest, and the *anointing oil* is put for the thing signified, q. d. for he is God's high priest. Or, the consecration (for so *anointing oil* signifies) of the anointing oil, which by an hypallage may be put for the anointing oil of the consecration, i. e. whereby he is consecrated, is upon him; i. e. though that efficacy be past, yet the virtue of it remains still upon him; he is a sacred person in the highest degree, and therefore not to defile himself in any kind.

13 And he shall take a wife in her virginity.

Or, a virgin, partly for the decency of the type, because as he was a type of Christ, so his wife was a type of the church, which is compared to a virgin, 2 Cor. xi 2, Rev. xiv 4, and partly for greater caution and assurance that his wife was not a defiled or deflowered person. Thus and the following rule belong not to all the priests, for then this were a gross tautology, these same things, or most of them, being expressly forbidden to them, ver 7, but only to the high priest, to show that he also, and he especially, is obliged to the same cautions.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

A widow, except she were the widow of his predecessor, which some gather from Ezek xlv 22. But that place speaks only of the common priest, not of the high priest. *Of his own people*, i. e. either, 1 Of his own tribe, which is confuted by the examples of holy men, see 2 Chron xxii 11, or 2 Of the seed of Israel, as it is explained Ezek xlv 22.

15 Neither shall he profane his seed among his people: for I the Lord do sanctify him.

Neither shall he profane his seed by mixing it with forbidden kinds, whereby the children would be disparaged and rendered unfit for their priestly function. *Do sanctify him*, i. e. have separated him from all other sorts of men for my especial and immediate service and therefore will not have that race corrupted.

16 ¶ And the Lord spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God.

Whosoever he be of thy seed, whether the high priest or the inferior ones. In their generations, in all successive ages, as long as your priesthood and policy endure. *Any blemish*, i. e. any defect or excess of parts, any notorious deformity or imperfection in his body. The reason hereof is partly typical, that he might more fully represent Christ, the great High Priest, who was typified both by the priest and sacrifice, and therefore both were to be without blemish, partly moral, to teach all Christians, and especially ministers of holy things, what purity and perfection of heart and life they should labour after, and that notorious blemishes in the mind or conversation render a man unfit for the ministry of the gospel; and partly prudential, because such blemishes were apt to breed contempt of the person, and consequently of his function, and of the holy things wherewith he ministered. For which reason, some conceive, that still such persons as have notorious defects or deformities, which render them contemptible, are not fit for the ministry, which may be true in the general, except where there are eminent gifts and graces, which are sufficient to vindicate a man from the contemptibleness of his bodily presence. The particular defects here mentioned, shall not enlarge upon, because some of the Hebrew words are diversely interpreted, and because the use of these things being abolished, the knowledge of them is not very necessary. *The bread*, either the show-bread, which part being shared for the whole; or, the food, as the obligations. See before on ver 6.

18 For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or



a lame, or he that hath a flat nose, or any

thing superfluous,

*He shall not approach unto God, or to serve him in his sanctuary.* A flat nose, must restrain this word to the nose, and to some great deformity relating to it, either the want of it wholly or in part, or the shortness, flatness, or crookedness of it. But according to others, it signifies more generally a person that wants some member or members, because the next word, to which it is opposed, signifies one that hath more members than he should.

19 Or a man that is brokenfooted, or brokenhanded,

20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken.

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish, he shall not come nigh to offer the bread of his God.

No man that hath a blemish, any notorious blemish whereby he is disfigured, though not here mentioned.

22 He shall eat the bread of his God, both of the most holy, and of the holy.

Which a priest having any uncleanness upon him might not do, whereby God would show the great difference between natural infirmities sent upon a man by God, and moral defilements which a man brought upon himself. What was holy, and what most holy, was declared before (see Lev. ii. 3; vi. 17; vii. 1; xiv. 13; xxii. 10).

23 Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish, that he profane not my sanctuaries: for I the Lord do sanctify them.

In unto the veil, i. e. to the second veil, which was between the holy and the most holy place, Exod. xxvi. 13, 36, to burn incense, to order the shew-bread and to dress the lamps which were nigh unto that veil, though without. *Not come nigh unto the altar*, i. e. the altar of burnt offering, which was without the sanctuary. The sense is, He shall not execute the priest's office, which was to be done in those two places. *My sanctuary*, Heb. *my sanctuaries*, in the plural number, as it is also Lev. xxvi. 31, Jer. ii. 51, 1 zek. xxviii. 18, for though the sanctuary was but one yet there were divers parts, to wit, the court, the holy place, and the most holy, each of which was in a large sanctuary, or a holy place set apart for God's worship. *I the Lord do sanctify them*, i. e. do set them apart for high and holy uses, to manifest my presence and grace, and to receive my worship and service in them. And therefore I will not have them polluted or disparaged by the admission of defiled or deformed priests to minister therein.

24 And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

CHAP XXII.

*The priests in their uncleanness must abstain from the holy things, i. e. 5. How they shall be cleansed, 6—9. Who of the great house may eat of the holy things, 10—16. The sacrifices must be without blemish, 17—25. The age of the sacrifices, 26—28. The law of eating the sacrifice of thanksgiving, 29, 30.*

AND the Lord speaks unto Moses, saying,

Speak unto Aaron and to his sons, saying, *They separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the Lord.*

*That they separate themselves*, to wit, when any unclean thing is upon them, as it appears from ver. 3, 4. *From the holy things*, i. e. from eating of those parts of the offerings which belong to them. Only of the things they might eat in themselves. *Which they hallow*, either the children of Israel, or the priests; for both of them did in their kinds hallow, consecrate, or offer them to God. But the former seems more probable, both because they were mentioned here and ver. 10, where they are said to hallow, &c., and because this makes the argument stronger, it ill became the priests to profane or pollute what the people did hallow.

3 Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from my presence: I am the Lord.

Unto the holy things, to eat them or to touch them; for if the touch of one of the people having his uncleanness upon him defiled the thing he touched, much more was it so in the priest. *From my presence*, either from the place of my presence and from my ordinances by excommunication he shall be excluded both from the administration and from the participation of them. Or, from the people, among whom I am present, which commonly is expressed by cutting off from his people. Or, from the land of thy living.

4 What man soever of the seed of Aaron is a leper, or hath a running issue, he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him,

What man soever, i. e. or woman, of Aaron's seed, for they were under the same law.

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath,

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things, because it is his food.

His portion, the means of his subsistence. This may be added to signify why there was no greater nor longer a penalty put upon the priests than upon the people in the same case, Lev. xi. and xv, because his necessity craved some mitigation, though otherwise the priests being more sacred persons, and obliged to greater care and exemplariness deserved a greater punishment.

8 That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the Lord.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it. I the Lord do sanctify them.

My ordinance; either this ordinance here treated of concerning abstaining from holy things when they are unclean, or more generally, that great ordinance whereby I have made them the guardians of holy places and things, to keep them from all defilement by themselves or others. *Heb. my watch*, i. e. the watch or guard which I have commanded them to keep. *Lest they bear sin*, i. e. incur guilt and punishment. For it is for the neglect or violation of it. *If they profane it*, i. e. their charge, or God's ordinance about it.



<sup>21</sup> <sup>1 Sam</sup> 21:6 **10** There shall no stranger eat of the holy thing a sojourner of the priest, or an hired servant, shall not eat of the holy thing

*No stranger, i.e. of a strange family, who is not a priest, ver 12 compare Matt xii 4 But there is an exception to this rule, ver 11 A sojourner, one that comes to his house and abides there for a season and eats at his table Of the holy things, of those parts of the offerings which fell to the priest's share, as the breast and shoulder*

<sup>1</sup> <sup>Hob with the purchase of his money</sup> **11** But if the priest buy any soul with his money he shall eat of it, and he that is born in his house they shall eat of his meat

*Because they were wholly his and as such they were circumcised, Gen xvi, Exod xii*

<sup>1</sup> <sup>116</sup> <sup>a new</sup> <sup>st unto</sup> **12** If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things

*Unto a stranger, i.e. to one of another family who is no priest Yet the priest's wife, though of another family, might eat The reason of which difference is because the wife put into the name, state and privileges of her husband, from whom the family is denominated and esteemed*

<sup>1</sup> <sup>11</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup> <sup>10</sup> **13** But if the priest's daughter be a widow, or divorced, and have no child, and be returned unto her father's house, as in her youth, she shall eat of her father's meat but there shall no stranger eat thereof

<sup>1</sup> <sup>1</sup> **14** ¶ And if a man eat of the holy thing unwittingly he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing

*The fifth part, over and above the principal and beside the main to be offered to God Lev v 15 Shall give it unto the priest with the holy thing or, and shall give it to the priest the holy thing, i.e. the worth of it which the priest was either to take to himself or offer to God, as the nature of the thing was*

<sup>1</sup> <sup>1</sup> **15** And they shall not profane the holy things of the children of Israel, which they offer unto the Lord,

*Either 1 The people shall not profane them by eating them Or 2 The priests shall not profane them, i.e. offer the people to profane them, without censure and punishment Both come to the same thing, the people shall not do it nor the priests suffer it*

<sup>1</sup> <sup>1</sup> <sup>1</sup> <sup>1</sup> **16** Or suffer them to bear the iniquity of trespass, when they eat their holy things for the Lord do sanctify them

*They, i.e. the priests shall not (the negative particle being understood out of the foregoing clause as Psal i 5, ex 18) suffer them i.e. the people to bear the iniquity of trespass, i.e. the punishment of their sin which they might expect from God and for the prevention whereof the priest was to see institution made &c The words may be rendered thus But (so the Hebrew can be translated) they, i.e. the priests, shall make them i.e. the people to bear the iniquity or punishment of their trespass or sin, i.e. they shall require from them reparations in manner here expressed*

<sup>1</sup> <sup>1</sup> <sup>1</sup> <sup>1</sup> **17** ¶ And the Lord spake unto Moses, saying, **18** Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows and for all his freewill offerings, which they will offer unto the Lord for a burnt offering

*Or of the strangers, such as were proselytes For all his vows See on Lev. vi 16*

**19** Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats

*A male for a burnt-offering, which was always of that kind, but the females were accepted in peace-offerings, Lev xii 1, and sin-offerings, Lev iv 32, v 6*

**20** But whatsoever hath a blemish, that shall ye not offer for it shall not be acceptable for you

**21** And whosoever offereth a sacrifice of peace offerings unto the Lord to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein,

*To wit, none of the blemishes mentioned ver 22, 24, for some blemishes did not hinder the acceptance of a freewill offering, but only of a vow, ver 23*

**22** Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord

**23** Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering, but for a vow it shall not be accepted

*That mayest thou offer, either, 1 To the priest, who might according to the rules given by God, either convert it to his own use, or sell it and lay out the price of it upon the temple of sacrifices But in this sense any of the other kinds as blind, or broken, &c, might be offered, which yet are forbidden to be offered ver 22 Or rather, 2 To the Lord as is expressed ver 22 and 21 thus being put down by way of opposition to those defects ver 22, and by way of exception from the general rule ver 21*

**24** Ye shall not offer unto the Lord that which is bruised or crushed, or broken, or cut neither shall ye make any offering thereof in your land

**25** Neither from a stranger's hand shall ye offer the bread of your God of any of these, because their corruption is in them, and blemishes be in them they shall not be accepted for you

*Neither from a stranger's hand, to wit, from proselytes, from whom less might seem to be expected, and in whom God might bear with some things which he would not bear with in his own people; yet even from those such should not be accepted, much less from the Israelites The bread, i.e. the sacrifices See on Lev xxi 8 Of any of these, i.e. corrupted or defective, which clause limits the sense and kinds of offerings, and cuts off another more general interpretation received by many, to wit, that he forbids the receiving of any offering, whether blemished or perfect, from the hands of a stranger remaining in heathenism Then corruption is in them, i.e. they are corrupt, vicious and unlawful sacrifices For you, or, from you, O priests, to whom it belongs to offer You shall bear the blame of it, for the strangers might do so through ignorance of God's law*

**26** ¶ And the Lord spake unto Moses, saying,

**27** When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord

*From the eighth day See on Exod xxii 30, xxiii, 19*

**28** And whether it be cow or fewe, ye shall not kill it and her young both in one day.

Because it savoured of cruelty See on Deut xii 6

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will

1 c What and when you please, so the rules be observed for your acceptance, as Lev i 3, 1 e in such manner (1) at God may accept it, 1 e regularly, cheerfully, &c.

30 On the same day it shall be eaten up, ye shall leave none of it until the morrow I am the LORD

31 Therefore shall ye keep my commandments, and do them I am the LORD

32 Neither shall ye profane my holy name, but I will be hallowed among the children of Israel I am the LORD which hallow you,

Neither shall ye profane my holy name, either by despising me and my command yourselves, or by giving others occasion to profane them Hallowed, or sanctified either by you in keeping my holy commands, or upon you in executing my holy and righteous judgments Lev x 3, 1 e xxxi. 15 I will manifest myself to be a holy God, that will not bear the transgression of my laws Which hallow you, by separating you from all the world unto myself and service by giving you holy laws, and my Holy Spirit to enable and incline you to keep them, and therefore you have the more reason to hallow me and keep my commands and are the more inexcusable if you transgress them

33 That brought you out of the land of Egypt, to be your God I am the LORD

# CHAP XXIII

The feasts of the Lord, 1, 2 The sabbath, 3 The passover, 4-8 The sheaf of first fruits 9-14 The feast of pentecost, 15-21 Cleanings to be left for the poor, 22 The feast of trumpets, 23-25 The day of atonement, 26-32 The feast of tabernacles, 33-43

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts

Ye shall proclaim, 1 e cause to be proclaimed by the priests See Numb x 8-10 Holy convocations, days for your assembling together to my worship and service in a special manner These are my feasts, which I have appointed, and the right observation whereof I will accept

3 Six days shall work be done, but the seventh day is the sabbath of rest, an holy convocation, ye shall do no work therein it is the sabbath of the LORD in all your dwellings

No work, so it runs in the general for the sabbath day, and for the day of expiation, ver 28, excluding all works about earthly occasions or employments, whether of profit or pleasure; but on other feast days he forbids only servile works, as ver 7, 21, 36, for surely this manifest difference in the expressions used by the wise God must needs imply a difference in the things In all your dwellings this is added to distinguish the sabbath from other feasts, which were to be kept before the Lord in Jerusalem only, whether all the males were to come for that end, but the sabbath was to be kept in all places where they were, both in synagogues, which were erected for that end, and in their private houses

4 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons

in their appointed and proper times, as the word is used Gen i 14; Psal civ 19

5 In the fourteenth day of the first month at even is the LORD's passover

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD seven days ye must eat unleavened bread

7 In the first day ye shall have an holy convocation ye shall do no servile work therein

8 But ye shall offer an offering made by fire unto the LORD seven days in the seventh day is an holy convocation: ye shall do no servile work therein

Seven days the matter and manner whereof, see Numb xxviii. 18 &c

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest

When ye be come into the land, therefore thus obliged them not in the desert where they reaped no harvest &c Shall reap, 1 e begin to reap, as it is expounded Deut xii 9 So, he began, 1 e began to begin, Gen v 32, xi 26, and, he built, 1 Kings vi 1, 1 e he began to build, as it is explained 2 Chron ii 2 The harvest thereof to wit barley harvest, which was before wheat harvest See Prov ix 31 32, xxxiv 22, Ruth ii 23 1 sheaf, 1 eib an omer, which is the tenth part of an ephah It seems here to note the measure of corn which was to be offered For it is to be considered that they did not offer this corn in the ear or by a sheaf or bundful, but as Josephus ii 10 affirms, and may be gathered from Lev ii 11 16 1 e grd from the chaff, and drud, and beaten out and, some add, ground into meal, and sifted into fine flour, though this may be doubted of, because the meat-offering attending upon this was of fine flour ver 13, and because this offering is said to be of green ears of corn dried, &c Lev ii 14

11 And he shall wave the sheaf before the LORD, to be accepted for you on the morrow after the sabbath the priest shall wave it

To be accepted for you, that God may accept of you and bless you in the rest of your harvest On the morrow after the sabbath 1 e after the first day of the feast of unleavened bread, which was a sabbath, or day of rest, as appears from ver 7, or upon the sixteenth day of the month And this was the first of those fifty days, in the close whereof was the feast of pentecost, or Whitsuntide

12 And ye shall offer that day when ye wave the sheaf, an he lamb without blemish of the first year for a burnt offering unto the LORD

An he lamb, besides the daily morning and evening sacrifice, which it was needless to mention here, and besides one of those sacrifices to be offered every day of the seven, ver 8

13 And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour and the drink offering thereof shall be of wine, the fourth part of an hin

Two tenth deals, or, parts, to wit, of an ephah, 1 e two omers, whereas in other sacrifices of lambs there was but one tenth deal prescribed, Numb xv 4 The reason of which disproportion may be thus, that one of the tenth deals was a necessary attendant upon the lamb and the other was peculiar to this feast and occasion, and was an

attendant upon that of the sheaf or corn, and was offered with it in thanksgiving to God for the fruits of the earth. Drink-offerings were added to all burnt-offerings, as we may see Numb xv 5. An *hin*, the measure appointed for every lamb Numb xv 5. This also probably would have been doubled, for the reason now mentioned, had this been a thank offering for the vintage, as it was for the harvest.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be a statute for ever throughout your generations in all your dwellings.*

*Bread made of new wheat, as the nature and reason of the law sheweth. Not green ears, which were usual, not only for offerings to God as Lev ii 11, but also for man's food. See Josh v 11, Ruth ii 11, 1 Sam xvii 17, Matt xii 1. Until the selfsame day good reason God should be first served and owned as the supreme Landlord.*

15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering, seven sabbaths shall be complete.

*From the morrow after the sabbath, i.e. from the sixteenth day of the month and the second day of the feast of unleavened bread inclusively. See on ver 11. Seven sabbaths i.e. weeks which are so called by a synecdoche, from the chief day of it, both here and Luke xviii 12. Acts xx 7, 1 Cor xvi 2.*

16 Even unto the morrow after the seventh sabbath shall ye number "fifty" days: and ye shall offer "a new meat offering unto the Lord."

*After seven weeks or forty-nine days the morrow after which was the fiftieth day, called also pentecost. A new meat offering, to wit, of new corn made into loaves, as follows.*

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are the firstfruits unto the Lord.*

*Out of your habitations, i.e. out of the corn of your own land, for which and for the fruits of it you are now to offer praises unto God. And thus also, as well as the former sacrifice was brought out of the common charge and in the name of the whole nation, whence it is said to be brought out of their habitations in the plural number. Some conceive two several loaves were brought from every family or others, from every city or town. But this is easily controverted from ver 18, where we read that with the bread to wit the two loaves, were to be offered seven lambs, one bullock &c. which doubtless was a common oblation and in the name of all. Two wave loaves, in double proportion as before, ver 13. Baken with leaven, because these were not offered to God but wholly given to the priest for food. See on Lev ii 11, vii 13.*

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, *even an offering made by fire of sweet savour unto the Lord.*

*Two rams, in Numb xxviii 11, 19 it is two young bullocks and one ram. Either I suppose it was left to their liberty to choose which they would offer, or one of the bullocks there, and one of the rams here were the peculiar sacrifices of the first day, and the other were attendants upon the two loaves, which were the principal and most proper offering at this time. And the one may be mentioned there, and the other here, to teach us that the addition of a new sacrifice did not destroy the former, but that it was to be offered, as the extraordinary sacrifices of every feast did not hinder the oblation of the daily sacrifice.*

19 Then ye shall sacrifice "one kid" of the goats for a sin offering, and two lambs of the first year for a sacrifice of "peace" offerings.

*One kid in Lev iv, 14 the sin-offering for the sin of the people is a bullock, but here a kid, &c.; the reason of the difference may be this, because that was for some particular sin of the people, but this only in general for all their sins. If it be said, then this should have been the better sacrifice, as being for far more, and possibly greater offences, it may be replied, that this is not the only instance wherein the greater sins are expiated by smaller sacrifices, and the smaller sins by greater sacrifices, which was to instruct us, that sins were not expiated by the sacrifices for any worth in them, but only in respect of Christ, and that, though all sins are not equal, yet they are all expiated by one and the same price, even by the blood of Christ.*

20 And the priest shall wave them with the bread of the firstfruits for a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest.

*The priest shall wave them, i.e. some part of them in the name of the whole, and so for the two lambs, otherwise they had been too big and too heavy to be waved. So it is a synecdochical expression. For the priests, who had to do with the meat not only the breast and shoulder, as in others, which belonged to the priest, but also the rest which belonged to the offering, because the whole congregation being the offering here, it could neither be distributed to them all, nor given to some without offence or injury to the rest.*

21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: *it shall be a statute for ever in all your dwellings throughout your generations.*

*An holy convocation, a sabbath or day of rest, called pentecost which was instituted partly in remembrance of the consummation of their deliverance out of Egypt, by bringing them thence to the mount of God, or Sinai, as God had promised, and of that admirable blessing of giving the law to them at that time and forming them into a commonwealth under his own immediate government, and partly in gratitude for the further progress of their harvest, as in the previous they offered a thank offering to God for the beginning of their harvest.*

22 ¶ And "when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: *I am the Lord your God.*"

*From the plural ye he comes to the singular thou because he would press this duty upon every person who hath a harvest to reap, that none might plead exemption from it. And it is observable, that though the present business is only concerning the worship of God yet he makes a kind of excursion to repeat a former law of providing for the poor to show that our piety and devotion to God is little esteemed by him, if it be not accompanied with acts of charity to men.*

23 ¶ And the Lord spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the "seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation."

*A memorial of blowing of trumpets, i.e. solemnized with the blowing of trumpets by the priests, not in a common way, as they did every first day of every month, Numb x 10, but in an extraordinary manner, not only in Jerusalem, but in all the cities of Israel. This seems to have been a*

stituted, 1. To solemnise the beginning of the new year, whereof as to civil matters, and particularly as to the jubilee, this was the first day; concerning which it was fit the people should be admonished, both to excite their thankfulness for God's blessing in the last year, and to direct them in the management of their civil affairs. 2. To put a special honour upon this month. For as the seventh day was the sabbath, and the seventh year was a sabbatical year; so God would have the seventh month to be a kind of sabbatical month, for the many sabbaths and solemn feasts which were observed in this more than in any other month. And by this sounding of the trumpets at its beginning, God would quicken and prepare them for the following sabbaths, as well that of atonement and humiliation for their sins, as those of thanksgiving for God's mercies.

25 Ye shall do no servile work *therein* but ye shall offer an offering made by fire unto the LORD. What that was, see Numb xvix 2, &c.

26 ¶ And the LORD spake unto Moses, saying, 27 Also on the tenth day of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

*Ye shall afflict your souls*, with fasting, and bitter repentance for all, especially their national sins, among which no doubt God would have them remember their sin of the golden calf. For as God had threatened to remember it in after times to punish them for it, Exod xxxiii 31, so there was great reason why they should remember it to humble themselves for it.

28 And ye shall do no work in that same day for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, *he shall be cut off* from among his people.

*Whoever soul*, either of the Jewish nation or religion, which God would signify the absolute necessity which every man had of repentance and forgiveness of sin, and the desperate condition of all impenitent persons.

30 And whatsoever soul *it be* that doeth any work in that same day, *the same soul will I destroy* from among his people.

31 Ye shall do no manner of work *it shall be* a statute for ever throughout your generations in all your dwellings.

32 *It shall be* unto you a sabbath of rest, and ye shall afflict your souls in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

This clause seems to be added to answer an objection now this day of atonement could be both on the tenth day ver 27, and on the ninth day here. The answer is it began in the evening or close of the ninth day, and continued till the evening or close of the tenth day, and so both were true, especially if you consider, that the Jews did take in some part of the sixth day's evening by way of preparation for the sabbath, and therefore would much more take in a part of the ninth day to prepare and begin the great and solemn work of their yearly atonement. And this clause may be understood either, 1. Of this particular sabbath, called here *your sabbath*, in the singular number, possibly to note the difference between this and other sabbaths, for the weekly sabbath is oft called *the sabbath of the LORD* because that was in a special manner appointed for the praising, honouring, and serving of God and celebrating his glorious works, as also the other sabbaths here mentioned were, whereas this was principally ordained for their need and for their good even to seek and obtain the pardon of their sins. Or, 2. Of all their sabbaths, and consequently

of this. The Jews are supposed to begin every day, and consequently their sabbaths, at the evening, in remembrance of the creation, Gen i, 5, as Christians generally begin their days and sabbaths with the morning, in memory of Christ's resurrection.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

*Of tabernacles*, i. e. of tents, or booths or ahorns. This feast was appointed principally to remind them of that time when they had no other dwellings in the wilderness as it is expressed ver. 43, and to stir them up to bless God as well for the gracious conduct and protection then afforded them, as for their more commodious and secure habitations now given them and secondarily, to excite them to gratitude for all the fruits of the year newly ended which were now completely brought in, as may be gathered from ver 39, 1 and xvi 16, Deut xvi 13, 14. See an instance of this feast Neh viii 16.

35 On the first day shall be an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly, and ye shall do no servile work *therein*.

*Seven days ye shall offer an offering*, a several offering each day which is particularly described Numb xix 13, &c. On the eighth day, which though it was not one of the days of this feast strictly taken, nor is it here affirmed to be so, but on the contrary is expressly said to consist of seven days, ver 35, 36, nor did they dwell longer in tabernacles, yet in a larger sense it belonged to this feast and is called *the great day of the feast* John vii 37, and so indeed it was a day of other reasons, so because, 1. Their removal from their tents into more fixed and comfortable habitations, it signified that happy time when their forty years tedious march in the wilderness was ended, with their introduction into and settlement in the land of Canaan, which it was most fit and just they should acknowledge with such a solemn day of thanksgiving as this was. A solemn assembly, *Heb* a day of conclusion, because it was the end of the feast, John vii 37, or, of restraint, because they were restrained from servile work, and obliged to attendance upon God's worship, or of detention, because they were yet detained before the Lord, and kept together for his service, and not suffered to return to their tents till this was over.

37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and an meat offering, a sacrifice, and drink offerings, every thing upon his day.

*A sacrifice* i. e. another sacrifice, to wit for a sin offering as we shall see it Numb xxix 16 19, 22, &c. called by the general name, a sacrifice, because it was designed for that which was the principal end of all sacrifices to wit for the expiation of sin.

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

*Beside the sabbaths*, i. e. the offerings of the weekly sabbaths by a metonymy, as the day is sometimes put for the action done in it, as Prov xxviii 1. *For* in 13 God will not have any sabbath sacrifice diminished because of the addition of others proper to any other day. And it is here to be noted, that though other festival days or sometimes called sabbaths, as here ver 39 yet the chief

called the *sabbaths of the Lord*, in way of contradistinction to other days of rest to show that this was more eminently such than other first-days which also sufficiently appears from the fourth commandment *Reverend your gifts*, which, being here distinguished from free-will offerings made to the Lord, may seem to note what they freely gave to the priests over and above their first-fruits and tithes, or other things which they were enjoined to give.

39 Also in the fiftieth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

Also or rather surely is this particle *ye* used for this is no addition of a new but only a repetition of the former injunction with a more particular explication both of the manner and reason of the feast. *The fruit*, not the corn which was gathered long before but of their trees, as vine, olives, and other fruit trees, which completed the harvest whence this is called the *feast of ingathering*, Exod xxiii 16.

40 And ye shall take up on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook, and ye shall rejoice before the Lord your God seven days.

*Boughs* Heb *the fruit*, i. e. fruit-bearing boughs, or branches with the fruit on them as the word *fruit* seems to be taken 2 Kings xix 30, Ezek xiv 12. *Goodly trees* to wit the olive, myrtle and pine as they are mentioned, Neh i 7, 16, which were most plentiful then and which would best preserve their greenness or freshness. *Thick trees* fit for shade and shelter. *Willows of the brook* such might be well to mix with the other and in some sort to bind them together. And as they made their booths of the material so apparent from Neh viii so it seems they did not carry some of these boughs in their hands as is affirmed by Jewish and other ancient writers. *Ye shall rejoice* which they testified by feasting, thanksgiving, &c.

41 And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days all that are Israelites born shall dwell in booths.

*Booths* were erected in their cities or towns either in their streets or gardens or the top of their houses. Neh iii 16 which were made flat and therefore were proper and fit for that use.

43 That your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt. I am the Lord your God.

44 And Moses declared unto the children of Israel the feasts of the Lord.

## CHAP XXIV

*The oil for the lamps* 1-11 *the shew bread*, 5-9 *Shemioth's son blasphemeth* 10-22 *The law of blasphemy*, 13-16 *Of damages*, 17-22 *The blasphemer to be stoned*, 23.

AND the Lord spak unto Moses saying, 2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

*That they bring*, at their common charge, because it was for their common good and service. This command was given before, Exod xxvii 20.

3 Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the Lord continually. It shall be a statute for ever in your generations.

*The veil of the testimony*, i. e. which was before the ark of the testimony. *Shall Aaron order it*, either by himself, or by his sons, Exod xxv 37.

4 He shall order the lamps upon the pure candlestick before the Lord continually.

So called, partly because it was made of pure gold, partly because it was to be oft dressed and always kept clean.

5 And thou shalt take fine flour, and bake twelve cakes thereof two tenth deals shall be in one cake.

*Thou shalt take*, by the priests or Levites, whose work it was to prepare them, 1 Chron ix 32. *Twelve cakes* representing the twelve tribes. *Two tenth deals*, i. e. two omers. See Lev xxiii 13.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the Lord.

Not one above another but one beside another, as the frankincense put upon each, ver 7, shows. *The pure table* was so called because it was covered with pure gold, Exod xxv 24 and because it was always to be kept very pure and clean by the care of the priests.

7 And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord.

*Pure frankincense* unmixed and uncorrupted, or of the best sort. *That it may be on the bread or to the bread or for the bread* to wit to be burnt before the Lord instead of the bread which could not conveniently be offered to God in that manner. And thus was done every time that the bread was changed. *For a memorial*, for that part which properly belonged to God whereas the rest belonged to the priests. See on Lev ii 2.

8 Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant.

*Before the Lord*, whence it was called the *shew-bread*. Heb *the bread of faces*, or of presence, i. e. the bread which was put upon the table in the Lord's presence. *Being taken* such supplements are not unusual. Thus in the floor 1 Kings xxi 10 is put for *sitting in the floor*, 2 Chron viii 9, and *burdens*, 2 Chron ii 18 for *carrying burdens*, 1 Kings v 15. And these cakes are said to be received from or offered by the children of Israel, because they were bought with the money which they contributed as may be seen Neh x 32, 33, as Judas is said to purchase the field Acts i 18, which was purchased by his money Matt xxvii 7. *By an everlasting covenant*, by virtue of that compact made between me and them, by which they are obliged to keep this amongst other commands and, they so doing, I am obliged to be their God, and to bless them. And thus may be here called an *everlasting covenant*, not only because it was to endure as long as the Jewish religion and polity stood, but also because this was to stand there everlastingly, or continually, as is here said, and therefore the new cakes were first brought before the old were taken away.

9 And it shall be Aaron's and his sons, and they shall eat it in the holy place for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute.

1 e The old bread now to be taken away *Of the offerings*, or, as one or being one of the offerings, &c., in regard of the incense which was offered by fire, and that for or instead of the bread, as was said on ver 7 and therefore the bread was reputed as if it had been so offered.

10 ¶ And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel. And this son of the Israelitish woman and a man of Israel strove together in the camp;

*Whose father was an Egyptian* this circumstance seems noted, partly to show the danger of marriages with persons of wicked principles or practices whereon the children, as one wittily and truly observes, like the conclusion, do commonly follow the worse part, and are more easily taught by word or example to do ten things agreeable to their corrupt natures, than one thing contrary to it, and partly by this severity against him who was a stranger by the father and an Israelite by the mother, to show that God would not have this sin to go unpunished amongst his people whatsoever he was that committed it. *Went out*, to wit, out of Egypt, being one of that mixed multitude which came out with the Israelites, Exod xii 38. It is probable this was done when the Israelites were near Sinai. *Strove together* this is added to show that provocation to sin is no justification of sin.

11 And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan)

*The name of the Lord* the words of the Lord, or of Jehovah, are here conveniently supplied out of ver 16, where they are expressed, but here they are omitted for the aggravation of his crime. *He blasphemed the name*, so called by way of eminency, that name which is above every name that name which a man should in some sort tremble to mention, which is not to be named without cause and without reverence. For which reason the godly Jews did many times rather understand than express the name of God as Mark xiv 62, *the right hand of power*, for of the powers of God, as it is Luke xxii 69, and the *Blessed for the blessed God* Matt xxvi 63, Mark xiv 61. *And cursed*, not the Israelite only, but his God also as appears from ver 15, 16. *They brought him*, either the people who heard him, or the inferior magistrats, to whom he was first brought. *Unto Moses*, according to the order settled by his father's advice, Exod xviii 26.

12 And they put him in ward, that the mind of the Lord might be shewed them.

For God had only said in general, that he would not hold such *guiltless*, i. e. he would punish them but had not declared how he would have them punished by men.

13 And the Lord spake unto Moses, saying, 14 Bring forth him that hath cursed without the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him.

*By laying their hands upon his head* they gave public testimony that they heard this person speak such words, and did in their own and in all the people's names desire and demand justice to be executed upon him that by this sacrifice God might be appeased and his judgments turned away from the people, upon whom they would certainly fall if he were unpunished. *Stone him*, the same punishment which was before appointed for those who cursed their parents, whereas it deserved a far more grievous death. Thus God in this life mixeth mercy with judgment, and punisheth *medially* than their iniquities deserve.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. 1 e Speaketh of him reproachfully, and with contempt.

They therefore are greatly mistaken that understand this of the heathen gods, whom their worshippers are forbidden to reproach or curse. But Moses is not here giving laws to heathens, but to the Israelites, nor would he concern himself so much to vindicate the honour of idols, nor doth this agree either with the design of the holy Scriptures which is to bring a contempt and detestation of all idols and idolatry, or with the practice of the holy prophets, who used oft to vilify them. See 1 Kings xiiii 27, Jer xii 11. *Shall bear his sin*, i. e. the punishment of it, shall not go unpunished. Some say he was to be beaten with stripes, others say with death, which is described ver 16.

16 And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall he be put to death.

*He that blasphemeth the name of the Lord* this some make a distinction from *cursing his God* mentioned ver 15, but the difference they make seems arbitrary, and without evidence from reason or the use of the words. And therefore this may be a repetition of the same sin in other words, which is common. And as this law is laid down in more general terms ver 15, so both the sin and the punishment are more particularly expressed, ver 16. Of the first part of ver 16 may be an application of the former rule to the present case. *And as for him that blasphemeth* &c. or is blaspheming &c. in the present tense, which is fitly used concerning words just now uttered and scarce out of their ears *he shall* &c. And so the following words, *as well the stranger* &c. may be a repetition and amplification of the former law. *All the congregation shall stone him*, to show their zeal for God, and to beget in them the greater dread and abhorrence of blasphemy.

17 ¶ And he that killeth any man shall surely be put to death.

This law is repeated here either to justify this severity of putting blasphemers to death from the severity executed for a less crime or to prevent the mischievous effects of men's striving or contending together, which as here it caused blasphemy it might in others lead to murder.

18 And he that killeth a beast shall make it good, † beaſt for beaſt.

19 And if a man cause a blemish in his neighbour, as he hath done, so shall it be done to him,

20 Breach for breach, eye for eye, tooth for tooth as he hath caused a blemish in a man, so shall it be done to him again.

21 And he that killeth a beast, he shall restore it and he that killeth a man, he shall be put to death.

22 Ye shall have one manner of law, as well for the stranger, as for one of your own country for I am the Lord your God.

*One manner of law*, to wit, in matters of common right, but not as to church privileges.

23 ¶ And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the Lord commanded. Moses.

## CHAP XXV.

*The land not to be tilled, but rest the seventh year, and that which grew of itself in the field or vineyard to be meat for them and their cattle, 1-7 The jubilee on the day of*

atonement, a year of liberty and restoration, a year of rest to the land, of the peculiar blessing of God on it, 8—22. Sold inheritances to be redeemed at any time, but none to be restored, a dwelling-house in a walled city only excepted, 23—33. Kindness to the poor, usury forbidden, an Israelite must not be a bond man or maid, but a hired servant till the year of jubilee, bond men or maids to be taken from the heathen, an inheritance for ever, 35—46. Of an Israelite that should sell himself to a stranger, 47—55.

AND the LORD spake unto Moses in mount Sinai, saying,

\* 1. The year Mount Sinai. So the Hebrew particle *both* is sometimes used as Gen xxviii 13, Josh v 13. Judg viii 5. 2 Chron xxviii 20 compared with 2 Kings xxi 19. So there is no need to disturb the order of the history in this place.

2. Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

When ye come into the land so as to be settled in it for the time of the war was not to be accounted, nor the time before Joshua's distribution of the land among them. Josh xiv 10. Keep a sabbath i. e. enjoy rest and freedom from ploughing, tilling, &c. *Unto the LORD* i. e. in obedience and unto the honour of God. This was instituted partly for the assertion of God's sovereign right to the land, in which the Israelites were but tenants at God's will, partly for the trial and exercise of their obedience, partly for the demonstration of his providence as well in the general towards men as more especially towards his own people of which see below, ver 20—22, partly to win them from idolatry and pursuit of or trust to worldly advantage, and to inure them to depend upon God alone and upon God's blessing, for their subsistence, partly to put them in mind of that blessed and eternal rest provided for all good men, wherein they should be perfectly freed from all worldly labour and troubles and wholly devoted to the service and enjoyment of God. See on Lev xxiii 11. on Lev xvi that by their own sin in that year they might forfeit their compassion to the poor who were under the same stress of necessity.

3. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof,

4. But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field nor prune thy vineyard.

5. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

Of *your ears* from the ears that fell out of the ears the last crop of the year. *Thou shalt not reap* i. e. thy own peculiarly but only so as others may reap it with thee for profit. *The grapes of thy vine undressed* Heb the grapes of a separate vine the grapes which thou hast separated a set apart to the honour of God and to the ends and uses appointed by God, or the grapes of that year, which are in this like to *your ears*, but not cut off by thee, but allowed to grow to the use of the poor.

6. And the sabbath of the land shall be meat for you, for thee, and for thy servant and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.

The sabbath, i. e. the growth of the sabbath, or the fruit which groweth in the sabbatical year. See on Lev xxiii 5. where the word *sabbath* is used in the like sense. *For thee and for thy servant* i. e. for a promiscuously to take food from thence as they need it.

7. And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat

8. ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

The jubilee signified the true liberty from our spiritual debts, and slaveries, to be purchased by Christ, and to be published to the world by the sound of the gospel. The seventh month was the first month of the year for civil and worldly affairs, which were mainly concerned in the jubilee, and therefore it began in that month and, as it seems, upon this very tenth day, when the trumpet sounded, as other feasts generally began when the trumpet sounded. In the day of atonement, a very fit time, that when they fasted and prayed for God's mercy to them in the pardon of their sins, then they might exercise their charity and kindness to men in forgiving their debts, which is the truest, as is noted Isa lviii 6, and to teach us that the foundation of all solid comfort and joy must be laid in bitter repentance and atonement for our sins through Christ.

10. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family.

By which it seems most probable that the year of jubilee was not the forty and ninth year, as some learned men think but precisely the fiftieth year, which may appear, 1. Because the Jews account it so, which is confessed by the adversaries of this opinion, who say that *the Jews err in the computation of the jubilee as they do in Christ the great end and antitype of the jubilee*. But it is not probable that the Jews should universally err in a matter of common practice among themselves, especially when there was nothing of interest or prejudice in the case: as there was in reference to Christ. 2. Because it is expressly called the *fiftieth year* here, and ver 11, *that fiftieth year* which we not to see if it was not the ninth and fortieth year. It is said it is called so popularly, and it was so if you take in the foregoing jubilee. But it must be remembered, that there was not yet any foregoing jubilee, but the very first of the land is expressly called the *fiftieth year*, which in truth it was not if the jubilee was ended ere the fiftieth year began. 3. From the common course of computation. The old weekly sabbath is called the *seventh day*, because it truly was so, being next after the six days of the week, and distinct from them all, and the year of release is called the *seventh year* ver 4, as immediately following the six years, ver 3 and distinct from them all. And the same, in like manner, the jubilee must needs be called the *fiftieth year*, because it comes next after seven times seven, or forty-nine years ver 8, and is distinct from them all. 4. From ver 11, 12, where it is said, *ye shall not sow, nor reap, &c.* for it is the jubilee, &c., which looks like a vain and useless repetition, if this year were but one of the seven years for this very command was given concerning every seventh year ver 4, but if this year of jubilee was, as indeed it was, a year distinct from and coming after the seven sevens of years, then this repetition and application of that command to it was highly necessary, because otherwise it might seem hard and unreasonable that they should forbear sowing and reaping two years together, which hereby they are commanded to do. Two things are objected against this. 1. That the jubilee was only a revolution of forty-nine years. But that seems a great mistake for it is most expressly distinguished from them all, and by way of distinction called the *fiftieth year*, therefore surely none of the forty-nine. 2. The difficulty propounded ver 20 concerns only the seventh year, whereas it had been a greater difficulty if it had been extended to the jubilee, and the jubilee had been another vacant year coming next after the seventh year. But though the difficulty was greater for the jubilee, yet it was



more frequent for the seventh year, and the resolution of the one made the way plain for the satisfaction of the other. For as God promised so to bless every sixth year, that it should bring forth fruit for three years, ver 21; so when the case was extraordinary, as in the jubilee, it was but reasonable to expect an extraordinary blessing from God upon that sixth year which went next before the last of the seventh years, or the forty ninth year, that it should then bring forth fruit for four years.

All the inhabitants thereof understand such as were Israelites, principally to all servants, even to such as would not and did not go out at the seventh year, and to the poor, who now were acquitted from all their debts, and restored to their possessions. A jubilee, so called, either from the Hebrew word *jobel*, which signifies first a ram, and then a ram's horn by the sound whereof it was proclaimed, or from *jubilat*, the invention of musical instruments, Gen iv 21, because it was celebrated with music and all expressions of joy. Every man unto his possession, which had been sold, or otherwise alienated from him. This law was not at all unjust, because all buyers and sellers had an eye to this condition in their bargains, but it was necessary and expedient in many regards, as, 1. To mind them that God alone was the Lord and Owner and Proprietor both of the land and of their lands, and they only his tenants and farmers, a point which they were very apt to forget. 2. That hereditary inheritances, families, and tribes might be kept entire and clear until the coming of the Messiah, who was to be known, as by other things, so by the tribe and family out of which he was to come. And thus accordingly was done by the singular providence of God until the Lord Jesus did come. Since which time those characters are miserably confounded, which is no small argument that the Messiah is come. 3. To set bounds both to the insatiable avarice of some, and the foolish prodigality of others, that the former might not wholly and finally swallow up the inheritances of their brethren, and the latter might not be able to undo themselves and their posterity for ever which was a singular privilege of this law and people. Every man unto his family, from whom he was gone, being sold to some other family, either by himself or by his father.

11 A jubilee shall that fiftieth year be unto you. Ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

Though it come immediately after a seventh year, wherein also this was forbidden to you.

12 For it is the jubile, it shall be holy unto you. Ye shall eat the increase thereof out of the field.

It shall be holy unto you so it was, because it was consecrated in great part from worldly employments and dedicated to God, and to the exercise of holy joy and thankfulness, and because it was a type of that holy and happy jubilee which they were to expect and enjoy by and under the Messiah. The increase thereof, such things as it produced of itself, for the year before nothing was sowed out of the field, whence they in common with others might take it as they needed it, but must not put it into barns. See ver 5; Exod xxiii 11.

13 In the year of this jubile ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another.

Neither the seller by requiring more, nor the buyer by taking the advantage from his brother's necessities to give him less than the worth of it.

15 According to the number of years unto the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee.

Or, of years of fruits, or, of fruitful years, for there

were some unfruitful years, to wit, such wherein they were not allowed to sow or reap, &c.

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

Or, for the number of the fruits. The meaning is, he selleth not the land, but only the fruits thereof, and that for a certain time.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God for I am the Lord your God.

18 Wherefore ye shall do my statutes, and keep my judgments, and do them, and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat at the seventh year? behold, we shall not sow, nor gather in our increase.

A like objection, see Exod xxxiv 21, 21.

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

I give my blessing. Commanding is oft used in Scripture either for the performance of promised blessings, as Deut xxviii 8, Psal cxi 9, cxxviii 3, or for the execution of threatened judgments, as Isa vi 6, Amos ix 1, both being acts of God's providential will, as the command is of his legislative will. For three years, not completely, but in great part, to wit, for that part of the sixth year which was between the beginning of harvest and the beginning of the seventh year, for the whole seventh year and for that part of the eighth year which was before the harvest which reached almost until the beginning of the ninth year. And by this expression we may understand the manner of that eminent passage of Christ's being three days and three nights in the grave, to wit, no whole day and part of two days, of which more, as God please, in its proper place. This is added to show the equity of this command. As God would hereby try their faith, and excite obedience, so he gave them an eminent proof of his own exact providence and tender care over them, in making provisions suitable to their necessities. Albeit it be also probable that divers of them, especially such as were more solicitous or distrustful of God's providence, did lay up something of the fruits of former years against this time.

22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year, until her fruits come in ye shall eat of the old store.

Of old fruit, of the sixth year principally, if not solely until her fruits, i. e. the fruits of the eighth year.

23 The land shall not be sold for ever for the land is mine, for ye are strangers and sojourners with me.

For ever, or, absolutely and properly, so as to become the property of the buyer; or to the extirpation or utter cutting off, to wit, of the seller, from all hopes and probability of redemption. For the land is mine, procured for you by my power, given to you by my mere grace and bounty, and the right of property reserved by me, and to be disposed of by you only to such persons and in such manner as I shall have ordained. Sojourners with me, i. e. in my land or houses. Thus he is said to sojourn with another that dwells in his house. Thus the poor decayed Israelites and the strangers are said to live with them, i. e. with the other Israelites, to wit, in the land or houses here, ver 35, 36, 40, 41. Or, before me, in my sight, or in my account. However in your own or other men's opinions you pass for lords and proprietors, yet in truth, according

to which my judgment always is, you are but strangers and sojourners, not to possess the land for ever, but only for a season, and to leave it to such as I have appointed for it

24 And in all the land of your possession ye shall grant a redemption for the land

1 c A right of redemption in the time and manner following

25 ¶ If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold

Some of his possession to wit in the fields, but not in cities, ver 29 If any of his kin come to redeem it, or, if the redeemer come being near akin to him to whom the right of redemption belonged Ruth iii 2, 9, 12, Jer xxxii 7 who in this act was an eminent type of Christ, who was made man akin to us by taking our flesh, that he might perform the work of redemption for us

26 And if the man have none to redeem it, and himself be able to redeem it,

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return unto his possession

The years of the sale thereof, i e from the time of the sale to the jubilee See above, ver 15, 16 The overplus, i e a convenient price for the years from the redemption to the jubilee

28 But if he be not able to restore it to him then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee and in the jubilee it shall go out, and he shall return unto his possession

It shall go out i e out of the buyer's hand, without any redemption money

29 And if a man sell a dwelling house in a walled city then he may redeem it within a whole year after it is sold within a full year may he redeem it

30 And if it be not redeemed within the space of a full year then the house that is in the walled city shall be established for ever to him that bought it throughout his generations it shall not go out in the jubilee

The reason is from the great difference between such houses and lands The reasons before alleged for lands do not hold in such houses there was no danger of confusion in titles or tenure by the alienation of houses The seller also had a right property in houses than in lands, as not coming to him by God's mere gift but being commonly built by the owner's cost and diligence and therefore had a fuller power to dispose of them Besides God would hereby encourage persons to buy and possess houses in such places which frequently and fullness of inhabitants in cities was a great strength honour, and advantage to the whole land

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country they may be redeemed, and they shall go out in the jubilee

The houses of the villages belonged to and were necessary or very convenient for the management of the lands

32 Notwithstanding the cities of the Levites, and the houses of the cities of the Levites' possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee for the houses of the cities of the Levites are their possession among the children of Israel

Or thus, But he that shall redeem it shall be or must be of the Levites i e no person of another tribe, though by marriage near akin to the selling Levite, shall redeem it but Levites only, and any of them shall have the same power to redeem it, which in other tribes only the nearest kindred have, and, in case none of them redeem it, yet the house that was sold, and the city of his possession, i e his share or interest in the city of his possession, shall go out and return to the Levites without any redemption

34 But the field of the suburbs of their cities may not be sold, for it is their perpetual possession

Of the suburbs of the cities, see on Numb. xxxv 4 May not be sold, not sold at all, partly because it was of absolute necessity for them for the keeping of their cattle, and partly because these were no enclosures, but common fields, in which all the Levites that lived in such a city had an interest, and therefore no particular Levite could dispose of his part in it Some conceive that this law was altered in ensuing ages, which they gather from Jer xxxii 7, 8, &c, Acts iv 36, 37 But those examples do not prove it That sale of Jeremiah's was made by a particular dispensation and command of God, and that in a time when the Levites, as well as the people, were to be destroyed or dispersed and carried into captivity, and therefore could receive no considerable injury by it, and besides, this sale was only made formally and for signification as it is explained, ver 11, 15 And for the land sold by Barnabas a Levite, Acts iv, 36 it was at a time when the Jewish church was dissolved, and their state upon the brink of utter ruin so it is not evident that it was such suburb land, which would have been sold but a small price, but it might be other land, either such as he might have in right of his wife or such as he might have purchased For though the Levites in general had no other share of land beside this allotted them by God, yet it is conceived that particular Levites might purchase lands to themselves

35 ¶ And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him *yea, though he be a stranger, or a sojourner, that he may live with thee*

I fallen in decay, Heb his hand wavereth or faileth, or is decayed, so that he hath not power to get or keep wealth as the phrase is Deut viii 19, as on the contrary, when a man is able, his hand is said to attain and find sufficient is here above ver 26 Relieve him, Heb strengthen him comfort his heart, and strengthen his hand A sojourner, understand it of proselytes only, for of other strangers they were permitted to take usury Deut xxiii 20

36 Take thou no usury of him, or increase but fear thy God, that thy brother may live with thee

1 c Of thy brother, whether he be Israelite or proselyte Increase this some conceive relates to the fruits of the earth, food, &c, as usury doth to money But here may rather seem to be two words expressing the same thing (1) To meet with the subtle evasions of crafty and covetous men, who made gain of their poor brethren (for of such only he speaks here, as is evident from ver 35) by the lending of money or other things, and that they may quiet their consciences, and palliate their sin, they disguise it under other names, and, (2) To show that all kinds of usury are in this case forbidden, whether of money, or of victuals, or of any thing that is commonly used by one man to another upon usury, or upon condition of receiving the thing lent with advantage and overplus, as it is said Deut xxiii 19

37 Thou shalt not give him thy money upon

usury, nor lend him thy victuals for increase

38 *I am* the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God

39 ¶ And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bondservant

Neither for the time, for ever, nor for the manner, with the hardest and vilest kinds of service, rigorously and severely exacted from him

40 But as an hired servant and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile

41 And then shall he depart from thee both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return

Then shall he depart from thee, thou shalt not suffer him or his to abide longer in thy service, as thou mightest do in the year of release, Exod xxi 2, 6

42 For they are my servants, which I brought forth out of the land of Egypt they shall not be sold as bondmen

They are my servants, they no less than you are members of my church and people, such as I have chosen out of all the world to serve me here, and to enjoy me hereafter, and therefore are not to be oppressed or abused, neither are you absolute lords over them, to deal with them as you please

43 Thou shalt not rule over him with rigour, but shalt fear thy God

Though thou dost not fear them who are in thy power, and unable to right themselves, yet fear that God who hath commanded thee to use them kindly, and who can and will avenge their cause, if thou dost oppress them

44 Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you, of them shall ye buy bondmen and bondmaids

45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land and they shall be your possession

46 And ye shall take them as an inheritance for your children after you to inherit them for a possession, they shall be your bondmen for ever but over your brethren the children of Israel, ye shall not rule one over another with rigour

47 ¶ And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family

The stock, Heb root, i e one of the root or stock. So the word root is elsewhere used for the branch or progeny growing from it, as Numb xiii 28, 2 Chron xxii 10. He seems to note one of a foreign race and country, transplanted into the land of Israel, and there having taken root amongst the people of God, yet even such a one, though he hath some privilege by it, yet he shall not have power to keep a Hebrew servant from the benefit of redemption

48 After that he is sold he may be redeemed again, one of his brethren may redeem him

49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him, or if he be able, he may redeem himself

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him

Allowance shall be made for the time wherein he hath served proportionable to that which is given to a hired servant for so long service, because his condition is in this like theirs that it is not properly his person, but his work and labour that was sold

51 If then be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for

52 And if there remain but few years unto the year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his redemption

53 And as a yearly hired servant shall he be with him and the other shall not rule with rigour over him in thy sight

Thou shalt not suffer this to be done but whether thou art a magistrate or a private person, thou shalt take care according to thy capacity to get it remedied

54 And if he be not redeemed in these years, then he shall go out in the year of jubile, both he, and his children with him

55 I or unto me the children of Israel are servants, they are my servants whom I brought forth out of the land of Egypt I am the Lord your God

## CHAP XXVI

God commands them to shun idolatry, 1, keep his sabbaths, and reverence his sanctuary 2, and walk in his statutes, 3, promising plenty, peace, victory, fruitfulness, his tabernacle and presence, 4-13 Dreadful threatenings against the despisers, haters, and breakers of his commands, he will give them over to diseases, their enemies, drought, pestilence, sword, famine, they who remain shall fall one upon another, and pass away in their sins, 14-34 But if they confess their sins and are humbled under God's judgments, God will remember his covenant, and show them favour in their enemies' land, 40-45 These statutes the Lord gave to Israel in Mount Sinai by Moses, 46

YE shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it for I am the Lord your God

A standing image, or, pillar, to wit, to worship it or bow down to it, as it follows. Otherwise this was not simply prohibited, being practised by holy men both before and after this law. Compare Exod xxiii 24, Deut xvi 22. So Exod xx. 4 They are forbidden to make images, not imply or for any use, but for worship

2 ¶ Ye shall keep my sabbaths, and reverence my sanctuary I am the Lord

*Reverence my sanctuary*, by purging and preserving it from all uncleanness, by approaching to it, and managing all the services of it, with reverence, and in such manner only as God hath appointed

1 ¶ If ye walk in my statutes, and keep my commandments, and do them,

1<sup>a</sup> Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit

*I will give you rain*, therefore God placed them not in a land where there were such rivers as Niles to water it and make it fruitful, but in a land which depended wholly upon the rain of heaven the key whereof God kept in his own hand, that so he might the more effectually oblige them to obedience, in which their happiness consisted

5 And your threshing shall reach unto the vintage and the vintage shall reach unto the sowing time and ye shall eat your bread to the full, and dwell in your land safely

*Your threshing shall reach unto the vintage*, i. e. you shall have so plentiful a harvest that you shall not be able to thresh out your corn in a little time, but that work will last till the vintage

6 And I will give peace in the land, and ye shall lie down, and none shall make you afraid, and I will find evil beast out of the land, neither shall the sword go through your land

*Neither shall the sword go through your land*, i. e. as the sword is oft taken, as Numb. xv. 3, 2 Sam. xii. 10. Otherwise there is the sword of justice. It shall not enter into it, nor have passage through it, much less shall your land be made the seat of war

7 And ye shall chase your enemies, and they shall fall before you by the sword

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight and your enemies shall fall before you by the sword

*Five of you*, i. e. a small number, a certain number for an uncertain

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you

*Actually perform all that I have promised you in my covenant made with you*,

10 And ye shall eat old store, and bring forth the old because of the new

*Bring forth the old*, or cast out, throw them away, as having no occasion to spend them or give them to the poor, or even to your cattle, that you may make way for the new in which also is so plentiful that of itself it will fill up your barns

11 And I will set my tabernacle among you and my soul shall not absent from you

*As I have placed it*, so I will continue it among you and not remove it from you, as once I did upon your miscarriage, Exod. xxxiii. 7

12 And I will walk among you, and will be your God, and ye shall be my people

*I will walk among you*, as I have hitherto done, both by my pillar of cloud and fire, and by my tabernacle, which have walked or gone along with you in all your journeys and stayed among you in all your stations to protect, conduct, instruct, and comfort you *Ye shall be my people*, I will own you for that peculiar people which I have singled

out of the mass of mankind, to bless you here, and to save you hereafter.

13 I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen, and I have broken the bands of your yoke, and made you go upright

*With heads lifted up*, not pressed down with a yoke. It notes their liberty, security, confidence, and glory. See Exod. xiv. 8, Numb. xxxiii. 3

14 But if ye will not hearken unto me, and will not do all these commandments,

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant

*Break your part or conditions of that covenant made between me and you*, and thereby discharge me from the blessings promised on my part

16 I also will do this unto you, I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart and ye shall sow your seed in vain, for your enemies shall eat it

*I will even appoint over you*, I will give the power over you that you shall not be able to avoid or resist them *Shall consume the eyes*, by the decay of spirits, and effluence of all humours

17 And I will set my face against you, and ye shall be slain before your enemies they that hate you shall reign over you and ye shall flee when none pursueth you

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins

19 And I will break the pride of your power and I will make your heaven as iron, and your earth as brass

*The pride of your power*, i. e. your strength, of which you are proud, your numerous and united forces, your kingdom, your ark, and sanctuary *Your earth as brass*, the heavens shall yield you no rain, nor the earth fruits

20 And your strength shall be spent in vain for your land shall not yield her increase, neither shall the trees of the land yield their fruits

*Your strength shall be spent in vain*, ploughing, and sowing, and tilling the ground

21 And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins

*Contrary unto me*, or, carelessly or heedlessly with me, or before me i. e. so as to be careless and unconcerned whether you please me or offend me This is opposed to exact and circumspect walking with God, as Abraham did, Gen. xvi. 1, and all are to do, Eph. v. 15

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number, and your high ways shall be desolate

*By reason of the fewness of travellers and people*, and the terror of wild beasts growing more numerous thereby

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 \*Then will I also walk contrary unto you, and will punish you yet seven times for your sins

*Contrary unto you, or, carelessly with you or towards you, I e I will put you out of my care and protection.*

25 And \*I will bring a sword upon you, that shall avenge the quarrel of my covenant and when ye are gathered together within your cities, \*I will send the pestilence among you, and ye shall be delivered into the hand of the enemy

*The quarrel of my covenant, i e my quarrel with you for your breach of your faith and covenant made with me into the hand of the enemy, because those few that shall be left of the pestilence will be unable to defend you in your cities or strong holds*

26 \*And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight and \*ye shall eat, and not be satisfied

*Broken the staff of your bread, either, 1 By taking away that power and virtue of nourishing which I have put into bread or food, which when I withdraw it will be unable to nourish Or rather, 2 By sending a famine, or scarcity of bread, which is the staff and support of man's present life, Psal civ 15, for so this phrase is commonly used, and elsewhere explained, as Psal cv 16, Ezek iv 16, and so the following words expound it here Ten women, i e ten or many families, for the women took care for the bread and food of all the family Bread by weight this is a sign, and consequence both of a famine, and of the baking of the bread of several families together in one oven, wherein each family took care to weigh their bread, and to receive the same proportion which they put in Compare 1 eek iv 16*

27 And \*if ye will not for all this hearken unto me, but walk contrary unto me,

28 Then I will walk contrary unto you also \*in fury, and I, even I, will chastise you seven times for your sins

*Contrary unto you in fury, or, in fury of rashness or carelessness with you or among you, like a raging lion breaking into a multitude of people, and destroying all he meets with promiscuously, or without any distinction, both righteous and wicked together as is threatened 1 eek xvi*

*Or, in fury of contrariness, or meeting with you, against you, like a man that meets his enemy in the fury of battle*

29 \*And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat

*Through extreme hunger See Lam iv 10*

30 And \*I will destroy your high places, and cut down your images, and \*cast your carcasses upon the carcasses of your idols, and my soul shall \*abhor you

*Your high places, in which you will sacrifice after the manner of the heathens See Lev xix 26, Numb xxxiii 52 Your images; or, your images of the sun, made for the honour and worshipping of the sun, and having some resemblance to it See 2 Chron xxxiv 7 Under this one kind of idolatry, famous and frequent in those times and places, he contains all the rest The carcasses of your idols; so he calls them, either to signify that their idols, how specious soever, or glorious in their eyes, were in truth but lifeless and contemptible carcasses, having eyes, but see not, &c, Psal cxi, 5, or to show that their idols should be so far from helping them, that they should be thrown down and broken with them, and both should lie together in a forlorn and loathsome state.*

31 \*And I will make your cities waste, and \*bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours

*Your sanctuaries, either, 1 God's sanctuary, called sanctuaries here, as also Psal lxxv 17, lxxiv 7, Jer li 51, Ezek xxxiii 18, because there were diverse apartments in it, each of which was a sanctuary, or, which is all one, a holy place, as they are severally called And your emphatically, not mine, for I disown and abhor it and all the services you do in it, because you have defiled it Or, 2 The temples built by you to idols, therefore called their sanctuaries, in opposition to God's Or, 3 Your synagogues But the first is most probable, because he speaks of the place where they used to offer their sweet odours here following I will not smell, i e not own or accept them See Gen xli 21, Isa i 11, &c Of your sweet odours, either of the incense, or of your sacrifices, which when offered with faith and obedience, are very sweet and acceptable to me*

32 \*And I will bring the land into desolation and your enemies which dwell therein shall be \*astonished at it

*Having driven you out and possessed your places See Lam v 2*

33 And \*I will scatter you among the heathen, and will draw out a sword after you and your land shall be desolate, and your cities waste

*The sword shall follow you into strange lands, and you shall have no rest there*

34 \*Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye \*be in your enemies' land, even then shall the land rest, and enjoy her sabbaths

*Either, 1 Because it shall be rid of you, who were the unprofitable and heavy burdens thereof, under whom it in a manner groined Or rather, 2 Because it shall now enjoy those sabbatical years of rest from tillage, which you through covetousness oftentimes would not give it, the next verse informs us, though God commanded 1, Lev xxi 4*

35 As long as it lieth desolate it shall rest, because it did not rest in your \*sabbaths, when ye dwelt upon it

36 And upon them that are left alive of you \*I will send a faintness into their hearts in the lands of their enemies, and the sound of a \*shaken leaf shall chase them, and they shall flee, as fleeing from a sword, and they shall fall when none pursueth

*Faintness the word notes a tenderness and softness of mind, where by they are disenabled from bearing the present miseries, and are in continual dread of further and sorer miseries*

37 And \*they shall fall one upon another, as they shall fall before a sword, when none pursueth and \*ye shall have no power to stand before your enemies

*They shall fall one upon another, as soldiers use to do when their ranks are broken, and they forced to flee away hastily from their pursuers When none pursueth, your guilt and fear causing you to imagine that they do pursue you when indeed they do not*

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up

39 And they that are left of you \*shall pine away in their iniquity in your enemies' lands, and also in the iniquities of their fathers shall they pine away with them

*Shall find away*, be consumed and melt away by degrees, through diseases, oppressions, griefs, and manifold miseries.

40 'If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me.

If they shall confess Heb. *And they shall confess*, where our translation and many others understand the particle *if*, which is also wanting, and understood, 1 *and* iv 23, Mal i 2, in 8. So here, *And if they shall confess*, &c. But there seems no necessity of any such supplement, but these and the following words may be taken as they lie in their plain and proper signification, to this purpose, ver 40, And though, by the leviness and extraordinaryness of their affliction their consciences will force them to confess their iniquity and the iniquity of their fathers, with their trespass which they have trespassed against me, i. e. with their perversion with me, and defection from me to idolatry, which by way of eminency he calls their trespass, and that also they have walked contrary to me, ver 11 and that I also have walked contrary unto them and have brought them into the land of their enemies, i. e. that they are not come into the land of Canaan by chance, nor by the misfortune of war, but by my just judgment upon them. All which confession is no more than Pharaoh made in his distress, and then hypocrites in their affliction use to make. And therefore he adds if then they unencumbered i. e. impure, carnal, profane and unpenitent hearts be humbled, i. e. subdued, purged, reformed, if to this confession they add sincere humiliation and reformation I will do what follow.

41 And that I also have walked contrary unto them, and have brought them into the land of their enemies, if then they unencumbered hearts be humbled, and they then accept of the punishment of their iniquity.

The Hebrew word *aron* commonly signifies iniquity, but it is oft used for the punishment of iniquity, as here and 1 Sam xxviii 10 Psal xxxi 10 Isa lvi 6 11. The meaning is if they sincerely acknowledged to the righteousness of God and their own wickedness, and patiently submit to his correcting hand and would rather be in their present suffering condition than in their former sinful, though prosperous estate, if with David they are ready to say, *it is good for them that they are afflicted that they may learn God's statutes*, and obedience to him for the future, which is a good evidence of true repentance.

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land.

I will remember my covenant to wit so as to perform it, and make good all that I have promised in it. For words of knowledge or remembrance in Scripture do most commonly connote affection and kindness, of which there are many instances some given before and more hereafter. I will remember the land which now seems to be forgotten, and neglected and despised, as if I had never chosen it to be the peculiar place of my presence and blessing.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them, and they shall accept of the punishment of their iniquity, because, even because they despised my judgments and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them, for I am the Lord their God.

Neither the desperation of their condition, nor the greatness of their sins, shall make me wholly make void my covenant with them and their ancestors, but I will in due time remember them for good, and for my covenant's sake return to them in mercy. From this place the Jews take great comfort, and assure themselves of deliverance out of their present servitude and misery. And from hence, and such other places, St Paul concludes that the Israelish nation, though then rejected and ruined, should be gathered again and restored.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God. I am the Lord.

For their sakes, or rather, to or for them, i. e. for their good or benefit, for surely, if one considers what is said before concerning the wickedness of this people, he cannot say this deliverance was given them for their sakes, but must rather say with the prophet, Ezek xxxvi 22, 32, not for your sake, O house of Israel, &c.

46 These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.

## CHAP XXVII

Laws touching the redeeming of men devoted to God, 1—8, of beasts 9—13, of houses, 14 15, of fields or grounds, 16—25. What things might not be vowed, and being so, what redeemable and what not, 26—29. Of redeeming the tenths both of fruit and cattle, 30—33.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, 'When a man shall make a singular vow, the persons shall be for the Lord by thy estimation.

A singular vow or an eminent or hard or wonderful vow not concerning things, which was not strange but customary, but concerning persons, as it here follows, which he vowed or by vow devoted unto the Lord, which indeed was unusual and difficult yet there want not instances of such vows, and of persons which devoted either themselves or their children to the service of God, and that either more strictly and particularly, as the Nazarites and the Levites. 1 Sam i 11 and for these there was no redemption admitted, but they were in person to perform the service to which they were devoted, or more largely and generally as some who were not Levites nor intended themselves or their children should be Nazarites, might yet, through zeal to God and his service, or to obtain God's help in giving them some mercy which they wanted and desired, or in freeing them from some evil felt or feared, devoted themselves or their children to the service of God and of the sanctuary, though not in such a way as the Levites, which they were forbidden to do, yet in some kind of subserviency to them. And because there might be too great a number of persons thus dedicated, which might be burdensome and chargeable to the sanctuary, therefore an exchange is allowed, and the priests are directed to impose and require a tax for their redemption.

For the Lord, i. e. dedicated to the Lord, and consequently to the priest. By whose estimation? Answer Either, 1 Thine, O priest, to whom the valuation of things belonged, and here is ascribed, ver 12. Or rather 2 Thine, O man that vowest, as appears from ver 8, where his estimation is opposed to the priest's valuation. Nor was there any fear of his partiality in his own cause, for the price is particularly limited. But where the price is undetermined, there, to avoid that inconvenience, the priest is to value it, as ver. 8, 12.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels.

of silver, after the shekel of the sanctuary.

From twenty years old to sixty years old is the best time for strength and service, and therefore is prized at the highest rate.

And if it be a female, then thy estimation shall be thirty shekels.

Less than the man's price, because she is inferior to him both in strength and serviceableness.

5 And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

From five years old, at what age they might be vowed by their parents, as appears from 1 Sam 1, though not by themselves; and the children were obliged by their parents' vow, which is not strange, considering the parents' power and right to dispose of their children so far as is not contrary to the mind of God.

6 And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.

7 And if it be from sixty years old and above, if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him, according to his ability that vowed shall the priest value him.

If he be poorer than thy estimation, if after his vow he be decayed and impoverished, and not able to pay the price which thou, according to the rules here given, requirest of him. According to his ability, which God also considered in other cases, as Lev xix 8. Compare 2 Cor viii 12.

9 And if it be a beast, whereof men bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy.

If men bring, to wit, usually and according to God's appointment. Giveth is a vow to give. Shall be holy, i.e. consecrated to God, either to be sacrificed or to be given to the priest according to the manner of the vow and the intention of him that voweth.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

He shall not alter it, nor change it, two words expressing the same thing more emphatically. qd. He shall in no wise change it, neither for one of the same, nor of another kind. A good for a bad, or a bad for a good, partly because God would preserve the sanctity and reverence of consecrated things, and therefore would not have them alienated, and partly to prevent abuses of them who on this pretence might exchange it for the worse, as reserving the judgment to himself. The exchange thereof, i.e. both the thing first vowed and thing offered or given in exchange. This was inflicted upon him as a just penalty for his rashness and levity in such weighty matters.

11 And if it be any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest.

If it be unclean, either for the kind, or for the quality of it, if it were such a one as might not be offered. The dog only may seem to be excepted, for his price might not be offered. See Dent xxiii. 18.

12 And the priest shall value it, whether it be good or bad, as thou valuest it, who art the priest, so shall it be.

13 But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

14 And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad, as the priest shall estimate it, so shall it stand.

Sanctify his house, to wit, by a vow, for of that way and manner of sanctification he speaks in this whole chapter. Holy unto the Lord, in which case the benefit of it redounded either to the priests, for their maintenance, Numb xvin 4, or to the sanctuary, for its reparations or expenses, do shall it stand, supposing that the priest's estimation doth not notoriously swerve from the rules of valuation prescribed by God. For if the priest determined most unrighteously and unreasonably, as suppose a hundred times more than the true value of it, I presume no man is so void of sense as to say they were all bound to stand to the priest's determination in that case. Even as in case a man's leprosy was notorious and unquestionable, if a priest should through partiality pronounce him clean, this did not make him clean. And therefore all those passages of Scripture which leave things to, and command men to acquiesce in, the determination of the priest or priests, are to be understood with this exception, that their determinations be not evidently contrary to the revealed will of God, to whom priests are subject and accountable. Otherwise, if the priests had commanded men to profane the sabbath, this would have acquitted them from the obligation of God's command of keeping it holy, which is impious and absurd to affirm. And this consideration will give light to many scriptures.

15 And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

He shall add the fifth part, which he might the better do, because the priests did usually put a moderate rate upon it.

16 And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof. An homer of barley seed shall be valued at fifty shekels of silver.

A field of his possession, i.e. which is his by inheritance, because particular direction is given about purchased lands, Lev xxi. 2. And he saith part of it because it was unlawful to vow away all his possessions, because thereby he had disabled himself from the performance of divers duties by way of sacrifice, almsgiving, &c. and made himself burdensome to his brethren. According to the seed thereof, i.e. according to the quantity and quality of the land, which is known by the quantity of seed which it can receive and return. Fifty shekels of silver, not to be paid only till the year of jubilee, as some would have it, but once for all, as is most probable. 1 Because here is no mention of any yearly payment but only of one payment, and we must not add to the text. 2 Because it is most probable that lands and all things were favourably and moderately valued, so that men might be rather encouraged to make such vows upon just occasions, than to be deterred from them by excessive impositions. But if this were yearly rent, it was an excessive rate, and much more than the land ordinarily yielded. For an homer is but the tenth part of an ephah, Exod xvi 36, and therefore not above a pottle of our measure, which quantity of seed would not extend very far, and in some lands would yield but an inconsiderable crop, especially in barley, which was cheaper than wheat, and which for that reason, among others, may seem to be here mentioned rather than wheat.

17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

From the year of jubilee, i.e. immediately after the year of jubilee is past. According to thy estimation, now mentioned, to wit, of fifty shekels for an homer of barley seed. It shall stand, i.e. that price shall be paid without diminution.

18 But if he sanctify his field after the jubile, then the priest shall reckon unto him.



him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation

*After the jubilee, i. e. some considerable time after the jubilee, as appears from the following words. Into the year of the jubilee, the defalcation from the full price of fifty shekels being to be more or less, as the years are more or fewer. See Lev xxv 15-17*

19 *And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him*

20 *And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more*

*If he will not redeem the field, to wit, when the priest shall set a price upon it and offer it to him in the first place to redeem it. If he have sold, he, who? Either, 1 The man that vowed it, if he after such a vow made shall neglect to pay his vow and shall sacrilegiously sell the same land to another man, or, if he sell it, i. e. suffer it to be sold to another and will not prevent that by redeeming it to himself. Or rather, 2 The priest, or some in his name, who, though not expressed, is sufficiently understood out of the foregoing clause. If he will not redeem or buy again the field, to wit, of the priest, who is now the seller of it, or rather and, for this seems to be added by way of accumulation of he i. e. the priest, of whom he might have redeemed it, upon his refusal, offers it to sale, and have sold the field to another man. Add to this, that none but the priest could sell this land, after it was once vowed and declared to be so and offered by the priest to him again to redeem it, which is apparently the present case. It shall not be redeemed any more i. e. he shall forever lose the benefit of redemption*

21 *But the field, when it goeth out in the jubilee, shall be holy unto the LORD, as a field devoted: the possession thereof shall be the priest's*

*When it goeth out, i. e. out of the possession of the owner to whom the priest sold it. The priests, for their maintenance. Nor is this repugnant to that law, that the priests should have no inheritance in the land Numb xviii 20, for that is only spoken of them and the whole tribe of Levi in general and in reference to the first division of the land wherefrom the Levites were not to have a distinct part of land: other tribes had, but this doth not hinder but some particular lands might be vowed and given to the priests either for their own benefit or for the service of the sanctuary*

22 *And if a man sanctify unto the LORD a field which he hath bought, which is not of the fields of his possession,*

*Which is not his patrimony or inheritance*  
23 *Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee and he shall give thine estimation in that day, as a holy thing unto the LORD*

*The worth of thy estimation i. e. the price or sum at which thou O priest, shalt reckon it. So it is only a change of the person which is frequent or the price which thou O Moses by my direction hast set in such cases. Unto the year of the jubilee i. e. as much as it is worth for that space of time between the making of the vow and the year of jubilee. For he had no right to it for any longer time as the next verse tells us. He shall give thine estimation without the addition of the fifth part, which he was to pay for his part of inheritance, ver 19, is being of a better and more durable tenure than purchased lands, which were his only till the jubilee. As a holy thing; as that which is to be consecrated to God instead of the land redeemed by it*

24 *In the year of the jubilee the field*

*shall return unto him of whom it was bought, even to him to whom the possession of the land did belong*

*By original right, which no other person by vow or otherwise could give away from him*

25 *And all thy estimations shall be according to the shekel of the sanctuary*

*twenty gerahs shall be the shekel*

26 *Only the firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether it be ox, or sheep it is the LORD's*

*No man shall sanctify it, to wit, by vow; because it is not his own, but the LORD's already, and therefore to vow such a thing to God is a tacit derogation from and a usurpation of the LORD's right, and a mocking of God, by pretending to give him what we cannot withhold from him. Ox or sheep under these two eminent kinds he comprehends all other beasts which might be sacrificed to God, the firstlings whereof could not be redeemed, but were to be sacrificed, whereas the firstlings of men were to be redeemed, and therefore were capable of being vowed, as we see 1 Sam 1 11*

27 *And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto or if it be not redeemed, then it shall be sold according to thy estimation*

*If it be of an unclean beast, i. e. if it be the first born of an unclean beast as appears from ver 28, which could not be vowed, because it was a first born, nor offered, because it was unclean, and therefore is here commanded to be redeemed or sold. Others understand it of all unclean beasts in general, and not of the first-born of them, because the first born of such were to be redeemed by a sheep 1 Cor xiii 13, without the addition of any such fifth part as is here enjoined, which is true of the first redemption of them, but then as after they were redeemed they might be again vowed unto God, so when the owners would redeem them a second time it was but reasonable they should pay a better price for them. And if this were meant of unclean beasts in general, this were the very same law which is mentioned before ver 11-13, which, it is not probable would after a few verses be unnecessarily repeated again like a distinct law. It shall be sold, and the price thereof was given to the priests, or brought into the LORD's treasury*

28 *Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed every devoted thing as most holy unto the LORD*

*No devoted thing, i. e. nothing which is absolutely devoted to God, with a curse upon themselves or others, if they disposed not of it according to their vow, as the Hebrew word implies. Of all that he hath, to wit, in his power or possession. As most holy unto the LORD, i. e. only to be touched or employed by the priests, and by no other persons, no, not by their own families, for that was the state of the most holy things*

29 *None devoted, which shall be devoted of men, shall be redeemed, but shall surely be put to death*

*Of men, not by men, as some would elude it, but of men, for it is manifest both from this and the foregoing verses, that men here are not the persons devoting, but devoted. Quest Was it then lawful for any man or men thus to devote another person to the LORD, and in pursuance of such vow to put him to death? Answer This was unquestionably lawful, and a duty in some cases, when persons have been devoted to destruction either by God's sentence, as idolaters, Exod xxii 20, Deut xiii 15, the Canaanites, Deut xx 17, the Amalekites, Deut xxv 19 1 Sam xv 3, 26, Benhadad, 1 Kings xx 42, or by men*

## NUMBERS I.

in pursuance of such a sentence of God, as Numb. xxi. 2, 7, xxxi. 17, or for any crime of a high nature, as Judg. xxi. 5; Josh. vii. 15. But this is not to be generally understood, as some have taken it, as if a Jew might by virtue of this text devote his child or his servant to the Lord, and thereby oblige himself to put them to death, which punishment was Jephthah's error. For this is expressly limited to *all that a man hath, or which is his*, i. e. which he hath a power over. But the Jews had no power over the lives of their children or servants, but were directly forbidden to take them away, by that great command, *Thou shalt do no murder*. And seeing he that killed his servant (usually by a blow with a rod) was *surely* to be punished, as is said Exod. xxi. 20, he could not be lawful wilfully and intentionally to take away his life upon pretence of any such vow as this. But for the Canaanites, Amalekites, &c., God, the undoubted Lord of all men's lives, gave to the Israelites a power over their persons and lives, and a command to put them to death. And this verse may have a special respect to them, or such as them. And although the general subject of this and the former verses be one and the same, yet there are two remarkable differences to this purpose. 1 The verb is active ver 28, and the agent there expressed; *that a man shall devote*, but it is passive ver 29, and the agent undetermined, *which shall be devoted*, to wit, by God, or men in conformity to God's revealed will. 2 The devoted person or thing is only to be sold or redeemed, and said to be most holy, ver 28, but here it is to be put to death, and thus belongs only to men, and those such as either were or should be devoted in manner now expressed.

30 And 'all the tithe of the land, *whether* of the seed of the land, or of the

fruit of the tree, as the Lord's it is holy unto the Lord.

There are divers sorts of tithes, but this seems to be understood only of the ordinary and yearly tithes belonging to the Levites, &c., as the very expression intimates, and the addition of the fifth part in case of redemption thereof implies.

31 'And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth part thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever 'passeth under the rod, the tenth shall be holy unto the Lord.

*Under the rod*, either, 1 The tither's rod, it being the manner of the Jews in tithing to cause all their cattle to pass through some gate or narrow passage, where the tenth was marked by a person appointed for that purpose, and reserved for the priest. Or, 2 The shepherd's rod, under which the herds and flocks passed, and by which they were governed and numbered. See Jer. xxxiii. 13, Esai. xx. 37.

33 He shall not search whether it be good or bad, 'neither shall he change it and if he change it at all, then both it and the change thereof shall be holy, it shall not be redeemed.

34 'These are the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai.

## THE FOURTH BOOK OF MOSES,

CALLED

## NUMBERS.

### THE ARGUMENT.

THIS Book giveth us a history of almost forty years travel of the children of Israel through the wilderness, where we have an account of their journeys, and what happened to them therein, with their government, and how they were managed thereby, called NUMBERS by reason of the several numberings of the people, as at the offerings of the princes, and at their several journeys, &c. But especially two, one, chap. i. out of which the priests and Levites were excepted, but numbered by themselves, viz. in the second year after they were come out of Egypt, in the first month whereof the passover was instituted, with the order about the tabernacle, both of the Levites and people, and their several places, or campings, and manner of pitching their tents, the priests' maintenance and establishment, by the miraculous budding of Aaron's rod, with the several impediments in their marches, both among themselves by several murmurings, seditions, and conspiracies, and from their enemies, viz. the Edomites, Canaanites, over whom having obtained a victory, and afterwards murmuring, they were stung with fiery serpents, and cured by the brazen serpent, Amorites, whose kings Sihon and Og, they overcame and slew, and Moabites, where by the allurements of Balaam, who was hired by Balak to curse Israel, they joined themselves to Baal-peor, and are plagued for it, that openly opposed them. The other chief numbering is in chap. xxvi. where they are found almost as many as at the first, though among them were none of the first numbering, (according to what God had threatened, chap. xiv.) save Moses, Joshua, and Caleb, by reason of their desire to return back into Egypt, upon the discouraging report of ten of those twelve that Moses sent to spy out the land, whereupon they were forced to wander above thirty-eight years in the wilderness, where he gave them several laws, civil, ecclesiastical, and military, as also particular directions about women's inheriting, occasioned by the case of Zelophehad's daughters, and concerning vows, and then brings them back to the borders of Canaan, where, after divers victories obtained against their enemies, they were directed how the land of Canaan was to be divided among the tribes, and what portion the Levites were to have among them, together with six cities of refuge set apart for the manslayer. At length Aaron being dead, and Eleazar placed in his stead, and Moses also having received the sentence of death, doth, by God's appointment, deliver up the people unto the charge and conduct of Joshua.

### CHAP. I.

God commands Moses and Aaron to number the people that were fit for war, 1—3 Twelve captains choose, of every tribe one; their names, the number of each tribe, 4—46 The Levites exempted, to take care of the tabernacle, the other tribes camping round it, 47—54

AND the Lord spake unto Moses 'in the wilderness of Sinai; 'in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

B. C. 1490.  
A. D. 19. 1.  
Ex. 10. 11, 12.  
Ex. 20. 22.

They now had been in the wilderness a full year or near it as may be gathered by comparing this place with Exod. xix 1, xl 17, and other places. *In the tabernacle*, from the mercy-seat.

2 \*Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls.

This is not the same muster with that Exod. xxxviii 26, as plainly appears because that was before the building of the tabernacle which was built and set up on the first day of the first month Exod. xl 2, but this was after it, to wit, on the first day of the second month, as is said ver. 1. And they were for differing ends, that was to tax them for the charges of the tabernacle, but this was for other ends, partly, that the great number of the people might be known to the praise of God's faithfulness in making good his promises of multiplying them and to their own comfort and encouragement partly for the better ordering of their camp and march for they were now beginning their journey, and partly that this account might be compared with the other in the close of the book, where we read that not one of all this vast number except Caleb and Joshua were left alive, which was in evident discovery of the mischievous nature of sin, by which so vast a company were destroyed and a fair warning to all future generations to take heed of rebelling against the Lord, for which their ancestors had been so dreadfully plagued even to extermination. It is true the sums and number agree in this and that computation which is not strange because there was not much time between the two numberings and no eminent sin among the people in that interval whereby God was provoked to diminish their numbers. Some conceive, that in that number, Exod. xxx, xxxviii the Levites were included, which are here excepted, ver. 47, and that in that interval of time there were grown up as many more men of those years as there were Levites of the same age. *Of the children of Israel*, so the strangers mixed with them were not numbered. The people were divided into twelve tribes, the tribe into great families, Numb. xxi 5, these great families into lesser families, called the houses of their fathers because they were distinguished one from another by their fathers.

3 From twenty years old and upward all that are able to go forth to war in Israel thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe, every one head of the house of his fathers.

To inspect the work, that it might be faithfully and impartially done.

5 ¶ And these are the names of the men that shall stand with you of the tribe of Reuben, Phizur the son of Shedur.

With us to wit with Moses and Aaron, who were the chief managers of the work. The tribes are here numbered according to the order or quality of their birth first the children of Leah, then of Rachel, and then of the handmaids.

6 Of Simeon Shelumiel the son of Zurishaddai.

7 Of Judah, Nahshon the son of Amminadab.

8 Of Issachar, Nethinuel the son of Zuar.

9 Of Zebulun, Phab the son of Helon.

10 Of the children of Joseph of Ephraim, Elehama the son of Ammihud of Manasseh, Gamaliel the son of Pedibzur.

11 Of Benjamin, Abidan the son of Gideoni.

12 Of Dan, Ahiezer the son of Amimshaddai.

13 Of Asher, Pagieli the son of Ocian.

14 Of Gad, Ihasaph the son of Denel.

Called Denel, Numb. n 14, the Hebrew letters *daleth* and *resh* being very like, and oft changed.

15 Of Naphtali, Ahira the son of Enan.

16 \*These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

The renowned, Heb. *the named or called*, to wit, by Moses and by God's appointment, to manage this affair, and others as there was occasion. Compare Numb. xxi 2; xxvi 9. *Heads of thousands*, See Exod. xviii 21, Numb. x 4.

17 ¶ And Moses and Aaron took these men which are expressed by their names.

18 And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the Lord commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war.

By their generations, Heb. to wit their generations, i.e. the persons begotten of Reuben's immediate children, who are here subdivided into families, and then into houses, and then into particular persons.

21 Those that were numbered of them, even of the tribe of Reuben, were forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war.

23 Those that were numbered of them, even of the tribe of Simeon, were fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war.

25 Those that were numbered of them, even of the tribe of Gad, were forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war.

27 Those that were numbered of them, even of the tribe of Judah, were threescore and fourteen thousand and six hundred.

Far more than any other tribe, in accomplishing of Jacob's prophecy, Gen. xlix.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war.

29 Those that were numbered of them, even of the tribe of Issachar, were fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the

names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred

32 ¶ Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred

Above eight thousand more than Manasseh, towards the accomplishment of that promise, Gen xlviii 20, which the devil in vain attempted to defeat by stirring up the men of Gath against them, 1 Chron vi 21, 22

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war,

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war,

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred

The smallest number, except one, though Benjamin had more immediate children than any of his brethren, Gen xli 21, whereas Dan had but one immediate son, Gen xlii 23, yet now his number is the biggest but one of all the tribes, and is almost double to that of Benjamin. Such great and strange changes God easily can, and frequently doth, make in families, 1 Sam ii 5. And therefore let not boast or please themselves too much in their numerous offspring.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war,

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war,

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war,

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred

44 These are those that were num-

bered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel,

46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty

47 ¶ But the Levites after the tribe of their fathers were not numbered among them

48 For the Lord had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel

Because they were not generally to go out to war, which was the thing principally eyed in this muster, ver 3, 20, 45, but were to attend upon the service of the tabernacle and therefore are reserved to another distinct muster, Numb iii 15, iv 2 &c. And lest this should be thought to be done and done through Moses's ambition to give his own tribe the pre-eminence, he assures them it was done by God's express command

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it they shall bear the tabernacle, and all the vessels thereof, and they shall minister unto it, and shall encamp round about the tabernacle

The tabernacle of testimony, so called here, and Exod xxxviii 21 because it was made chiefly for the sake of the ark of the testimony, 2 Sam vii 2, which is oft called the testimony as hath been observed before

51 And when the tabernacle setteth forward the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up and the stranger that cometh nigh shall be put to death

The stranger elsewhere is one of another nation, here one of another tribe, one no Levite. That cometh nigh, so as to do the offices mentioned ver 50

52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts

53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel and the Levites shall keep the charge of the tabernacle of testimony

No wrath, to wit, from God, who is very tender of his worship, and will not suffer the profaners of it to go unpunished, whose wrath is called simply wrath by way of eminency, as the most terrible kind of wrath. Shall keep the charge, i.e. shall suffer no stranger to approach through curiosity, or any other motive

54 And the children of Israel did according to all that the Lord commanded Moses, so did they

## CHAP II

Order for the marches and camping of the tribes, 1, 2. Judah on the east side, with Issachar and Zebulun, who led the van, 3-9. Reuben on the south side, with Simeon

and Gad, then the tabernacle was to follow, the Levites camping round it, 10—17 Ephraim on the west side, with Manasseh and Benjamin, 18—24 Dan on the north quarter, with Asher and Naphtali, 25—31

AND the LORD spake unto Moses and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house † far off about the tabernacle of the congregation shall they pitch

By his own standard or ensign by that to which he is allotted by the following order. It is manifest that there were four great standards or ensigns which here follow, distinguished by their colours or figures, or otherwise, also that there were other particular ensigns belonging to each of their father's houses or families, as is here said *far off*, partly out of reverence to God and his worship, and the portion allotted to it, and partly for caution, lest their vicinity to it might tempt them to make too near approaches to it. It is supposed they were at two thousand cubits distance from it, which was the space between the people and the ark Josh iii 4 and it is not improbable because the Levites encamped round about it between them and the tabernacle.

Leb 10 14  
Ruth 4 20  
1 Chr 2 10  
Matt 1 4  
Luke 3 32,  
73

3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies and Nahshon the son of Amminadab shall be captain of the children of Judah

4 And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred

5 And those that do pitch next unto him shall be the tribe of Issachar and Nethaneel the son of Zuar shall be captain of the children of Issachar. Issachar and Zebulun were Leah's two youngest sons, and therefore would more contentedly submit to Judah.

6 And his host, and those that were numbered thereof, were fifty and four thousand and four hundred

7 Then the tribe of Zebulun and Eliab the son of Helon shall be captain of the children of Zebulun

8 And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred

9 All that were numbered in the camp of Judah were an hundred thousand and fourscore thousand and six thousand and four hundred throughout their armies

10 These shall first set forth

This was the most numerous camp, because they marched in it as being placed on the east and going towards the east, and because they guarded the sanctuary

11 On the south side shall be the standard of the camp of Reuben according to their armies and the captain of the children of Reuben shall be Elizur the son of Shedur

Reuben being the first born, was the leader of the second camp

12 And his host, and those that were numbered thereof, were forty and six thousand and five hundred

13 And those which pitch by him shall be the tribe of Simeon, and the captain of the children of Simeon shall be Shelumiel the son of Zuri-haddai

14 And his host, and those that were numbered

of them, were fifty and nine thousand and three hundred

15 Then the tribe of Gad and the captain of the sons of Gad shall be Eliasaph the son of Reuel

Called Desuel, Numb i. 14, the Hebrew letters *dahsh* and *resh* being very like, and oft changed, as appears by comparing Gen x 3, with 1 Chron i. 6, Gen xxxvi. 26, 38, with 1 Chron i. 41, 50.

16 And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty

17 All that were numbered in the camp of Reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank

18 ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp as they encamp, so shall they set forward, every man in his place by their standards

In the midst of the camp, which is not to be understood strictly or exactly but largely, for in their march they were divided and part of that tribe marched next after Judah, Numb x 17, and the other part exactly in the midst of the camp.

19 ¶ On the west side shall be the standard of the camp of Ephraim according to their armies and the captain of the sons of Ephraim shall be Ishamael the son of Ammihud.

Ephraim is here pictured before his brother, according to the prophecy, Gen xlviii 19, 20

20 And his host and those that were numbered of them were forty thousand and five hundred

21 And by him shall be the tribe of Manasse and the captain of the children of Manasse shall be Gamaliel the son of Pedahzur

22 And his host, and those that were numbered of them, were thirty and two thousand and two hundred

23 Then the tribe of Benjamin and the captain of the sons of Benjamin shall be Abidan the son of Gideon

24 And his host, and those that were numbered of them, were thirty and five thousand and four hundred

25 All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank

26 ¶ The standard of the camp of Dan shall be on the north side by their armies and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai

27 And his host, and those that were numbered of them, were threescore and two thousand and seven hundred

28 And those that encamp by him shall be the tribe of Asher and the captain of the children of Asher shall be Pagiel the son of Ocran

29 And his host, and those that were numbered of them, were forty and one thousand and five hundred

30 ¶ Then the tribe of Naphtali and the

captain of the children of Naphtali *shall be* Abihū the son of Enan

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. *They shall go hindmost with their standards*

*The strongest camp next after Judah, and therefore he comes in the rear, as Judah marched in the front, that the tabernacle might be best guarded where there was most danger.*

32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty

33 But *the* Levites were not numbered among the children of Israel, as the Lord commanded Moses

Because their warfare was of another kind

34 And the children of Israel did according to all that the Lord commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers

*By their standards, i. e. each of them under his principal standard*

### CHAP. III.

*The genealogy of Moses, Aaron and his sons, Nadab and Abihu, 1—4 The Levites are joined with them in the administration of the tabernacle, 5—10, instead of all the first-born, 11—13 The three families of the Levites numbered, 14—39 The first-born numbered, 40—43 Being more than the Levites, some of them are redeemed, and the money given to Aaron and his sons, 41—51*

THESE also *are* the generations of Aaron and Moses in the day that the Lord spake with Moses in mount Sinai

These which follow in this chapter *are the generations* i. e. either 1 The things done by them, as the word generation *is* sometimes used, as Gen vi 9, xvi 19, xxviii 2 Or rather, 2 The kindred or family, for that is the subject of this chapter, and not their events or actions. Object Aaron's family indeed is here mentioned, but not Moses's family. Answer Moses's family and children are here included under the general name of the Amramite, ver 27, which includes all the children and grandchildren of Amram, the persons only of Aaron and Moses being excepted. And the generations of Moses are thus obliquely mentioned, because they were but common Levites, the priesthood being given solely to Aaron's posterity, whence Aaron is here put before Moses, who elsewhere is commonly named after him. In the day that the Lord spake with Moses in Mount Sinai this seems to be added, because Nadab and Abihu, mentioned ver 2, were then alive, though dead at the time of taking this account

2 And these *are* the names of the sons of Aaron, Nadab the firstborn, and Abihu, Eleazar, and Ithamar

3 These *are* the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4 And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

In the time of Aaron's life, as this phrase is taken, Numb iii. 4, see also Psal lxxii 5, 17, and under their father's inspection and direction, and as their father's servants or ministers in the priest's office; for servants are often denoted by this phrase of *being, or standing, or serving in the sight or presence of their master*

5 ¶ And the Lord spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him

*Present them, offer them to the Lord for his special service. This was promised to them before, and now actually fulfilled upon them*

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle

*His charge, i. e. Aaron's charge, of those things which are committed principally to Aaron's care and oversight and under him and his direction to the Levites. Of the whole congregation, i. e. of all the sacrifices and services which are due to the Lord from all the people, and because all the people could not and might not perform them, or at least divers of them, in their own persons therefore they were to be performed by some particular persons in their name and stead, formerly by the first-born Numb viii 16, and now by the Levites. See Numb i 53, xvi 9. Before the tabernacle, emphatically, not within the tabernacle, for the care of these things within the holy place was appropriated to the priests, as the care of the most holy place was peculiar to the high priest*

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle

*The charge of the children of Israel, those things which all the children of Israel are in their several places and stations obliged to take care of, though not in their persons yet by others in their stead*

9 And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel

*Given unto him, to attend upon him and observe his orders, and ease him of part of his burden in things hereafter mentioned*

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death

*They shall wait, in their own persons, not by the Levites. The stranger, i. e. every one who is of another family than Aaron's, yea, though he be a Levite. See Numb i 53, xvi 40. That cometh nigh, to wit, to execute any part of the priest's office*

11 And the Lord spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine

*Instead of all the first-born who were God's property by right of redemption, Exod xiii 12, and to whom §*

administration of holy things was formerly committed, which now was taken away from them, either because they had forfeited this privilege by joining with the rest of their brethren in the idolatrous worship of the calf or because they were to be mainly concerned in the distribution and management of the inheritances which now they were going to possess and therefore could not be at leisure to attend upon the service of the sanctuary which made it fit that this work should be committed to other hands. And God would not commit it to some other persons in each tribe, which might be an occasion of idolatry, confusion, division, and contempt of sacred things, but to one distinct tribe, which might be entirely devoted to that service, and particularly to the tribe of Levi, partly, out of his respect to Moses and Aaron, branches of this tribe, partly, as a recompence of their zeal for God and against idolaters, see Exod xxxii 26, 29, Deut xxxiii 9, and partly, because it was the smallest of the tribes, and therefore most likely to find both employment in and maintenance for the work.

13 Because <sup>all</sup> the firstborn <sup>are</sup> mine, <sup>for</sup> on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast mine shall they be I am the Lord

Who may appoint whom I please for my service

14 ¶ And the Lord spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families every male from a month old and upward shalt thou number them

From a month old because at that time the first born in whose stead the Levites came, Numb viii 16 were offered to God, Luke ii 22 and to be redeemed, Numb xviii 16. And from that time the Levites were consecrated to God, and were, as soon as they were capable, to be instructed in their work. Likewise they are numbered from twenty five years old when they were entered as novices to part of their work Numb viii 24, and from thirty years old when they were completely admitted to their whole office.

16 And Moses numbered them according to the word of the Lord, as he was commanded

17 And these were the sons of Levi by their names, Gershon, and Kohath, and Merari

18 And these <sup>are</sup> the names of the sons of Gershon by their families Labni, and Shimei

19 And the sons of Kohath by their families, Amram, and Izhar, Hebron, and Uzziel

20 And the sons of Merari by their families Mahli, and Mushi These <sup>are</sup> the families of the Levites according to the house of their fathers

21 Of Gershon was the family of the Libnites, and the family of the Shumites these <sup>are</sup> the families of the Gershonites

22 Those that were numbered of them, according to the number of all the males, from a month old and upward <sup>etc</sup> those that were numbered of them <sup>were</sup> seven thousand and five hundred

23 The families of the Gershonites shall pitch behind the tabernacle westward

24 And the chief of the house of the father of the Gershonites shall be Eliazaph the son of

25 And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

The tabernacle, not the boards, which belonged to Merari ver 36, but the ten curtains mentioned Exod xxvi 1. The tent, to wit, the curtains of goats' hair. The covering thereof, i.e. the coverings of rams' skins and badgers' skins. See Numb iv 25

26 And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof

The cords, by which the tabernacle was fastened to the pins, and stretched out, Exod xxxv 18.

27 ¶ And of Kohath was the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites. these <sup>are</sup> the families of the Kohathites

This family had many privileges above the others, of that were Moses and Aaron, and all the priests, they had the chief place about the tabernacle, and the care of the most holy things here below, ver 31, and in the land of Canaan they had twenty-three cities, which were almost as many as both their brethren received. See Josh xxi

28 In the number of all the males, from a month old and upward, were eight thousand and six hundred keeping the charge of the sanctuary

Keeping or keeping, i.e. appointed for that work as soon as they were capable of it. Of the sanctuary i.e. of those holy things contained in or nearly belonging to the sanctuary, expressed ver 31

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward

30 And the chief of the house of the father of the families of the Kohathites shall be Eliazaph the son of Uzziel

31 And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof

The hanging, which covered the most holy place, for all other hangings belonged to the Gershonites. All the service thereof, i.e. all the other furniture belonging to it, of which see Numb iv 7, 9, 14

32 And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary

Eleazar shall be chief, next under the high priest, whence he is called the second priest, 2 Kings xxv 18, and in case of the high priest's absence by sickness or other necessary occasions, he was to perform his work, 1 Kings iv 1, and he had a superiority over all the rest of the priests and Levites. Over the chief of the Levites, i.e. over those three persons, who were each the chief of their several families, of whom see here, ver 21, 31, 35

33 ¶ Of Merari was the family of the Mahlites, and the family of the Mushites these <sup>are</sup> the families of Merari

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.



35 And the chief of the house of the father of the families of Merari was Zariel the son of Abihul *these shall pitch on the side of the tabernacle northward*

36 And <sup>†</sup>under the custody and charge of the sons of Merari *shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,*

37 And the pillars of the court round about, and their sockets, and their pins, and their cords. Therefore these were for another use than those mentioned ver 26

38 ¶ But those that encamp before the tabernacle toward the east, *even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel, and the stranger that cometh nigh shall be put to death*

*For the charge of the children of Israel, either in their stand that charge which they were obliged to keep either by themselves, or by others appointed by them, if God had not committed it to those, or for their good, and service, and benefit, for their preservation, as the word may be rendered*

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, were twenty and two thousand

*Object* But if the particular numbers, mentioned ver 22, 34 be put together, they make exactly 22,300. *Answer* The odd 300 are omitted here, either according to the use of the Holy Scripture, where in so great numbers small numbers are commonly neglected, or because they were the first-born of the Levites, and therefore belonged to God himself, and so could not be given to him again instead of the other first-born. See Lev xxvii 26. If this number of first-born seem very small to come from 22,000 Levites, it must be considered, that only such first-born are here named as were males, and such is continued in their parents' families, not such as had erected new families of their own. Add to this, that God so ordered things, that his wise providence for divers weighty reasons, that the tribe should be much the least of all the tribes, as is evident by comparing the numbers of the other tribes from twenty years old, Numb 1, with the number of this from a month old, and therefore it is not strange if the number of their first-born be less than in other tribes. Although if the other tribes had been computed from a month old, as this was, their number of 600,000 had probably been double or treble to that, and consequently the number of their first-born being 22,273 ver 13, would have been as unproportionable to their whole sum, as this of 300 first-born Levites seems to their whole number. And some add, that only those first-born are numbered, both in this and in the other tribes, which were born since they came out of Egypt, when God challenged all the first-born to be his.

40 ¶ And the Lord said unto Moses, *Number all the first-born of the males of the children of Israel from a month old and upward, and take the number of their names*

*That they may be compared with the number of the Levites for the reason here following*

41 And thou shalt take the Levites for me (I am the Lord) instead of all the first-born among the children of Israel, and the cattle of the Levites instead of all

the firstlings and of the cattle of the children of Israel.

*Instead of all the first-born, to wit, such are now alive of them, but those which should be born of them hereafter are otherwise disposed. The cattle of the Levites, not that they were to be taken from the Levites or to be sacrificed to God, any more than the Levites themselves were, but that they together with the Levites were to be presented before the Lord by way of acknowledgment, that the Levites might be set apart for God's service and their cattle for themselves as God's ministers, and for their support in God's work*

42 And Moses numbered, as the Lord commanded him, all the first-born among the children of Israel

43 And all the first-born males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen

44 ¶ And the Lord spake unto Moses, saying,

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be mine. I am the Lord

*Take the Levites, to wit, the 22,000 reckoned up ver 39, of which see the notes there*

46 And for those that are to be deemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites,

47 Thou shalt even take five shekel apiece by the poll, after the shekel of the sanctuary shalt thou take them. (The shekel is twenty gerahs)

*Five shekels apiece was the price to be paid for the redemption of a first-born a month old, Numb xviii 15, 16, but this money though paid for these 273 persons was probably paid out of the common stock of all, except lots were cast who should pay, which is not probable in so small a concern accompanied with so much trouble*

48 And thou shalt give the money which I have with the old number of them is to be redeemed, unto Aaron and to his sons

*To whom all the Levites were given, and therefore the money which came in their stead*

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites

50 Of the first-born of the children of Israel took he the money, a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary

51 And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the Lord, as the Lord commanded Moses

#### CHAP IV

*God commands the Levites to be numbered from thirty till fifty years old, fit for the service of the tabernacle, their charge, 1-16 Of the Kohathites, 17-20 Of the Gershonites, 21-28 Of the sons of Merari 29-33 The number of each, 34-45 Of all in general, 46-49*

AND the Lord spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from

among the sons of Levi, after their families, by the house of their fathers,

<sup>a</sup> See ch. 8.  
<sup>b</sup> 1 Chron.  
<sup>c</sup> 23, 24, 27

3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation

From thirty years old this age was prescribed, as the age of full strength of body, and therefore most proper for their present laborious work of carrying the pots and vessels of the tabernacle, and of ministry of judgment, which is necessary for the right management of holy services, whence even John and Christ entered not upon their ministry till that age. And it may still seem to be the fittest season for men's undertaking the ministry of the gospel except in case of extraordinary abilities, or the church's pressing necessity. *Object* They might enter upon this work at their twentieth year, Numb viii 24, and in David's time and downward at their twentieth year.

*Answer* 1 Their first entrance upon their work was at their twenty fifth year when they began as learners, and acted only under the inspection and direction of their brethren, but in their thirtieth year they were completely admitted to a full discharge of their whole office. 2 David, being a prophet and particularly directed by God in the affairs of the temple, might and did make a change in this matter, which he might the better do, both because it was but a change in a circumstance, and because the magnificence of the temple, and the great multitude of sacred utensils and sacrifices, required a greater number of attendants than formerly was necessary. *Until fifty years old* when they were exempted from the toilsome work of carrying burdens, but not discharged from the honourable and easy work done within the tabernacle, Numb viii 26. *All that enter*, i. e. that do and may enter, having no defect, Lev xxi 17, nor other impediment. The society of sacred ministers he calls a *host* because of that excellent order which was among them as to persons, place, time, the matter and manner of their services.

1 <sup>b</sup> This shall be the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things.

Hereafter mentioned as the ark, table, altar, &c. Compare Numb iii 31.

5 ¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering of the ark, and cover the ark of testimony with it.

For upon this necessary occasion the inferior priests are allowed to come into the holy of holies, which otherwise was peculiar to the high priest. Heb ix 7. *The covering veil*, the second veil, of which see Exod xxvi 31, &c. Lev ix 6. Heb ix 3, wherewith the ark was covered while the tabernacle stood. Exod xl 3. *And cover the ark*, because the Levites, who were to carry the ark, might neither see nor immediately touch it.

6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

By the covering of badgers' skins the ark was secured from the injuries of the weather.

*Object* How could these staves be put in, when they were never to be taken out, Exod xxxi 15, compared with 1 Kings viii 8. *Answer* 1 These places may speak of the staves while the ark and tabernacle stood, but when they were to be removed the posture of all things was altered. 2 The Hebrew verb doth not signify putting in, but barely putting, or placing, or disposing, and may be understood not of putting the staves into the rings wherein they constantly remained, but of the putting of them either upon their shoulders to try and fit them for carriage, or into the holes or recess places which probably were made in these coverings for the receiving and covering of these gilded staves, to keep them both from the touch of the Levites, and from the inconveniences of bad weather.

7 And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal, and the continual bread shall be thereon.

*Of shew-bread*, Heb of faces or presence, for of the bread of faces or presence, i. e. of the bread which was continually standing in the presence of the Lord. *The dishes*, upon which the shew-bread was put. *The continual bread*, i. e. shew-bread, so called because it was continually to be there, even in the wilderness, where though they had only manna for themselves, yet they reserved corn for the weekly making of these loaves, which they might with no great difficulty procure from some of the people bordering upon the wilderness in the innermost parts wherof they were.

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it.

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar.

So contrived that this cloth containing the candlestick, &c. might be either laid upon it, or some other way fastened to it.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof.

*The golden altar*, all covered with plates of gold.

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar.

*The instruments of ministry*, the sacred garments used by the priests in their holy ministrations. See Exod xxxi 10.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon.

From the altar of burnt-offerings, wherby it may seem probable, though it be denied by most, that they did offer some sacrifices in the wilderness, though it may not be so frequently nor orderly as afterwards they did. Whence else were these ashes? And there are some undoubted instances of their sacrificing there, as Exod xviii 12, xxxi 4, Numb vii &c., from which it seems rational to conclude that they did offer sacrifices at other times, though not so constantly and diligently as they did in Canaan. And for the argument against it from Amos v 25, that may be easily dissolved, as we shall there see, if the Lord please. Moreover the taking away of the ashes only doth sufficiently imply that the fire was preserved, which as if came down from heaven, Lev ix, so it was by God's command to be continually fed and kept burning, and therefore doubtless was put into some vessel, which might be either fastened to the altar and put within this covering, or carried by some person appointed thereunto.

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the basins, all the vessels of the altar, and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

Amongst all these vessels here and above named there is no mention of the brazen laver, though that be elsewhere reckoned among the holy things, as Exod xxv 16, xxxviii 8; xxxix 39, xl 30, wherof possibly the reason may be

because it was not covered, as not being capable of much hurt by the weather, though some ancient translations of the Bible do here add these words, *They shall take a purple covering, and cover the laver, &c*

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward, after that, the sons of Kohath shall come to bear it. but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation

*The sons of Kohath shall bear it, to wit, upon their shoulders, not upon carts or waggons, as appears from Numb. vi 9, the neglect of which order did provoke the Lord, 2 Sam vi 8, 7, 1 Chron xiv 7, xv 12, &c. Afterward the priests themselves, being multiplied, carried these things, as appears from Deut xxxi 9, Josh iii 6, viii 33, 1 Sam vi. 4, though the Levites also were not excluded, 2 Chron v 5. They shall not touch any holy thing, immediately, or before they be covered. Lest they die, as some did for that sin. Sec 1 Sam vi 19, 2 Sam vi 6, 7*

16 ¶ And to the office of Eleazar the son of Aaron the priest pertained the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof

*1. He himself is to carry these things, and not to commit them to the sons of Kohath. The daily meat offering of fine flour, which was to be offered every morning and evening with the daily burnt-offering. See Exod xxix 38, 49. The oversight of all the tabernacle, i. e. the care that all the things above mentioned be carried by the persons and in the manner expressed*

17 ¶ And the Lord spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites

*1. Do not by your neglect provoke God to cut them off for touching the holy things.*

19 But thus do unto them, that they may live, and not die when they approach unto the most holy things. Aaron and his sons shall go in, and appoint them every one to his service and to his burden

*To his service, to that which is peculiarly allotted to him, his services and burdens being equally distributed among them*

20 But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the Lord spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers by their families;

23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation

24 This is the service of the families of the Gershonites, to serve, and for their burdens.

25 And they shall bear the curtains of the tabernacle, and the tabernacle

for the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation.

*The curtains of the tabernacle, i. e. the curtains or covering of goats' hair. The tabernacle of the congregation, i. e. the ten curious curtains which covered the boards of the tabernacle, for the boards themselves were carried by the Merarites. His covering, i. e. the covering of rams' skins which was put next over those ten curtains*

26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them so shall they serve

*The gate of the court, i. e. which court compassed both the tabernacle and the altar, Exod. xxvii 16*

27 At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service and ye shall appoint unto them in charge all their burdens

28 This is the service of the families of the sons of Gershon in the tabernacle of the congregation and their charge shall be under the hand of Ithamar the son of Aaron the priest

*Under his conduct and direction. Thus the hand of Ithamar, i. e. his care and custody*

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers,

30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation

31 And this is their charge of their burden, according to all their service in the tabernacle of the congregation, the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

*Which were as the feet upon which the pillars stood, of which see Exod. xxxviii 27*

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service and by name ye shall reckon the instruments of the charge of their burden

*Every part and parcel therefore shall be put in an inventory, which is required here rather than in the foregoing particulars, partly, because these were much more numerous than the former, partly, because being in lesser things and such as might easily be supplied, they might otherwise have been neglected, and partly, to teach us that God esteems nothing small in his worship and service, and that he expects his will should be observed in the minutest circumstances*

33 This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest

34 ¶ And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From thirty years old and upward even

unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation.

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the Lord by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 <sup>d ver 2</sup> These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the Lord.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

Here appears the wisdom of Divine Providence that whereas in the Kohathites and Gershomites, whose burdens were fewer and easier, there were but about a third part of them which were fit for service, the Merarites, whose burdens were more and heavier, had above one half of them fit for this work.

45 These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the Lord by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered after their families, and after the house of their fathers,

47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

Which number is much inferior to any other tribe, for the reason mentioned on Numbers iii 39.

49 According to the commandment of the Lord they were numbered by the hand of Moses, every one according to his service, and according to his burden.

thus were they numbered of him, as the Lord commanded Moses.

## CHAP. V

God commands to put away all unclean persons from the camp, it is executed, 1—4. Restitution commanded, and an offering, especially of hallowed things, which belong to the priest, 5—10. Laws in case of jealousy, bitter water ordained, 11—31.

AND the Lord spake unto Moses, saying, <sup>a Lev 14, 3, 46, & ch 13</sup> Command the children of Israel, that they put out of the camp every leper, <sup>b Lev 14, 2, 15, 21, 3</sup> and every one that hath an issue, <sup>c Lev 15, 11, 13</sup> and whosoever is defiled by the dead, <sup>d Lev 19</sup>

<sup>e Lev 14, 3, 46, & ch 13</sup> Out of the camp, in which the people dwell, as afterward out of the cities and towns, that they might not converse with others, and infect them. An issue, to wit, of genital seed in men, or of blood in women in their seasons. By the dead, i. e. by the touch of the dead. See Lev xxi 1, Numb vi 6.

3 Both male and female shall ye put out, without the camp shall ye put them, that they defile not their camps, in the midst whereof I dwell.

By which caution God would intimate the possibility and danger of men's being made guilty by other men's sins, and the necessary duty of avoiding intimate converse with wicked men. In the midst whereof I dwell, by my special and gracious presence, and therefore the permission of such impurities is the greater injury and provocation to me, as being done in my sight, and reflecting dishonour upon my name.

4 And the children of Israel did so, and put them out without the camp, as the Lord spake unto Moses, so did the children of Israel.

5 ¶ And the Lord spake unto Moses, saying,

6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to trespass against the Lord, and that person be guilty, <sup>e Lev 24, 22</sup>

Any sin that men commit, Heb any sins of men, i. e. either, 1. Of common infirmity, or such sins as men commit through human frailty, for if thus were done knowingly and willingly, a greater punishment was appointed. See Lev vi 5, 6. Or rather 2. Sins against men, or belonging to men, to wit deceits or wrongs, whereby other men are injured of which he manifestly speaks, as appears from ver 7, 8, so this is a generic case of the object, as Matt xii 31, blasphemy of the spirit (for so it is in the Greek) is blasphemy against the Holy Ghost, as it is called Mark iii 29, Luke xii 10, and power of all flesh, John xii 2, is power over all flesh, and power of spirit, Matt x 1, is power over or against spirits, Luke ix 1; and power of God, Luke vi 12 is prayer directed unto God; and the spoil of the poor, Isa iii 14 is the spoil taken from the poor; and violence of the children of Judah, Jer xl 19, is violence against them, as we translate it. To do a trespass against the Lord, which words may be added either, 1. To express a new sin, of prevaricating or dealing falsely with God, either by a false oath, which is a special injury to God or by a lie or simple denial that he hath taken any thing of his neighbour's, which also God takes as a sin especially concerning himself, who in such cases is the only judge of what is falsely said or sworn. See Acts v 3, 4. Or, 2. To aggravate the former sin, and to show that such injuries done to men are also sins against God who hath commanded justice to men as well as religion to himself. But the former is more probable, both because here is a ruin of atonement to be offered to God for the special injury done to him, as well as satisfaction is to be made to the man whom he injured; and especially by comparing this with the parallel place, Lev vi 2, &c. And that person be guilty, i. e. shall be sensible of his guilt, or be convicted in his con-

science of his sin; for otherwise this might seem a mere tautology, if it were only meant of being really guilty of sin, which was expressed before in those words, *where one shall confess any sin, i. e. be guilty of any sin*

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2 *Lev 6: 1*  
3 *Lev 7: 19*  
4 *Lev 8: 4*  
5 *Lev 9: 1*  
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618 *Lev 622: 1*  
619 *Lev 623: 1*  
620 *Lev 624: 1*  
621

xxx 18, or rather the water of purification appointed for such kind of uses, Numb. xix. 9. This was used, that if she were guilty, she might be afraid to add profaneness and the pollution of holy things to her other crime. In an earthen vessel, either to signify that frailty and vileness of which she stood accused, or to express her sorrowful and shameful condition, or because, after this use, it was to be broken in pieces, that the femur membrane of it might be blotted out as far as possible. Compare Lev vi 28, vi 33, xv 12. And of the dust, an emblem of vileness and misery as appears from Job ii 12, Psal xxii 15. I am in 29, and the serpent's food, Gen iii 11, very proper for her who had been seduced to folly by the serpent's instigation. In the floor of the tabernacle, which made it holy dust, and struck the greater terror into the woman, if she were guilty. Put it into the water to make it more unpleasant and bitter, which was suitable to her in that sorrowful state.

18 And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse.

Before the Lord, before the tabernacle, with her face to wards the ark. Uncover the woman's head, partly, that she might be more sensibly now manifest she and all her ways were to God, and that she might be more visible to the congregation, that her shame might be greater if she were guilty, partly, in token of her sorrow either for her sin or at least for any cause of suspicion which she had given, partly, as a sign that she was then a poor deprived of the help and protection of her husband, which the covering of the woman's head signified. 1 Cor xi 5, 7, 10, and that she was neither virgin nor loyal wife for the heads of both these need to be covered. In her hands that she herself might offer it and therefore call God to be witness of her innocence. Bitter, so called either from the bitter taste which the dust gave it, or from the bitter effects of it upon her if she were guilty. Compare Exod xxxii 20. That causeth the curse, not by any natural power, but by a supernatural efficacy ordained and wrought by God for her punishment and for the terror and caution of others.

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse.

Charge her by an oath to answer truly to his question, or to declare by oath whether she be guilty or no, and after such oath shall say as follows. If no man, to wit, except thy husband, as is manifest from the whole context, or no other man the word another being understood here, as it is thought to be also Gen xiv 1, xxxvi 6. Exod xxxii 20. With another, or with him, i. e. the man now mentioned. So it is in ellipsis easily supplied out of the text.

20 But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband.

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell.

An oath, i. e. a form of cursing or imprecatory oath, that when they would curse a person, they may wish that they may be as cursed and miserable as thou wast upon this occasion. See the phrase Isa lxi 16, Jer xlii 22, and compare Gen xliii 20, Ruth iv 11, 12. Thy thigh, a modest application of the general punishment used both in Scripture, as Gen lxi 28, Exod i 5, and other

authors, that the sin might be evident by the punishment. To rot, Heb. so fall, i. e. to die or waste away, as the word is used, 1 Chron. xxi. 14, compared with 2 Sam. xxi. 15. To swell, suddenly and violently till it burst, which the Jews note was frequent in this and like cases, Exod. xxxii 20. And it was a clear evidence of the truth of their religion.

22 And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot.

And the woman shall say, Amen, amen. So let it be if I be guilty. The word is doubled by her as an evidence of her innocence, and ardent desire that God would deal with her according to her desert.

23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water.

These curses, wherewith she cursed herself, to which peradventure her name was added. In a book, i. e. in a scroll of parchment, which the Hebrews commonly call a book, as Deut xxiv 1, 2 Sam xi. 14, Isa xxxiii. 4. Blot them out with the bitter water, or, scrape or scrape them out, and cast them into the bitter water. Whereby it was signified, that if she was innocent, the curses should be blotted out and come to nothing, and if she were guilty, she should find in her the effects of this water which she drank, after the words of this curse had been scraped and put in.

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

To drink, to wit, after the jealousy-offering was offered as is affirmed, ver 26.

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar.

26 And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

The memorial thereof, of which see Lev ii 2.

27 And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot, and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean, then she shall be free, and shall conceive seed.

She shall be free, to wit, from these bitter curses and miseries. Shall conceive seed, i. e. shall bring forth children, as the Jews say, in case of her innocence, infallibly she did, yea, though she was barren before, or shall be as capable of bearing children as other women.

29 This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled.

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

4 Deut 28 37  
Ps 63 9 11  
Jer 24 9 4  
29 16, 22  
Ez 42 14  
Levch 8 15

1 Cor 12 22

*Cautions from necessity*—When he should not be suspected of being either debauched or intemperate, but he is so, and yet he is not endeavored to bring her either to a punishment or reformation; see Matt. 18: 15. He charmed suspicion in his breast, and thereupon proceeded to hate her, to cast her off. Whereas now, whatever the charge is, the husband shall not be blamed or censured, either for bringing such charges and suspicions upon her, or for despising her, if she appear to be innocent. *Her iniquity*, i. e. the punishment of her iniquity, whether she was guilty of her husband, or by any light and foolish carriage gave him occasion to suspect her to be so.

## CHAP. VI.

*The law of the Nazirites, from what they should abstain, and how they should be purified, 1—11. The vow of separation being fulfilled, the ceremonies to be observed, 12—14. The form of blessing to be used by the priest to the congregation, 22—27.*

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall **separate themselves to vow a vow of a Nazirite**, to separate themselves unto the Lord,

*Either man or woman*, for both sexes might make this vow, if they were free, and at their own dispose, for otherwise their parents or husbands could disannul the vow, Numb. xxx. 5, and in that case they sinned in taking (God's name in vain, and vowing what they could not perform. *A vow of a Nazirite*, whereby they did sequester themselves in a great part from worldly employments and enjoyments, that they might entirely consecrate themselves to God's service, and this either for their whole lifetime, of which see Judg. xiii. 5, xvi. 17; 1 Sam. 11; Luke 1: 15, or for a less and limited space of time, of which in this chapter.

3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried

Let they should either inflame or dispose him to luxury, and consequently to the breaking of his vow, or cloud his reason, and thereby occasion some mistake or miscarriage in the rules to which he had bound himself. Compare Lev. x. 9. *Nor eat moist grapes, or dried*, which was forbidden him for greater caution to keep him at the further distance from wine.

4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

*The days* were sometimes more, sometimes fewer, as he thought fit to appoint.

5 All the days of the vow of his separation there shall no razor come upon his head, until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow.

*No razor, nor scissors, or other instrument to cut off any part of his hair*. This was appointed, partly, as a sign of his mortification of worldly delights, and vain affliction of outward beauty, which is promoted by the polling or cutting of the hair; partly, as a testimony of that purity which he was to preserve, because the cutting off the hair was a sign of uncleanness, as appears from ver. 9, and Lev. xiv. 8, 9. *And he shall be holy*, that by the notorious length of his hair he might be distinguished from his vow, and the exquisite holiness it required, that others might thereby be admonished and stirred up to the imitation of his holy example; and partly, that he might reserve his hair entirely for God, to whom it was to be offered, ver. 18. *He shall be holy*, i. e. wholly consecrated to God and his service, whereby he

was distinguished from all other holiness was the great holiness, which was to be reserved in these, and consequently to be offered to God.

6 All the days of his separation, he shall not touch the dead, but if he die, he shall come at his dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head.

*For his father, or for his mother*, wherein he was equal to the high priest, Lev. xxi. 11, being in some sort, as sacred a person, and as eminent a type of Christ, Heb. vii. 26, and therefore justly required to prefer the service of God, to which he had so fully and peculiarly given himself, before the expressions of his affections to his dearest and nearest relations. *The consecration*, i. e. the token of his consecration, to wit, his long hair. *Of his God*, i. e. whereby he hath devoted himself to his God in an eminent manner. The gentler name of the object.

8 All the days of his separation he is holy unto the Lord.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration, then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

*He shall shave his head*, because his whole body, and especially his hair, was defiled by such an accident, which he ought to impute either to his own heedlessness, or at least to God's providence, so ordering the matter possibly for the punishment of his other sins, or for the quickening of him to more caution and purity, and detestation of all dead works whereby he would be defiled. *On the seventh day*, to be reckoned from the time of his pollution, for uncleanness contracted by the dead continued for seven days, and the seventh day was the day of cleansing for it, Lev. xv. 13, Numb. xix. 11, 14.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation.

As in the case of him that had a running issue, Lev. xv. 14.

11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

*Shall offer*, Heb. *make*, which is put for sacrificing or offering, as Exod. xxx. 36, 1 Chron. xxi. 23, compared with 2 Sam. xxi. 22. *For a sin-offering*, because such a pollution was, though not his sin, yet the chastisement of his sin, and had an appearance of sin, to wit, of negligence in not standing sufficiently upon his guard, which in such persons was in a manner equivalent to a sin. *For that he sinned*, i. e. contracted a ceremonial uncleanness, which is called *sinning*, because it was a type of sin, and a violation of a law, though through ignorance and inadvertency, as many other sins were. *Shall hallow*; begin again to hallow or consecrate it.

12 And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.

*The days of his separation*, as many days as he had before separated or vowed unto God. *Lost*, i. e. not reckoned or imputed to him; Heb. *fall*, to wit, to the ground, i. e. be void of any effect.

13 ¶ And this is the law of the Nazirite, when the days of his separation are



fulfilled; he shall be brought unto the door of the tabernacle of the congregation.

By the priest's appointment and direction

14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without

blemish for a sin offering, and one ram without blemish for peace offerings.

For a sin offering, whereby he confessed and bewailed his faults and misdoings notwithstanding the strictness of his vow and all the diligence and care which he could use, and consequently acknowledged his need of the grace of God in Christ Jesus the true Nazarite. For peace offerings, for thankfulness to God, who had given him grace to make and in some measure to keep such a vow. So he offered all the three sorts of offerings, that he might so fulfil all righteousness and profess his obligation to observe the will of God in all things.

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and then meat offering, and then drink offerings.

Such as did generally accompany the sacrifices, of which see Lev. ii. 1, Numb. xviii.

16 And the priest shall bring them before the LORD, and shall offer his sin offering, and his burnt offering.

17 And he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread the priest shall offer also his meat offering, and his drink offering.

18 And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings.

Of his separation, or, of his Nazariteship, in which the chief of his Nazariteship or separation to God consisted. At the door of the tabernacle, publicly, that it might be known that his vow was ended, and therefore he was at liberty as to those things from which he had restrained himself for a season: otherwise some might have been scandalized at his use of his liberty. See Acts xxi. 26. In the fire, either 1. The fire of the altar. But why then is this restrained to the peace offerings, seeing it was common to the burnt offerings and to the sin-offerings? Or rather 2. To the fire of the kitchen, upon which the flesh of the peace-offering was boiled.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven.

The sodden shoulder, The left shoulder as it appears from ver. 20, where this is joined with the *heart shoulder*, which was the right shoulder, and which was the priest's, due in all sacrifices, Lev. vii. 32 and in this also. But here the other shoulder was added to it as a special token of thankfulness from the Nazarites for God's singular favours vouchsafed unto them. Upon the hair of the Nazarite, that he may give them to the priest, as his peculiar gift.

20 And the priest shall wave them for a wave offering before the LORD, this is holy for the priest, with the wave breast and heave shoulder and after that the Nazarite may drink wine. And return to his former freedom and manner of living:

he is discharged from the vow. Of the wave-offering and heave-offering, see Lev. vii. 30, 32.

21 This is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, beside that that his hand shall yet, according to the vow which he vowed, so he must do after the law of his separation.

Besides that that his hand shall yet, i. e. besides what he shall voluntarily promise and give according to his ability.

22 ¶ And the LORD spake unto Moses saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

On this wise, Heb. Thus, in this manner, shall these words, yet so as that they were not to these very words, because after this we have examples of Moses and David and Solomon and others blessing the people in other words. Ye shall bless the children of Israel, i. e. in the public assembly.

24 The LORD bless thee, and keep thee:

Bless thee, i. e. bestow upon you all manner of blessings, temporal and spiritual. Compare Gen. xii. 2. Keep thee, i. e. continue his blessings to thee, and preserve thee in and to the use of them, keep thee from sin and its bitter effects.

25 The LORD make his face shine upon thee,

Smile upon thee, this is opposed to the hiding of his face, and to the covering himself or his face with a cloud, and it is explained by the following words; be gracious unto thee. Others expound it of illumination or direction, and the revelation of himself and of his will to them.

—and be gracious unto thee.

26 The LORD lift up his countenance upon thee,

Look upon thee with a cheerful and pleasant countenance, as one that is reconciled to thee, and well pleased with thee and thy offerings, and services. See of this phrase Psal. iv. 6, Prov. xvi. 15. To him is opposed the falling and the casting down of the countenance, of which see Gen. iv. 5, 6, Job xxx. 24. Or, rejoice, prosper, and help thee. Compare Psal. xxxiii. 18.

—and give thee peace.

Peace with God, and with thy own conscience, and with all men, and all prosperity, which is comprehended under this word.

27 And they shall put my name upon the children of Israel, and I will bless them.

I shall call them by my name, shall recommend them to me as my own people, and bless them and give unto me for them as such, which is a powerful argument to prevail with God for them, and therefore hath been often used by the prophets interceding for them, as Jer. xiv. 9, Hag. ii. 18, 19. compare 1 Sam. xii. 22. I will bless them, I will ratify these blessings, and give those blessings to the people which the priests pray for.

## CHAP. VII.

The tabernacle being fully finished, the twelve princes offer gifts, which are delivered to the Gershonites and the Merarites: 1-41. What they offered as particular of silver, gold, vessels, and bakers: 42-88. The sum thereof: 88. God speaks to Moses from the mercy-seat, 89.

AND it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them:

On the day, after, 11<sup>th</sup> Proleptically; and so the history, as many others, is put out of its proper place, and this Chapter, and the 28<sup>th</sup>, 29<sup>th</sup>, and 30<sup>th</sup>, should follow next after Exod 40, and this day is the same on which the tabernacle was erected, which was the first day of the first month of the second year, Exod xl 17, 18. On 2. Largely, day being put for time, and on the day for about the time, or, a little after the time. And thus it seems to be taken here, because all the princes did not offer these things upon one and the same day, but on several days, as here it follows. And this is the disorder in the history, and this chapter comes in the proper place, and these things were done in the second month of the second year after the tabernacle, and altar, and all other instruments thereof were anointed, as is here expressed; and after the Levites were separated to the service of the tabernacle, and appointed to their several works, as is manifest, Rom Yer 5-9, which was done about a month after the tabernacle was erected, &c., and after the numbering of the people, Numb 1, when the princes here employed in the offerings were first constituted, and after the disposal of the tribes about the tabernacle, the order of which as here observed in the time of their offerings, Numb 10, Lev vii 10.

2 That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered

To wit in the manner and days hereafter mentioned

3 And they brought their offering before the Lord, six covered wagons, and twelve oxen, a wagon for two of the princes, and for each one an ox; and they brought them before the tabernacle. Covered wagons, for the more convenient and safe carriage of such things as were most cumbersome.

4 And the Lord spake unto Moses, saying,

5 Take of them, that they may be to do the service of the tabernacle of the congregation, and thou shalt give them unto the Levites, to every man according to his service.

6 More or fewer of them, as the nature of their service and of the things to be carried required.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service.

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Phineas the son of Aaron the priest.

9 Under his command and inspection. See Gen xxv 22. And it must be noted that these words belong both to the Merarites here, and to the Gershonites, ver 7, because both of them were under his hand, as is affirmed, Numb 17 28, 33.

9 But unto the sons of Kohath he gave none; because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.

Because of the greater worth and holiness of the things which they carried. See Numb, iv 6, 8, 10, 12, 14. 2 Sam vi 8, 13.

10 And the princes offered for dedication of the altar in the day that it was anointed, even the princes offered their offerings before the altar.

The day so with burnt-offerings, and incense too, as appears from the nature of their offerings. The angular number for the church. Not for the first dedication of them, for it is apparent they were dedicated or consecrated before this time, by Moses and Aaron for divers days together, Lev viii, &c., but for a further dedication of them, these being the first offerings that were made for any purpose.

for persons or tribes. On the day, i. e. about the time, as appears as it was anointed. See on ver 5.

11 And the Lord said unto Moses, They shall offer a burnt-offering, such prince on his day, for the dedication of the altar.

12 And for the greater solemnity and splendour of the work, as for the reverence of confusion. And in this offering they follow the order of their camp, and not of their birth.

13 And he that offered his offering the first day was Nabalson the son of Aminadab, of the tribe of Judah.

In whose name and behalf this offering was made, and so in the rest.

13 And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them were full of fine flour mingled with oil for a meat offering.

One silver charger, a large dish or platter; of which see Exod xxv 29, to be employed about the altar of burnt-offering, or in the court, not in the sanctuary. For all the vessels were of gold.

14 One spoon of ten shekels of gold, full of incense.

Ten shekels of gold, and therefore belonging to the altar of incense.

15 One young bullock, one ram, one lamb of the first year, for a burnt-offering.

16 One kid of the goats for a sin offering.

17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year. This was the offering of Nahshon the son of Aminadab.

Peace-offerings are more numerous, because the princes and priests, and some of the people, did make a feast before the Lord out of them, and celebrated it with great rejoicing.

18 On the second day Nathaneel the son of Zuar, prince of Issachar, did offer.

19 He offered for his offering one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meat offering.

20 One spoon of gold of ten shekels, full of incense.

21 One young bullock, one ram, one lamb of the first year, for a burnt offering.

22 One kid of the goats for a sin offering.

23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nathaneel the son of Zuar.

24 On the third day Eliab the son of Helon, prince of the children of Zebulun, did offer.

25 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering.

26 One golden spoon of ten shekels, full of incense.

27 One young bullock, one ram, one lamb of the first year, for a burnt offering.

28 One kid of the goats for a sin offering.

29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year this *was* the offering of Iliab the son of Helon

30 ¶ On the fourth day Iliur the son of Shideur, prince of the children of Reuben, *did offer*

31 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meat offering

32 One golden spoon of ten *shekels* full of incense

33 One young bullock, one ram, one lamb of the first year, for a burnt offering

34 One kid of the goats for a sin offering

35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year this *was* the offering of Iliur the son of Shideur

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meat offering

38 One golden spoon of ten *shekels* full of incense

39 One young bullock, one ram, one lamb of the first year, for a burnt offering

40 One kid of the goats for a sin offering

41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year this *was* the offering of Shelumiel the son of Zurishaddai

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered*

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meat offering

44 One golden spoon of ten *shekels* full of incense

45 One young bullock, one ram, one lamb of the first year, for a burnt offering

46 One kid of the goats for a sin offering

47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year this *was* the offering of Eliasaph the son of Deuel

48 ¶ On the seventh day Elshama the son of Ammihud, prince of the children of Ephraim, *offered*

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meat offering

50 One golden spoon of ten *shekels* full of incense

51 One young bullock, one ram, one lamb of the first year, for a burnt offering

52 One kid of the goats for a sin offering

53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year this *was* the offering of Elshama the son of Ammihud

54 ¶ On the eighth day Gamaliel the son of Pedihzur, prince of the children of Manassah

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meat offering

56 One golden spoon of ten *shekels*, full of incense

57 One young bullock, one ram, one lamb of the first year, for a burnt offering

58 One kid of the goats for a sin offering

59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year this *was* the offering of Gamaliel the son of Pedihzur

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered*

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meat offering

62 One golden spoon of ten *shekels*, full of incense

63 One young bullock, one ram, one lamb of the first year, for a burnt offering

64 One kid of the goats for a sin offering

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year this *was* the offering of Abidan the son of Gideoni

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered*

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meat offering

68 One golden spoon of ten *shekels*, full of incense

69 One young bullock, one ram, one lamb of the first year, for a burnt offering

70 One kid of the goats for a sin offering

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year this *was* the offering of Ahiezer the son of Ammishaddai

72 ¶ On the eleventh day Pagiel the son of Ozerai, prince of the children of Asher, *offered*

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meat offering

74 One golden spoon of ten *shekels*, full of incense

75 One young bullock, one ram, one lamb of the first year, for a burnt offering

76 One kid of the goats for a sin offering

77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: *this was* the offering of Pagiel the son of Ocran

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered*

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meat offering

80 One golden spoon of ten shekels, full of incense

81 One young bullock, one ram, one lamb of the first year, for a burnt offering

82 One kid of the goats for a sin offering

83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: *this was* the offering of Ahira the son of Enan

84 *This was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold

*When it was anointed* this is again repeated to how why it is called the dedication of the altar: because it was the first offering made by any particular persons or tribe

85 Each charger of silver *weighing* an hundred and thirty shekels, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred shekels, after the shekel of the sanctuary

86 The golden spoons *were* twelve: full of incense, *weighing* ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty shekels

87 ¶ All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering and the kids of the goats for sin offering twelve

*The meat-offering was not mentioned before* because it was sufficiently understood from the law which required it: Numb. xv. 3-5, but for greater assurance is here expressed

88 And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty: *This was* the dedication of the altar, after that it was anointed

Which words are very conveniently added to explain in what sense he had so often said that this was done *in the day when it was anointed*, to wit not exactly but in a latitude to wit, a little after that it was anointed, as is here said

89 And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony from between the two cherubims: and he spake unto him

*Into the tabernacle of the congregation*, into which Moses, though no priest, was permitted to enter by God's special licence: *To speak with him*, i. e. to consult God upon occasion: *From off the mercy-seat*, which Moses standing without the veil could easily hear: And this seems to be added in this place, to show that when men had done their part in the dedication of the tabernacle altars, &c., God was not wanting in the performance of his part, and promise made, Exod. xxi. 22

## CHAP. VIII

*How the lamps are to be lighted*, 1-4: God commands the Levites to be cleansed, 5-15, that they may serve with Aaron and his sons instead of the first-born, 16-22: Their age and service, 23-26

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou *lightest* the lamps, the seven lamps shall give light over against the candlestick

1. i. e. Either, 1 On every side of the candlestick: So the candlestick is here put for the bulk or shaft of the candlestick as Exod. xxv. 31, 35, and the lamps, when they were lighted, were put into the branches of the candlestick, and taken out upon occasion: Thus the meaning is, that all the lamps were to be lighted on that part which was towards the middle looking that way whence they had their light, for the middle lamp was lighted with the fire of the altar and from that the other lamps received light: But against this sense it is objected, that the lamps could not be otherwise ordered but that they must give light round about the candlestick, and therefore that sense seems to make this direction idle and frivolous: Or, 2 On that part which is before the candlestick, Heb. *over against the face of the candlestick*: i. e. in that place towards which the candlestick looked, or where the candlestick stood in full view: i. e. upon the north side where the table of showbread stood as appears from hence, because the candlestick stood close to the boards of the sanctuary on the south side, Exod. xxvi. 35: And thus the lights were on both sides of the sanctuary, which was fit and necessary, because it was wholly dark in itself, and had no window in it

3 And Aaron did so: he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses

4 ¶ And this work of the candlestick *was* of beaten gold, unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the LORD had shewed

*beaten gold* not hollow but solid and pure gold, beaten out of one piece and not of several pieces joined or soldered together: See Exod. xxv. 18, 31, xxxvii. 17

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel and cleanse them

*Or wash or purify them*, which was also done with the priests and others when they were to approach to God and his service: See Exod. xix. 10, 11, Lev. xiv. 9

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean

*Of purifying*, Heb. *of sin*, &c. for the expiation of sin: This water was mixed with the ashes of a red heifer, Numb. xix. 9 which therefore may seem to have been prescribed before, though it be mentioned after, such kind of transpositions of passages being frequent in Scripture: *Shave all their flesh*, which externalities signified the cutting off their inordinate concupiscences of carnal things, and that singular purity of heart and life which is required in the ministers of God: See 1st Tim. ii. 21, 2 Tim. ii. 21

8 Then let them take a young bullock with his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering

The same sacrifice which was offered for a sin-offering for the whole congregation Lev. iv, because the Levites came in the stead of all the first-born, which did in a manner represent the whole congregation



CHAP. IX

*The passover kept in the wilderness on the fourteenth day of the first month 1-5 By those who were then whole and journeying the fourteenth day of the second month, 6-12. They who otherwise neglect it to be put to death 13. Prosclytes are to observe the same, 11. God manifests himself in Israel in a cloud by day, and fire by night, by which they knew when and where to camp, 15-23.*

AND the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

*In the first month, and therefore before the numbering of the people, which was not till the second month. Numb. 1. 1. 2. But it is placed after it, because of a special case relating to the passover, which happened after it and which is here related upon occasion where he mentions the command of God for the keeping of the passover in the wilderness, which was done but once, and without this command they had not been obliged to keep it at all till they came to the land of Canaan. See Exod. xii. 25.*

2 Let the children of Israel also keep the passover at his appointed season

*1. 1. 2. 3. In the fourteenth day of this month. 4. At even, ye shall keep it in his appointed season according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.*

So far is concerned the lamb and the unleavened bread, &c. for there were some things peculiar to the first passover in Egypt as that they were to eat it *in haste with their girdles girted their shoes on their feet and their staff in their hand* which were not properly rites or ceremonies of the passover, but circumstances of their present condition using their travelling and ready to depart, &c. *One of whom had they meat to make unleavened bread. Jews they were not now in haste and had time enough to procure it out of the land of Midian by the help of Moses. One of the who had they which land was not far from Horeb or Sinai as appears from Exod. 1. 1.*

4 And Moses spake unto the children of Israel, that they should keep the passover

*1. 1. 2. 3. 4. 5. And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai according to all that the Lord commanded Moses did the children of Israel.*

6 And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day and they came before Moses and before Aaron on that day

*By the dead body of a man, by the touch of a dead body or something belonging to it, (see Numb. x. 1.) 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

7 And those men said unto him, We are defiled by the dead body of a man wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel?

Which if we neglect, we must be cut off, and if we keep it, these circumstances we must so to cut off. What shall we do? The passover is called an offering of the Lord because it was both killed by it, and offered to God a commandment to God's law, and a thank offering, to God for his great mercy.

8 And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you

God having promised to answer and direct him upon his address to him in difficult cases

9 And the Lord spake unto Moses, saying, 10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord

*Under these two instances the Hebrews think that other hindrances of like nature are comprehended, as if one be hindered by a disease, or by any other such kind of uncleanness, which may seem probable both from the nature of the thing, and the reason of the law, which is the same in other cases, and from the application of this rule to other cases 2 Chron. xxx. After off, in some remote country whence he cannot return sooner.*

11 The fourteenth day of the second month if even they shall keep it, and eat it with unleavened bread and bitter herbs

12 They shall leave none of it unto the morning, nor break any bone of it according to all the ordinances of the passover they shall keep it

*Leave none of it unto the morning, but either eat or burn it before that time.*

13 But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people because he brought not the offering of the Lord in his appointed season, that man shall bear his sin

*The man that forbeareth to keep the passover through contempt or neglect, without these or any other just impediments is before.*

14 And if a stranger shall sojourn among you, and will keep the passover unto the Lord according to the ordinance of the passover, and according to the manner thereof, so shall he do. Ye shall have one ordinance both for the stranger, and for him that was born in the land

*A stranger to wit a proselyte.*

15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony and at even there was upon the tabernacle as it were the appearance of fire, until the morning

*Of the cloud, see Exod. xii. 21. The tabernacle, namely, the tent of the testimony, or the tabernacle towards or above the tent of the testimony, i.e. that part of the tabernacle in which was the testimony, or the ark of the testimony, for there the cloudy pillar stood, Lev. xvi. 2. This was an evidence to them of God's special presence with and providence over them. See Exod. xiv. 20. 21. Pal. ex. 39. And this cloud was easily distinguished from other clouds, both by its peculiar figure and by its constant residence in that place. The appearance of fire, that they might better discern it, and direct themselves and their journey or stations.*

16 So it was alway the cloud covered it by day and the appearance of fire by night

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed and in the place where the cloud abode, there the children of Israel pitched their tents

*Was taken up, or, ascended on high, above its ordinary place, by which it became more visible to all the camp*

18 At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched <sup>(ver 10)</sup> as long as the cloud abode upon the tabernacle they rested in their tents

The motion or stay of the cloud is fitly called the command of God, because it was a signification of God's will and their duty, which command properly is

19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not

*The charge of the Lord is the command of God men looked before that they should stay as long as the cloud and as the same phrase is manifestly taken below, ver 23 And the sixth he they did, though it were long in one place, which was fitting to them, who desired to change place, and to make haste to journey, yet they obeyed God herein, against their own inclinations, which because it were not obtain to obstruct a people, it is so largely and particularly mentioned here, as an instance of their obedience, and in aggravation of the many following instance of their apostacy and disobedience*

20 And so it was when the cloud was a few days upon the tabernacle, according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed

21 And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed, whether it was by day or by night that the cloud was taken up, they journeyed

22 Or whether it were two days, or a month, or a year, that the cloud turned upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not, but when it was taken up, they journeyed

23 At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed, they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses

## CHAP. X.

*Two trumpets of silver commanded to be made, with a direction to which end when how, by whom, and with what success they should be used, 1-10 The Israelites' march to Paran in the order in which they go 11-28 Moses' endeavours to persuade Hobab's father to live along with him, 29-32 Moses' march, 33 evening when the ark was removed and set down again, 33-36*

AND the Lord spake unto Moses, saying,

2 Make thee two trumpets of silver, of a whole piece shalt thou make them, that thou mayest use them for the calling of the assembly, and for the journeying of the camps

*Two trumpets, for Aaron, two were though afterwards the number of the trumpets was much more used, as the number of the priests also was, Ecc 2 Chron v 12 These trumpets were ordained, both for signification of the great duty of ministers, to wit to preach the word, and*

*for use, as here follows. Silver is a metal pure and precious, and giving a clear sound. A whole piece. See Exod xxxi 31, Numb xix 4*

3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation

*When they, i. e. the priests, by comparing this with ver. 8, shall blow with them, i. e. with both of them, by comparing this with the next verse*

4 And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward

*To wit, when ye blow once as appears from ver. 6*  
6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey, they shall blow an alarm for their journeys

*As a sign for them to march forward and consequently for the rest to follow them, which is easily understood out of these words*

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm

8 And the sons of Aaron, the priests, shall blow with the trumpets, and they shall be to you for an ordinance for ever throughout your generations

*The sons of Aaron shall blow, to oblige them to the greater regard and observance, as if God himself had called them*

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets, and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies

*Which was partly a prophecy, See Numb xxxi 6, 2 Chron xxi 12 Ye shall be saved from your enemies, if you use this ordinance of God with trust and dependence upon God for help, which condition is necessarily to be understood from divers other scriptures, where it is expressed*

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings, that they may be to you for a memorial before your God, I am the Lord your God

*Days of your gladness, i. e. days appointed for rejoicing and thanksgiving to God, either for former mercies, or for succeeding deliverances, is Lev xvi 16 &c Compare Heb ii 11 Your solemn days, your stated and constant festivals The beginnings of months, of which see Psal lxxxiii 3 A memorial before your God, that God may remember you for good to accept and bless you, as that phrase oft signifies*

11 And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony

12 And the children of Israel took their journeys out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran



From which they travelled to other places, and then returned into it again, Numb. xii. 16.

13 And they first took their journey according to the commandment of the Lord by the hand of Moses.

14 ¶ In the first place went the standard of the camp of the children of Judah according to their armies and over his host was Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun was Eliab the son of Helon.

17 And the tabernacle was taken down, and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 ¶ And the standard of the camp of Reuben set forward according to their armies and over his host was Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon was Shalumiel the son of Zuri-shaddai.

20 And over the host of the tribe of the children of Gad was Eliasaph the son of Denei.

21 And the Kohathites set forward, bearing the sanctuary and the other did set up the tabernacle against they came.

The other, i. e. the Gershonites and Merarites, as is evident both from their work and office, which was to take down and set up the tabernacle, Numb. in 25, 26, iv. 22-24 and from ver. 17, who therefore marched after the first camp a good distance from and before the Kohathites, that they might prepare the tabernacle for the reception of its utensils, which the Kohathites brought some time after them.

22 ¶ And the standard of the camp of the children of Ephraim set forward according to their armies and over his host was Ishiama the son of Ammihud.

23 And over the host of the tribe of the children of Manasse was Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin was Abidan the son of Gideon.

25 ¶ And the standard of the camp of the children of Dan set forward, which was the rearguard of all the camps throughout their hosts and over his host was Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher was Pagniel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali was Ahira the son of Enan.

28 ¶ Thus were the journeyings of the children of Israel according to their armies, when they set forward.

Thus, i. e. in this manner and order they marched.

29 ¶ And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the Lord said, 'I will give it you come thou with us, and we will do thee good for the Lord hath spoken good concerning Israel.

Raguel, called also Reuel, Exod. ii. 18, who seems to be the same who is called Jethro, Exod. iii. 1, it being usual in Scripture for one person to have two or three names. And therefore this Hobab is not Jethro, but his son, which they seem more probable, because Jethro was old and unfit for travel, and dangerous, as may well be thought, to die in his own country, whither he returned Exod. xviii. 27 but Hobab was young and fitter for these journeyings, and therefore entreated by Moses to stay and bear them company. Moses' father-in-law, which words are ambiguous, but seem to belong to Raguel or Reuel, not to Hobab, though others are of another mind.

30 And he said unto him, I will not go, but I will depart to mine own land, and to my kindred.

So he might truly and sincerely say, though after this speech he was overcome by the entreaties and persuasions of Moses. Or he did go and settle his affairs, and afterwards return, for we find his posterity settled among the Israelites. See Jud. i. 16, iv. 11, 18, &c.

31 And he said, I leave us not, I pray thee forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

To direct and guide us, for though the cloud determined them in a general place yet many particulars might be uncertain and unknown to Moses wherein Hobab, having long lived in those parts might be able to advise him as concerning the conveniences of water for their cattle, concerning the safety or danger of the several parts, a vision of serpents or wild beasts, or enemies in the part adjoining to them that so they might avoid them, or better assist them. Or this is to be understood of his directing them not so much in their way as about great and difficult matters wherein the counsel he had from God did not exclude the advice of men as we see in Hobab's father, Jethro, Exod. xviii. And it is probable this was the wise son of a wise father.

32 And it shall be, if thou go with us yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the mount of the Lord three days journey and the ark of the covenant of the Lord went before them in the three days journey to search out a resting place for them.

Three days journey with continued journeying only seems most probable that the cloud made little pauses that they might have time for sleep and necessary refreshments, such their nature required. And thus all writers, when they relate the continued journey of persons for many days together, are to be understood with this exception. Let us them, not so much in place, say some for so it went in the midst or at least after the first camp as may seem from ver. 21 is in office and authority, as a general who is to go before or lead his army though he do not go in the very first place. But others more properly think that the ark, which indeed is not mentioned ver. 21, albeit in these verses it was in the middle where it the cloud was when they marched it went before them as also the cloud did and so the cloud was constantly over the ark, whether it stood or went and therefore the ark is said to go before and direct them, not as if the ark could be seen of all the camps, which being covered only upon men's shoulders was impossible, but because the cloud, which always attended upon the ark, and did together with the ark constitute in a manner one sign of God's presence did lead and direct them. To search out a resting place where they might safely and commodiously rest. But this is a metaphorical expression for discovering to them for otherwise the ark could not search, and God, who knew all places and things, needed not to search.

34 And the cloud of the Lord was upon them by day, when they went out of the camp.

And by night too, as was expressed before. So we must



see Exod xvi 13, 14 or the manna lay hid as it were between two beds of dew Hence the phrase of *hidden manna* Rev ii 17.

10 ¶ Then Moses heard the people weep throughout their families every man in the door of his tent and the anger of the Lord was kindled greatly; Moses also was displeased.

In the door of his tent, to note that they were not ashamed of their sin. *Moses was displeased*, partly for their great unthankfulness; partly, for setting the dreadful judgments coming upon them; and partly, for his own burden expressed in the following verse.

11 ¶ And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

Why didst thou not in any place when I desired thou wouldst excuse me, and commit the care and government of this unruly people to some other person? See Exod iii 11, v 10.

12 Have I conceived all this people? have I begotten them, that thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swearst unto their fathers?

Have I begotten them, are they my children, that I should be obliged to provide food and all things for their necessary and desire? As a nursing father beareth the sucking child, which expression shows the tender care and affection that governors by the command of God ought to have towards their people.

13 Whence should I have flesh to give unto all this people? for they weep unto me saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because it is too heavy for me.

All this people, i.e. the burden of providing for and maintaining the multitude. How was he then when there were others added to help him? Exod xvi 24. For those were only a trust to bear in case of need, and in difficulties, but the burden and anxiety still such as this unquestionably was, were brought to Moses and determined by him alone, Exod xvi 22.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight, and let me not see my wretchedness.

Heb my evil, i.e. my intolerable anguish and torment arising from the insuperable difficulty of my office and work of ruling this people and from the crowd of their transgression which they will bring upon themselves, and the dishonour which thence will accrue to God and myself, if not I only but God also were implicated. See my here put for feeling, as to see death Psal lxxv 18. Luke ii 26, is to suffer it, and to see the salvation of God Psal i 23, act 16, is to enjoy it.

16 ¶ And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel whom thou knowest to be the elders of the people, and officers over them, and bring them unto the tabernacle of the congregation, that they may stand there with thee.

Of whom see Exod ii 16, v 6. Lev i 15. Deut xvi 18. Whom thou knowest to be the elders, whom thou by experience discernest to be elders, not only in years and time, and place, but also in wisdom, and gravity, and authority with the people.

17 And I will come down and talk with thee there, and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou be not thyself alone.

I will come down, not by local motion, but by my powerful presence and operation. See Gen xi 5. Exod xxxiii 5. Will put it upon them, i.e. I will give the same Spirit to them which I have given to thee. But as the Spirit was not conveyed to them from or through Moses, but immediately from God, so the Spirit or its gifts were not by this means imparted in Moses. The Spirit is here put for the gifts of the Spirit as it is Numb xxxviii 18, Joel ii 29, John viii 39, Acts i 2, 6, I Cor xiv 17, 32, and particularly for the Spirit of prophecy, ver 26, when by they were enabled as Moses had been and still was, to discern hidden and future things, and resolve doubtful and difficult cases, which made them fit for government. It is obvious also, that God would not and therefore men should not call any persons to any office for which they were not sufficiently fit and qualified.

18 And say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh, for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt; therefore the Lord will give you flesh, and ye shall eat.

Sanctify yourselves, i.e. prepare your hearts either to receive the miraculous blessings of God, the flesh ye desire, or rather Prepare to meet thy God, O Israel, in the way of his judgments, and to receive the punishment which God will inflict upon you. For it is evident from ver 29 that God in mercy dealt with a curse instead of a blessing. Prepare yourselves by true repentance, that you may either obtain some mitigation of the plague, or whilst you have are delivered by the flesh you desire and eat, ver 33, your souls may be saved from the wrath of God. Some argue that it is a preparation for ver 34, i.e. the day of the Lord, but see ver 31, you do it before openly and impudently in the door of your tents, ver 30, calling heaven and earth to witness your cry, and crying me.

19 Ye shall not eat of one day, nor twice, nor have days, neither ten days, nor twenty days.

20 But even a whole month's meat shall come out at your nostrils, and it shall be flesh, sent unto you, because that ye have despised the Lord which is among you, and have wept before him, saying, Why do we come forth out of Egypt?

It shall come out at your nostrils, which meat I shall send unto you, being plucked with the abundance of it. But God destroys them by granting their desires, and turns even their blessings into curses, whilst he deals much more favourably with Moses, though he also fell into the same sin with the people, i.e. impudence and murmuring. But God will show the great difference between persons and persons, and between those who are of integrity and the people, i.e. presumptuous and oft repeated provocers. Ye have despised the Lord, i.e. you have lightly esteemed him, and manifold blessings in nature, and other than, and have preferred the less to the more, &c. of Egypt before them, i.e. you have slighted and contemned his providence after which he had led you out of Egypt.

Which is among you, who is present and ready to be with you, i.e. all your carnages, and to punish you. This is added to the foregoing, to show the presence of the Judge. Why are ye fallen out of Egypt? Why did God do such things unto you? Why did ye so foolishly follow and obey him, i.e. come forth?

21 And Moses said, The people among whom I am, are threescore thousand footmen, and thou hast said,

I will give them flesh, that they may eat a whole month

*Six hundred thousand footmen* fit for war, Exod. xii. 37, besides women, children, &c. That Moses speaks this as doubting or distrusting God's words is evident enough from ver. 22, 23. And that Moses was not remarkably punished for this as he was afterwards for the same sin, Num. ix., next to God's good pleasure may be imputed to the different circumstances of this and that sin. This was the first great offence of this kind, and therefore more easily passed by, that was after warning and against more light and experience. This seems to have been spoken secretly in Moses's breast, but openly and publicly before the people, and to them, and therefore it was not to be openly and severely punished to prevent the contagion of that example.

22 " Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

Will they be sufficient for them? or where shall they have more?

23 And the Lord said unto Moses, " Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

And thou shalt be able to work such, and yet glorious miracles in this land.

24 ¶ And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

Moses went out of the tabernacle, in which he entered to receive God's commands from the mercy seat, Num. vii. 89. The seventy men, either they were called seventy from the total number, though two of them were lacking, ver. 25, or the apostles were called the seventy, Mt. xxv. 20, when one of that number was absent, or he is said to have gathered them when he gave command to gather them. *Round about the tabernacle*, partly that the two of God might be imputed upon their hearts that they might more seriously understand and more faithfully imitate their high employment, partly to give them the more authority and respect from the people, and principally because that was the place where God manifested himself, and gave his blessing, and therefore there he would best give his Spirit upon them.

25 And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass that when the spirit rested upon them, they prophesied, and did not cease.

But it is not only proved them for a time, but took it by the hand, and gave it to them, because the use and end of the gift was temporary, but perpetual. The prophesied, or counsel of the word, and works of God in a solemn and marvellous manner as the prophets did. So this word is used, 1 Sam. x. 6. John. vi. 8, Acts. ii. 17. For the seventy were not hereby constituted prophets or teachers, but civil magistrates and rulers, who together with the Spirit of government, which is here sufficiently implied, received the Spirit of prophecy as a sign and seal both to themselves, and to the people, that God had called them to that employment, and would be with them in it as they were with Saul upon the same occasion, 1 Sam. x. 10. And not only so, but that they continued in that exercise all their lives, and it may be all the night too, as it is said of Saul, 1 Sam. xvi. 23, or afterwards also, to note that this was continued and conferred upon them, to enable them the better to discharge their magistracy, which was more expedient for them than for the rulers of other people, because the Jews were under a theocracy, or the government of God, and even their civil

controversies were decided out of that word of God which the prophets expounded, and in their wildness condition they had frequent occasions of seeking counsel from God, which was the work of prophets, and they were to determine all things agreeably to the mind and will of God, which therefore they were obliged to study. Others translate the words, *and they added not*, so the sense is They prophesied only this day for an assurance of vocation to and due qualification for their work, but afterwards they prophesied no more, the gift of prophecy ceased in them, and only the Spirit of government rested upon them.

26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad, and the spirit rested upon them, and they were of them that were written, but went not out unto the tabernacle, and they prophesied in the camp.

In the camp, not going to the tabernacle, as the rest did, out of modestly declining that high employment from a humble sense of their own insufficiency, as Saul did, 1 Sam. x. 22, or not having sufficient or reasonable notice to depart thither, or being detained in the camp and in their dwellings, whether by unkindness or sickness, or some other occasion, not without God's special providence, that so the miracle might be more evident and heavenly, and authority more unquestionable to all the people. *Remained* to write in a book or paper by Moses, who by God's direction nominated the fittest and worthiest persons.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

Letting his authority should be diminished by their prophesying, and thereby is by the signal given at that time, and authority to them else without his knowledge and consent.

28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbide them.

One of his young men, or one of his chosen ministers, chosen or excellent person, which may be emphatically added, to note that even great and good men may mistake in their judgment about the works of God. Or from his youth the words will bear, and the Chaldee, Syriac &c. render it. So it may be added as a reason why Joshua above others was concerned for Moses's honour and authority. He feared either schism or sedition, or that by their usurpation of authority independently upon Moses, and separation from him, his power and esteem might be lessened, as it is next words, how.

29 And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!

I envy thee, art thou grieved because the gifts and graces of God are imparted to others besides me? Compare John in 26. He saith prophets, not rulers, for that he knew was absurd and impossible.

30 And Moses gat him into the camp, he and the elders of Israel.

Among the people to exercise the gifts and authority now or formerly received.

31 ¶ And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

A wind from the Lord, i.e. an extraordinary and marvellous wind both for its vehemency and for its effects.





therwise when one was suddenly and extraordinarily smitten with this universal whiteness, which showed the great corruption of the whole mass of blood, as it was here.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

Let not the guilt and punishment of this sin rest upon us, upon *harian* this kind upon me in any other kind, but pray to God for the pardon and remission of it.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

As one dead; either naturally, because part of his flesh was putrified and dead, and not to be restored, but by the mighty power of God, or morally, because she was cut off from all converse with others, *lay him to* When he cometh out of his mother's womb, like an untimely birth without due stage and proportion, or like a still born child that hath been for some time dead in the womb, which when it comes forth is white and purrified and part of it consumed.

13 And Moses cried unto the Lord saying, Heal her now, O God, I beseech thee.

14 And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

Spit in her face. He expressed some eminent token of indignation and contempt which this way, Job xxx. 10. Isa. l. 6. Should she not be ashamed, and withdraw herself from her father's presence, as Jonathan did upon a like occasion, 1 Sam. xx. 41. So though God healed her according to Moses' request, yet he would have her publicly bear the shame of her sin, and be a warning to others to keep them from the same transgression. Seven days the time appointed for cleansing the unclean. See Numb. vi. 9. xxix. 19.

15 And Miriam was shut out from the camp seven days, and the people journeyed not till Miriam was brought in again.

Which was a testimony of respect to her both from God and from the people. God so ordering it partly lest she should be overwhelmed by such a public rebuke from God, and partly lest she being a prophetess together with her person the gift of prophecy should come in to contempt.

16 And afterward the people removed from Hazereth and pitched in the wilderness of Paran.

Hazereth where they abide, as in Numb. vi. 3. for Miriam's sake. In the wilderness of Paran, a name another part of the same wild place as may be gathered from Numb. x. 12. see also Deut. xxxiii. 2. It is possible they might have removed out of one part of that wilderness into another wilderness, and then returned again into another part of it, as we know the Israelites did in many wanderings and turnings in their wilderness travels. And this place was more especially called *Rehoboth*, Numb. xxi. 15. *Edesh-barnea*, Numb. xxi. 20. Deut. i. 19. which were two named places in that part, both which seem to comprehend within their camp or near adjoining to it.

## CHAP. XIII.

God commandeth Moses to send spies to search out the land of Canaan 1-3. Their names 4. By Moses's commandment where to go, and what to do, 5-20. Their return with the fruits of the land, and their report, 23-29. They are encouraged by Caleb, 30. But the others dishonour them by their false report, 31-33.

AND the Lord spake unto Moses, saying,

In answer to the people's petition about it, it is evident that Deut. 1. 22. And it is probable from the following story, that the people desired it out of dislike to God's promise and providence, though Moses liked of it as a prudent course to learn where or how to make the first invasion. And God granted their desire for their trial and punishment, as well knowing from what root it came.

2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

Do as the people press them to do. Of every tribe of their fathers, i. e. which comes from their several parents or patriarchs. A ruler, a person of wisdom and authority, which might make his witness more considerable with the people.

3 And Moses by the commandment of the Lord sent them from the wilderness of Paran. All those men were heads of the children of Israel.

4 And these were their names of the tribe of Reuben, Shimon the son of Zaccur.

5 Of the tribe of Simeon Shaphat the son of Hori.

6 Of the tribe of Judah, Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igael the son of Joseph.

8 Of the tribe of Ephraim, Osai the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, namely, of the tribe of Manasse, Gaddi the son of Susi.

12 Of that part of the tribe of Dan which is called the tribe of Dan, the other part of it was called the tribe of Ephraim. The name of Ephraim is elsewhere appropriated to Ephraim, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

12 Of the tribe of Dan, Ammiel the son of Gemilli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These are the names of the men which Moses sent to spy out the land.

And Moses called Joshua the son of Nun.

Joshua notes a deliverance from captivity, *Salva me propter* but *Jehoshua*, or *Jehozabab* includes a promise of salvation, that he should save, or that God by his hands should save the people. So this was a prophecy of his success in the government and of the success of his army.

17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain.

Southward, i. e. into the southern part of Canaan, which was the next part, and the next day being day and night, Josh. vi. 1. 3. Judg. i. 15. Psal. cxxxv. 1. and that he might for them to enter and pass through which he should require. Into the mountain, i. e. into the mountainous



country, and thence into the valleys, and so take an exact survey of the whole land.

18 And see the land, what it is, and the people that dwelleth therein, whether they be strong or weak, few or many,

What it is, both for largeness, and for nature and quality, as is more particularly expressed, ver. 19, 20.

19 And what the land is that they dwell in, whether it be good or bad, and what cities they be that they dwell in, whether in tents, or in strong holds;

Good or bad, healthful or unwholesome, fruitful or barren. In fruits, as the Assyrians did, or in unwall'd villages, which, like tents, are exposed to incursions.

20 And what the land is, whether it be fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.

Fat, rich and fertile. Be ye of good courage, doubt not but God will preserve you in this dangerous journey, and be not dismayed nor discouraged if you find the people numerous, potent, and well fortified.

21 ¶ So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

The wilderness of Zin, in the south of Canaan. Numb xxxix 3. Josh xv 3, differing from the wilderness of Sin which was high unto Egypt, Exod xvi 1. To Hamath is from the south they passed through the whole land to the northern parts of it. Rehob a city in the north-west part Josh xix 24, Jude 1 31 and Hamath a city on the north-east part Josh xix 35. Ezek vi 17. And that they might more expeditiously and securely perform their office, it is probable that they divided themselves into several small parties, and named the country after the names of the cities by them cut, and then returned together to their land.

22 And they ascended by the south, and came unto Hebron, where the Amorites, Shoshim, and Canaanites, the children of Anak were. (Now Hebron was built seven years before Zoan in Egypt.)

Here Moses having generally described the country, and the people, he now searcheth to the root of the matter, and sheweth that the land is not so good as it seems, and that the people are not so weak as they are reputed. Hebron was built seven years before Zoan in Egypt. Zoan, a city in Egypt, the capital of the country, and the seat of the king. Hebron was built seven years before Zoan in Egypt. Zoan, a city in Egypt, the capital of the country, and the seat of the king. Hebron was built seven years before Zoan in Egypt. Zoan, a city in Egypt, the capital of the country, and the seat of the king.

23 ¶ And they came unto the brook of Eshcol, and cut down from thence a branch with a cluster of grapes, and they brought it between two upon a staff, and of the fruit.

Upon a staff, a staff for the weight of it, considering the length of the way they were to carry it. The preservation of it whole, and entire. In those parts and countries there are many and grapes of an extraordinary bigness, as Stephen and Philip shew.

24 The place was called the brook of Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

Kadesh, so called by way of abbreviation, which is frequent in Hebrew names, for Kadesh-barnea, Deut 1 19 which some rashly confound with Kadesh in the wilderness of Zin, Numb xx 1, xxvii 14, xxxiii 36, into which they came not till the fortieth year after their coming out of Egypt as appears from Numb xxxiii 37, 38; where as they were in this Kadesh in the second year, and before they received the sentence of their forty years' abode in the wilderness.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

They told him in the audience of the people, as appears from ver 30. They craftily begin their relation with commendations, that their following slanders might be more easily believed.

28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children of Anak there.

Strong, potent for the strength of their body, and the firmness of their minds.

29 The Amalekites dwell in the land of the south, and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

The south, where we are to enter the land, and they who were to go, and have again to us that they came into the wilderness to fight with us, will without doubt oppose us when we come to by their land, and are about to settle in their neighbourhood, the rather to revenge themselves for their former loss and shame received by us. Therefore they mention them though they were no Canaanites. In the mountains, i.e. in the mountainous country in the south-east part of the land, so that you cannot enter there without great difficulty, both because of the noted strength and valour of those people, and because of the advantage they have from the mountains. By the sea, not the midland sea, which is commonly understood by that expression, but the Salt or Dead Sea, as appears, 1 Because it is that sea which is next to Jordan, as here follows. 2 Because the Canaanites dwell principally in those parts, and not near the midland sea. So these guard the entrance on the east side, as the others do on the south.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

Caleb, together with Joshua, as is manifest from Numb xvi 6, 7, 30, but Caleb alone is here mentioned, possibly because he spoke first and most, which he might better do, because he might be presumed to be more impartial than Joshua, who being Moses's minister might be thought to speak only what he knew his master would like. Stilled the people, which implies either that they had begun to murmur, or that by their looks and turns they discovered that grief and anger which boiled in their breasts. Before Moses or Joshua's Moses, against whom there were concerned as the man who had brought them into such a

circumstances, *if we are weak, able, partly in moral, partly in physical, but we are one people united under one head, whereas they are divided into seven nations, and governments of different customs, and interests, and inclinations, and political systems, the assistance of the Almighty God.*

*But the men, that went up with him, said, We be not able to go up against the people; for they are stronger than we.*

*The men that went up with him, all of them, Joshua excepted. They are stronger than we, both in stature of body and numbers of people. Thus they wickedly question the power, and truth, and goodness of God, of all which they had such ample testimonies.*

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof, and all the people that we saw in it are men of a great stature.

*They brought up, Heb. brought forth, to wit out of their mouths; they uttered a reproach, or reproachful words. Of the land, i. e. against, or concerning the land. It is the genuine case of the object, as Matt. x. 1. xiv. 1. I eateth up the inhabitants; not so much by civil wars, as most think for that was likely to make their conquest more easy, nor by the barrenness of the soil, which consumed the people with the excessive pains it required to make it fruitful, as others think, for they confessed the excellency of the land, ver. 27, but rather by the unwholesomeness of the air and place, which they guessed from the many funerals which, as some Hebrew writers, not without probability, affirm, they observed in their travels through it, though that came to pass in another cause, even from the singular providence of God, which, to facilitate the Israelites' conquest, cut off vast numbers of the Canaanites, either by a plague or by the sword sent before them, as is expressed Josh. xiv. 12, or some other way.*

33 And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight.

*Small and contemptible*

## CHAP. XIV

*The children of Israel murmur against Moses and Aaron, 1—4. Moses, Aaron, Caleb, and Joshua go to appease the people, 5—9, wherefore the people would have stoned them, 10. The Lord threatneth them with the pestilence, 11, 12. Moses entreatheth the Lord for the people, 13. 14. The Lord heareth Moses, 20, 21. yet promiseth that the murmurers shall never enter into the land of Canaan, 22, 23. Judgments on the murmurers, 25—35. They that brought an evil report on the land die of the plague, 36, 37. They who would take possession of the land contrary to God's command are smitten, 40—45.*

AND all the congregation lifted up their voice, and cried, and the people wept that night.

*Except Caleb and Joshua, and some few others. A synecdochical expression, the whole for the greatest part.*

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

*Against Moses and against Aaron, as the instruments and executioners of their present calamity. That we had died in this wilderness; it was too long before they had their desire, and did die in the wilderness.*

And therefore both the Lord brought us into this land, to fall by the sword, that our wives and our children should be a prey; were it not better for us to return into Egypt?

*The instruments they are, might, and strike at God the only author of their journey, by which we see the pernicious growth and progress of sin when it is not resisted. Should be a prey to the Canaanites, whose land we were made to believe we should possess.*

4 And they said one to another, Let us make a captain, and let us return into Egypt.

*A captain, instead of Moses, one who will be more faithful to our interest than he. This was but a purpose or a desire, and yet it is imputed to them as if they had done it, Neh. ix. 16, 17. they appointed a captain, &c. even as Abraham's purpose to offer up Isaac is reckoned for the deed, Heb. xi. 17. Let us return into Egypt. Stupendous madness! Who would they have protection against the many hazards and provision against all the wants of the wilderness? Could they expect either God's cloud to cover and guide them, or manna from heaven to feed them? Why should conduct them over the Red sea? or, if they went another way, who should defend them against those nations whose borders they were to pass? What entertainment could they expect from the Egyptians, whom they had deserted and brought to so much ruin?*

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

*As humble and earnest suppliants, either to the people, to entreat them to desist from their wicked and pernicious enterprise, or rather, to God, by comparing this with Num. xvi. 4, xx. 6, the only refuge to which Moses resorted in all such straits and who alone was able to still and govern this tumultuous and stiff-necked people. Before all the assembly that they might be awakened to apprehend their sin and danger, when they saw Moses at his prayers, whom God never used to deny and never failed to defend, even with the destruction of his enemies.*

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephthah, which were of them that searched the land, rent their clothes.

*To testify their hearty grief for the people's blasphemy against God and sedition against Moses, and that dreadful judgment which they easily foresaw this must bring upon the congregation and people of God.*

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is a exceeding good land.

8 If the Lord delight in us, then he will bring us into this land, and give it us, a land which floweth with milk and honey.

*If by our rebellion and ingratitude we do not provoke God to punish and forsake us.*

9 Only rebel not ye against the Lord, neither fear ye the people of the land, for they are bread for us, their defence is departed from them, and the Lord is with us: fear them not.

*They are bread for us, we shall destroy them as an enemy as we do our bread or common food. Compare Num. xiv. 8, Psal. xiv. 4. Their defence, i. e. their counsel, conduct, and courage, and especially God, who was pleased to afford them his protection till their iniquities were full.*

*They are bread for us, we shall destroy them as an enemy as we do our bread or common food. Compare Num. xiv. 8, Psal. xiv. 4. Their defence, i. e. their counsel, conduct, and courage, and especially God, who was pleased to afford them his protection till their iniquities were full. Gen. xv. 16, is utterly departed from them, and hath given them up as a prey to us. The Lord is with us, by his special grace and almighty power, to save us from them and from all our enemies.*

10 But all the congregation badged

stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.

Now in the extremity of danger, to rescue his faithful servants, and to stop the rage of the people. In the tabernacle, i. e. upon or above the tabernacle, where the cloud usually resided in which the glory of God did appear upon occasion, and now in a more illustrious manner, as the state of things required.

11 ¶ And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and diminish them, and will make of thee a greater nation and mightier than they.

This was not an absolute determination, as the event showed, but only a commination, like that of Nineveh's destruction within forty days, with a condition implied, except they be speedy repentance or powerful intercession.

13 ¶ And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them.)

Then I increase thou dost utterly destroy them. Thou broughtest up this people, where by thou didst get great honour out to thyself which now thou wilt certainly lose.

14 And they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

To the inhabitants of this land for there was much intercourse between these two nations.

15 ¶ Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying,

As one man, i. e. altogether or to a man, and suddenly as it were by one blow, as if all had but one neck.

16 Because the Lord was not able to bring this people into the land which he swore unto them: therefore he hath slain them in the wilderness.

His power was quite spent in bringing them out of Egypt, and could not finish the work he had begun and had sworn to do.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

As thou sayest, i. e. appear to be great, discover its greatness, a real verb put for a declarative, or the thing for the manifestation of the thing. And this may be understood either, 1. Of God's power in preserving the people, and carrying them on into Canaan, which sense may seem to be favoured by the foregoing verse, where the Egyptians deny that God had power to do so. And according to that sense he adds the following words, not as an explanation of this power, but as an argument to move him to show forth his power for his people notwithstanding their sins, according as, or rather because, (as the Hebrew word is oft rendered,) he had sworn, saying, &c. and so he should maintain the honour and the faith of his own word, or of those titles which he had ascribed to himself. 2. The power of his grace and mercy, or the greatness of his mercy, as he calls it, ver. 19, in pardoning of this and then other sins, for to this the following words manifestly restrain: as thou hast spoken, &c. where the pardon of their sins is the only instance of this power which they see in God's favour.

18, and prayed for by Moses, ver. 19, pardon, I beseech thee, &c. and granted by God in answer to him, ver. 20, I have pardoned, &c. Nor is it strange that the pardon of sin, especially of such great sins, be spoken of as an act of power in God, because undoubtedly it is an act of omnipotent and infinite goodness; whereas despising sinners sometimes cry out that their sins are greater than God can pardon, as some translate Cain's words, Gen. iv. 13, 'And since power is applied to God's wrath in punishing sin, from it, &c. why may it not as well be attributed to God's mercy in forgiving it?' especially if it be considered that even in men revenge is an act of impotency, and consequently it must needs be an act of power to conquer their passions and inclinations to revenge, and to pardon those enemies whom they could destroy.

18 The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

These words may seem to be very improperly mentioned, as being a powerful argument to move God to destroy this wicked people, and not to pardon them. It may be answered, that Moses used these words together with the rest, partly because he would not sever what God had put together, and partly to show that he did not desire a full and absolute pardon (but was willing that God should execute his vengeance upon the principal authors of this rebellion, and leave some character of his displeasure upon all the people, as God did) but only that God would not damn them, ver. 12, nor kill all the people as one man, ver. 15, nor destroy them both root and branch, because he had promised not to extend his wrath against them in punishing their sins beyond the third and fourth generation. But the true answer seems to be, that these words are to be translated otherwise, and in destroying he will not utterly destroy, though he visit the iniquity of the fathers upon the children, unto the third and fourth generation. Of which see the notes on Exod. xxxiv. 7, where all this verse is explained.

19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

After many and great provocations, show thyself still to be the same ever pardoning God.

20 And the Lord said, I have pardoned according to thy word.

So far as not utterly to destroy them, as I threatened ver. 12, and thou didst fear, and beg the prevention of it ver. 15.

21 But as truly as I live, all the earth shall be filled with the glory of the Lord.

i. e. With the report of the glorious and righteous acts of God in punishing this rebellious people in manner following. That this is the true sense, appears both from the particle of opposition, and the solemn introduction of them, But truly as I live, and from the following verses, because all these men, &c. which come in without any note of opposition, and have a manifest relation to and connexion with this verse.

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice;

My glory, i. e. my glorious appearances in the cloud, and in the tabernacle. Ten times, i. e. many times. A certain number for an uncertain, as Gen. xxi. 7; Lev. xxv. 3; Job xix. 3. Though some reckon ten times precisely, wherein they did eminently provoke God.

23 Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it.

but my servant Caleb, because he has another spirit with him, and hath followed me fully, him will I bring into the land whereto he went; and his seed shall possess it.

Joshua is not here named, because he was not now among the people, but a constant attendant upon Moses; nor was he to be reckoned as one of them, any more than Moses was, because he was to be their chief commander. *Another spirit with him*, he was a man of another temper and carriage, faithful and courageous, not acted by that evil spirit of cowardice, unbelief, unthankfulness, disobedience, which ruled in his brethren, but by the Spirit of God. *Fully*, i. e. universally and constantly, in and through difficulties and dangers, which made his partners balk. *The land whereto he went*, in general Canaan, and particularly Hebron, and the adjacent parts, Josh. xiv. 9. *Shall possess it, or, shall dwell it*, i. e. its inhabitants, the land being set out for the people of it. Compare Josh. vii. 7, xiv. 12.

35 (Now the Amalekites and the Canaanites dwell in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.

In the valley; beyond the mountain at the foot whereof they now were, ver. 40. And this clause is added either, 1. As an aggravation of Israel's misery and punishment, that being now ready to enter and take possession of the land, they are forced to go back into the wilderness; or, 2. As an argument to oblige them more willingly to obey the following command of returning into the wilderness, because their enemies were very near them, and severed from them only by that Idumean mountain, and if they did not speedily depart, their enemies would hear of them and fall upon them, and so the evil which before they causelessly feared would come upon them; they then wives, and their children would become a prey to the Amalekites and Canaanites, because God had forsaken them, and would not assist nor defend them. The verse may be rendered thus, *And, or But*, for the present, the Amalekites and the Canaanites dwell in the valley; therefore (which particle is here understood, as it is in other places) to morrow turn ye, &c. Though some knit these words to the former, and read the place thus, *Caleb—and his seed shall possess it*, to wit, the land near Hebron, and also the land of the Amalekites and of the Canaanites that dwell in the valley. *Quest* But how are the Canaanites said to dwell in the valley here, when they dwell in the hill ver. 45, and by the sea-coasts, Num. xxi. 1? *Answer* 1. Part of them dwell in one place, and part in other places. 2. The word *Canaanite* may here be understood more generally of all the inhabitants of Canaan. *By the way of the Red Sea*, i. e. that leadeth to the Red sea, and to Egypt, the place whither you desire to return ver. 1, 4.

26 ¶ And the Lord spake unto Moses and unto Aaron, saying,

27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

*Bear with*, or, *pardon*, as ver. 19, 20, or *spare*, which words are necessarily and easily understood. It is a short and imperfect speech, which is frequent in case of anger, as Eccl. xxxii. 32; Psal. vi. 3, &c. 13.

28 Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you.

As you wickedly wished you might have died in the wilderness, ver. 3, I will bring your imprecations upon your heads.

29 Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number,

from twenty years old and upward, which have measured against me.

30 Doubtless ye shall not come into the land, concerning which I swore to make you dwell therein, says Caleb the son of Jephunneh, and Joshua the son of Nun.

To make you, i. e. your nation, for God did not swear to do so to these particular persons.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But as for you, your carcasses, they shall fall in this wilderness.

33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.

*Wander*, like sheep feeding in the deserts; or, *shall be shepherds*, i. e. shall live like the shepherds of Arabia, in tents, and removing from place to place, having no certain dwelling. *Forty years*, i. e. so long as to make up the time of your dwelling in the wilderness sixty years, as appears from Num. xxxiii. 8, Deut. i. 3, ii. 14. Compare Amos v. 25. It is manifest that one whole year and part of another were past before this sin or judgment. *Your whoredoms*, i. e. the punishment of your whoredoms, is wit, of your apostasy from, and perfidiousness against, your Lord who was your Husband, and had married you to himself. See Jer. iii. 14. Whence idolatry is called whoredom.

34 After the number of the days in which ye soughed the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.

*Each day for a year*, so there should have been forty years to come but God was pleased mercifully to accept of the time past as a part of that time. *My breach of promise*, that as you have first broken the covenant between you and me by breaking the terms or conditions of it, so I will make it void on my part by denying you the blessing promised in that covenant, and to be given to you in case of your obedience. So you shall see that the breach of promise wherewith you charged me, ver. 4, lies at your door and was forced from me by your perfidiousness.

*My breach*, either passively, i. e. your breaking off from me, as such promises are oft used, as Gen. i. 4, Isa. li. 11, lvi. 7, or actively, i. e. my breaking off or departing from you, and stopping the current of my blessings towards you, you shall feel by experience how sad your condition is when I withdraw my grace and favour from you.

35 I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, died by the plague before the Lord.

Either by the pestilence threatened ver. 12 or by some other sudden and extraordinary judgment, sent from the cloud in which God dwelt, and from whence he spake to Moses, and wherein his glory at this time appeared before all the people, ver. 10, who therefore were all, and these names among the rest, before the Lord.

1 ch. 26. 65  
Joh. 14. 6  
10

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived still

1 ch. 26. 6  
10

39 And Moses told these sayings unto all the children of Israel and the people mourned greatly

in Deut. 1  
41

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, *we be here*, and will go up unto the place which the Lord hath promised for we have sinned

Got them up, i. e. designed or attempted, or prepared themselves to go up, for that they were not yet actually gone up, plainly appears from ver. 42, 44, and from Deut. 1:41 Things designed or endeavoured in Scripture phrase are oft said to be done See on Gen. xxviii. 21, 22, Exod. viii. 18

1 ch. 25  
1 ch. 26  
41

41 And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper

The commandment of the Lord, either that command, Go not up &c., which, though in this place mentioned after yet may seem to have gone before their transgression, by comparing this place with Deut. 1:42, 43, or that command above ver. 25, Turn ye, and get ye into the wilderness &c., which was a course directly contrary to that which they took

Deut. 1:42

42 Go not up for the Lord is not among you, that ye be not smitten because your enemies

1 ch. 26  
10

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword because ye are turned away from the Lord therefore the Lord will not be with you

Deut. 1:43

44 But they presumed to go up unto the hill top nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp

They presumed, guilty both of rashness and rebellion, thus running from one extreme to another

Deut. 1:44

15 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them and discomfited them, *even unto* Hormah

1 ch. 21  
10

The Canaanite, largely so called, but strictly the Amorite, as appears from Deut. 1:41 Which dwelt, so they were put at a branch of those that dwelt in the valley, ver. 25 Or out of the place themselves lay in ambush, expecting your coming. Hormah, a place so called afterwards. Num. xxi. 3, from the great slaughter or destruction of the Isachites at this time

## CHAP. XV.

11 The law of the first of the dough for a burnt offering 17—21 The sacrifices for sins of ignorance of the whole congregation 22—26, or when a single soul is guilty 27—29 Punishments for presumptuous sinners 30—31 Of the man that gathered sticks on the sabbath day and his death, 32—36 God punisheth them to a warning on their garments, 37, 38 The use thereof 39—41

AND the Lord spake unto Moses saying,

1 ch. 22  
1 ch. 23  
1 ch. 24

¶ Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

i. e. Will certainly give you, notwithstanding this great provocation, and my unchangeable communion And for

their better assurance hereof, he repeats and amplifies the laws of sacrifices, whereby through Christ he was or would be reconciled to them and theirs upon their repentance.

3 And *will make an offering by fire unto the Lord, a burnt offering, or a sacrifice, in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the Lord, of the herd, or of the flock:*

A sacrifice, i. e. a peace-offering, as appears, 1 Because that word put by itself is oft so taken, as Exod. xviii. 12, Lev. xvi. 5, 8, xxi. 37, Deut. xii. 27. 2 Because the offerings for sins and trespasses had no meat-offerings and drink offerings attending upon them, excepting only the case of the leper's cleansing, Lev. xiv. 10. 3 Because this is explained by and called *peace-offerings*, ver. 8. 4 From the words here following, because peace-offerings were commonly offered either in performance of a vow, or freely, or by God's command in their solemn feasts, all which are here expressed

4 Then shall he that offereth his offering unto the Lord bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil

A tenth deal, or tenth part, to wit, of an ephah, i. e. an omer, Exod. xvi. 36 Mingled with oil, wherein it seems to differ from such meat-offerings as were solitary, and not accessories to other sacrifices

5 And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb

6 Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil

Two tenth deals, because this belonged to a better sacrifice than the former, and therefore in the next sacrifice of a bullock there are three tenth deals So the accessory sacrifice grows proportionably with the principal

7 And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the Lord

8 And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the Lord

Or any other peace-offerings, to wit, such as were offered either freely or by command, which may be called *peace-offerings* or thank-offerings, by way of eminence, because such are offered purely by way of gratitude to God, and with single respect to his command and honour, whereas the peace-offerings made in performance of a vow were made and offered by way of contract, and with design of getting some advantage by them

9 Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil

10 And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the Lord

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid

12 According to the number that ye shall prepare, so shall ye do to every one according to their number

i. e. As many cattle as ye sacrifice, so many meat and drink offerings ye shall offer

13 All that are born of the country shall do

these things after this manner, in offering an offering made by fire, of a sweet savour unto the Lord.

14 And if a stranger sojourn with you, or who soever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the Lord; as ye do, so he shall do. <sup>1</sup> A stranger, to wit, proselyte, for such offerings were not accepted from others.

15 One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations as ye are, so shall the stranger be before the Lord.

16 As to the worship of God, his sacrifices shall be offered in the same manner, and accepted by God upon the same terms, as yours, which was a promise of the future calling of the Gentiles. And this is added by way of caution and distinction, to show that strangers were not upon this promise to partake of their civil privileges.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the Lord spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the Lord.

When ye eat, i. e. when you are about to eat it, for before they did eat it, they were to offer this offering to God (of the bread, i. e. the bread-corn, as that word is used Job xxxiii 5; Psal civ 15; Isa xxviii 28. Unto the Lord i. e. to the priest of the Lord, as appears from Ezek xlv 30.

20 Ye shall offer up a cake of the first of your dough for an heave offering as ye do the heave offering of the threshing-floor, so shall ye heave it.

i. e. Of the corn in the threshing floor as Deut xvi 13 when you have gathered in your corn. So shall ye heave it i. e. you shall offer this in the same proportion, to the same persons, i. e. the priests, and with the same rites.

21 Of the first of your dough ye shall give unto the Lord an heave offering in your generations.

22 ¶ And if ye have erred, and not observed all these commandments, which the Lord hath spoken unto Moses,

To wit, those now spoken of, those which concern the outward worship and service of God, or the rites or ceremonies belonging to it. And herein principally this law may seem to differ from that Lev iv 13, which speaks of some positive miscarriage, or doing that which ought not to have been done about the holy things of God, whereas this takes only of an omission of something which ought to have been done about holy ceremonies. But besides this that law, Lev iv. 13, concerns the whole congregation of Israel, as it is there expressed, but this concerns only the congregation, or a congregation, as it is here expressed, viz. 21 i. e. any particular congregation of Israelites, whether of a whole tribe meeting together by their representatives, or a lesser congregation, such as there were to be many in Canaan; and the words rendered all the congregation may be, <sup>1</sup> whosoever by some, here, rendered every congregation. And by virtue of this law, as some suppose, the Israelites newly after their return from the captivity offered twelve bullocks, one for each tribe, Ezra viii 15.

23 Even all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded Moses, and henceforward among your generations.

24 Then it shall be, if ought be committed by ignorances, without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the Lord, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

In Lev. iv. the bullock is for a sin-offering, here it is for a burnt-offering, either because they are different laws, as hath been said, or because here is added a new penalty, to breed the greater caution and diligence in the Israelites, who had given many instances, and now a fresh and eminent instance, of their heedlessness in observing the commands of God, and so, besides that bullock for a sin-offering, which he leaves to be gathered out of Lev iv 14, he now requires another bullock for a burnt-offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them, for it is ignorance, and they shall bring their offering, a sacrifice made by fire unto the Lord, and then sin offering before the Lord, for then ignorance.

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them, seeing all the people were in ignorance.

27 ¶ And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him, and it shall be forgiven him.

29 Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord, and that soul shall be cut off from among his people.

Ought, understand such things as ought not to be done, and things relating to the worship of God, presumptuously, i. e. with a high, or lifted up hand, i. e. knowingly wilfully, boldly, resolutely, deliberately designedly. So this phrase is elsewhere used See Exod xiv 8, Lev xxi 21, Numb xxxiii 3, Job xv 26, Psal xix 13. Reproacheth the Lord, i. e. he sets God at defiance and exposeth him to contempt, as if he were unworthy of any regard and unable to punish transgressors.

31 Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off, his iniquity shall be upon him.

The punishment shall be confined to himself, and not fall upon the congregation, as it will do, if they neglect to cut him off.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

This seems to be added as an example of a presumptuous sin, for as the law of the sabbath was plain and positive, so this transgression of it must needs be a known and wilful sin.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation

*1 e* To the rulers of the congregation, who, as they represented and governed the congregation, are called by the name of the congregation

*1 e* 34 And they put him in ward, because it was not declared what should be done to him.

*1 e* Moses and Aaron, and the seventy rulers last mentioned. *What should be done to him* 1 e in what manner he was to be cut off, or by what kind of death he was to die, which therefore God here particularly determines, otherwise it was known in general that sabbath-breakers were to be put to death, from 1 eod xxvi 14, xxv 2

35 And the Lord said unto Moses, *1 e* The man shall be surely put to death all the congregation shall stone him with stones without the camp

36 And all the congregation brought him without the camp, and stoned him with stones, and he died, as the Lord commanded Moses

37 ¶ And the Lord spake unto Moses saying,

38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue

*Fringes* were certain threads or ends of their garments, standing out a little further than the rest of their garments, left there for this use. *In the borders* 1 e in the four borders or quarters as it is Deut xxii 12. *Heb* *remas*, which is oft used for borders or ends as Ruth ii 9 1 Sam xi 27, xxiv 5, &c. *Of their garments* 1 e of their upper garment, or that wherewith they covered themselves, as is expressed Deut xxii 12. This was practised by the Pharisees in Christ's time who are noted for making their borders larger than ordinary, Matt xxiii 5, and by Christ himself as may gathered from Luke vii 11. *A ribband* to make it more obvious to the sight, and consequently more serviceable to the use here mentioned. *Of blue*, or, of a purple colour as the Jewish writers agree, whose opinion is the more considerable, because it was matter of constant practice among them

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them: and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring

*It* 1 e the ribband shall be unto you, 1 e shall serve you for the fringe to wit, to render it more visible and notorious by its certain, and remarkable and distinct colour, whereas the fringe without this was of the same piece and colour with the garment, and therefore less observable. Or, it 1 e the ribband shall be in your fringes, *ye, put to your fringes* listened to them that by looking upon it you may remember that your eye may affect your mind and heart. *That ye seek not on, inquire not*, for other rules or ways of serving me than I have prescribed you. *After your own heart and your own eyes*, 1 e neither after the devices and inventions of your own minds or hearts, as Nadab and Abihu did when they offered strange fire, and as you now did, when you pretended to serve and please me by going up the hill, and towards Canaan without and against my command, nor after the examples or inventions of others which your eyes see, as you did when you were set upon worshipping a calf after the manner of Egypt. *To go a whoring* 1 e to depart from me, and to prefer your own fancies before my commands and to live only by present sight or sense, and not at all by faith in my promises

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God. I am the Lord your God.

Though I am greatly displeased with you for your frequent and horrid rebellions, for which alas I will keep you forty years in the wilderness, yet I will not utterly cast you off, but will continue to be your God, to preserve and provide for you there; and after that time to bring you into Canaan

## CHAP. XVI

*Korah, Dathan, and Abiram raise sedition against Moses and Aaron, 1-3. Moses reproving them, 4-11. Sends for Dathan and Abiram, their refusal and answer, 12-14. The manner of their punishment, 15-35. Their murmuring censured as kept for a memorial and warning, 36-40. The people murmur against Moses and Aaron, for which they are consumed by the plague, which Aaron by Moses's order stays, 41-50*

NOW Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men

*Korah* the first and chief author of this rebellion, ver 11, Jude 11. *Izhar* was Amram's brother, Exod vi 18, therefore Moses and he were cousins-germans. Moreover Izhar was the second son of Kohath, whereas Elizaphan, whom Moses had preferred before him, and made prince or ruler of the Kohathites. Numb iii 30, was the son of Izhar the fourth son of Kohath. Thus the Jewish writers say made him discontent, which at last broke forth into sedition. *Sons of Reuben* these are drawn into confederacy with Korah partly because they were his next neighbours both being encamped on the south side, and therefore could easily communicate counsels, partly in hopes to recover their rights of primogeniture, in which the priesthood was comprehended, which was given away from their father. *Took men* to wit, those two hundred and fifty mentioned ver 2. In the Hebrew there is nothing but *took*, and the Hebrew words are placed and may well be rendered thus. *Now Korah - took both Dathan and Abiram, &c.*, or *took Dathan, &c.*, the particle *and* being here superfluous, as it is Gen viii 6, and elsewhere

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown

*They*, 1 e Korah, Dathan and Abiram, last mentioned. *Rose up*, 1 e conspired together, and put their seditious design in execution. *Before Moses*, not privily and obscurely, but openly and boldly, not fearing nor regarding the presence of Moses, who was an eye witness of their conspiracy. *Famous*, for place and birth.

3 And they gathered themselves together against Moses and against Aaron, and said unto them, ¶ Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them, wherefore then lift ye up yourselves above the congregation of the Lord?

*They*, 1 e either Korah, and the two hundred and fifty princes, which may seem probable by comparing this with ver 12, 25, 27, where we find Dathan and Abiram in another place, even in their tents, whither it is likely they were gone by consent to form and strengthen their party there, while Korah and the rest went to Moses. Or, Korah, Dathan, and Abiram, and the rest, who kept all together when Moses



spake those words, ver 5-7, but after that Dathan and Abram retired to their tents, and then Moses went for Korah and the Levites, who had more special and more colourable pretences to the priesthood, and treats with them apart, and speaks what is mentioned, ver. 8-11; and then having despatched them, he sends for Dathan and Abram, ver. 12, that he might reason the case with them also apart.

Against Aaron, to whom the priesthood was confined, and against Moses, both because this was done by his order, and because before Aaron's consecration Moses appropriated it to himself. For whatever they intended, they seem not now directly to strike at Moses for his supreme civil government, but only for his interest and influence in the disposal of the priesthood, as may appear by the whole context, and particularly by ver. 3, 10, 15, &c. *Ye take too much upon you*, by perpetuating the priesthood in yourselves and family, with the exclusion of all others from it. *Are holy, a kingdom of priests, a holy nation* as they are called Exod. xix 6, a people separated to the service of God, and therefore no less fit to present themselves before God and to offer sacrifice and incense for themselves, than you are. *The Lord is among them*, by his tabernacle and cloud, the tokens of his special and gracious presence, and therefore ready to receive all their sacrifices and services from their own hands. *Wherefore lift ye up yourselves*, thou, Moses, by prescribing what laws thou pleasest about the priesthood, and confining it to thy brother and thou, Aaron, by usurping it as thy peculiar privilege?

4 And when Moses heard it, he fell upon his face

Humbly beseeching that God would direct him, and defend him, and vindicate him from this false and odious imputation. Numb xiv 5. Accordingly God answers his prayer, and inspires him with this following answer to Korah, and strengthens him with new courage, and confidence of good success.

5 And he spake unto Korah and unto all his company, saying, Even to-morrow the Lord will shew who are his, and who is holy, and will cause him to come near unto him even him whom he hath chosen will he cause to come near unto him

To-morrow Heb in the morning, the time appointed by him for administering justice, Psal ci 8, Jer xxi 12, and chosen by God for that work, Psal lxxiii 11, Isa xlviii 11; Zeph iii 5. Some time is allowed, partly that Korah and his company might prepare themselves and their censers, and partly to give them space for consideration and repentance. *And will cause him, or and whom he will cause to come near unto him*, i. e. he will by some evident and miraculous token declare his approbation of him and his ministry.

6 This do, Take you censers, Korah, and all his company,

Since ye will be priests, take your censers, and act as priests, at your peril

7 And put fire therein, and put incense in them before the Lord to-morrow and it shall be that the man whom the Lord doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.

Both choose, i. e. declare his choice and appointment of them for that work

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

Consider what I say before it be too late, and repent of your great wickedness.

9 Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?

near to himself, nearer than the other tribes, though not so near as the priests. *Into them*, i. e. in their stead and for their good. So they were the servants both of God and of the church, which was a high dignity, though not sufficient for their ambitious minds.

10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

These being at this time but very few priests, and the profits and privileges belonging to them being many and great, they thought it but fit and reasonable that they, or some of the chief of them, should be admitted to share in their work and advantages.

11 For which cause both thou and all thy company are gathered together against the Lord and what is Aaron, that ye murmur against him?

Against the Lord, whose minister and chosen servant Aaron is. You strike at God through Aaron's sides. Compare 1 Sam viii 7, Luke x 16; John xiii 20.

12 ¶ And Moses sent to call Dathan and Abram, the sons of Eliab which said, We will not come up

Moses sent, to treat with them, and give them, as he had done Korah and his company, a timely admonition. *Which said unto the messengers sent to them by Moses, We will not come up*, to Moses's tabernacle, whether the people used to go up for judgment. Men are said in Scripture phrase to go up to places of judgment. See Deut xxi 7; Ruth ii 1 Ezra x 7, 8. But because they would not new go up, therefore they went down quick into the pit, ver 33.

13 Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

Out of Egypt, a place indeed of great plenty, but to them a place of torment and intolerable slavery. They invidiously and scoffingly use the same words which God by Moses commended the land of Canaan.

14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards wilt thou put out the eyes of these men? we will not come up

Of these men, i. e. of those who are confederate with us, and of all the people who are of our mind. Wilt thou make them blind, or persuade them that they are blind, and that they do not see what is visible to all that have eyes, to wit, that thou hast deceived them, and broken thy faith and promise given to them? or wilt thou lead them about like blind men whether thou please it, one time towards Canaan, another time towards Egypt again? *We will not come up*, we will not obey thy summons, nor own thy authority.

15 And Moses was very wroth, and said unto the Lord, Respect not thou their offering. I have not taken one ass from them, neither have I hurt one of them

Moses was very wroth, not so much for his own sake, for he had learnt to bear indignities, Numb xii, as for God's sake, who was highly dishonoured, blasphemed, and provoked by these speeches and carriages, in which case he ought to be angry, as Christ was, Mark iii 5. *Respect not their offering*, i. e. accept not their incense which they are now going to offer; but show some eminent dislike of it. He calls it *their offering*, though it was offered by Korah and his companions, because it was offered in the name and by the consent of all the conspirators for the decision of the present controversy between them and Moses. *Not one ass*, i. e. not any thing of the smallest value, as an ass was; (see 1 Sam xii 3) neither have I injured them, nor used my power to delude or oppress them, as I might have done, but, which is here implied, I

have done them many good offices, but no hurt; therefore their crime is inexorable, because without any cause or provocation on my part.

16 And Moses said unto Korah, "Be thou and all thy company 'before the Lord, thou, and they, and Aaron, to-morrow

Not in the tabernacle, which was not capable of so many persons severally offering incense, but at the door of the tabernacle, ver 18, which place is oft said to be before the Lord, as 1 Rod xxix 12, Lev i 11, &c., where they might now lawfully offer it by Moses's direction upon this extraordinary occasion and necessity, because this work could not be done in that place which alone was allowed for the offering up of incense, not only for its smallness, but also because none but priests might enter to do this work. Here also the people who were to be instructed by this experiment, might see the proof and success of it.

17 And take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers, thou also, and Aaron each of you his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

They could easily make censers in a light manner, which would suffice for the present purpose. The fire was taken from the altar which stood in that place, Lev i 3 5, for Aaron might not use other fire. Lev x 1. And it is likely the remembrance of the death of Nadab and Abihu deterred them from offering any strange fire.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation.

Israh gathered the congregation that they might be witnesses of the event, and upon their success, which they doubted not of might fall upon Moses and Aaron with popular rage and destroy them. And it seems by this that the people were generally incensed against Moses and inclined to Korah's side. The glory of the Lord appeared in the cloud which then shone with greater brightness and majesty as a token of God's approach and presence. See 1 Rod xvi 7, 10, Lev ix 6, 23. Numb x 6.

20 And the Lord spake unto Moses, and unto Aaron, saying,

21 "Separate yourselves from among this congregation, that I may consume them in a moment.

To wit Korah and his two hundred and fifty men, and the people whom he gathered against Moses and Aaron, ver 19.

22 And they fell upon their faces, and said, O God, "the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

Of the spirits, i. e. of all men. The word spirit in Scripture is oft used, as 1 Rod xvi 5. xxvi 3, Prov xvi 22, Eccl xii 7. Luke xxiv 39. Acts vii 59. And this is no empty tale here, but very emphatic and argumentative, thus, Thou art the Maker of spirits, Zech. xii 1, destroy not thy own workmanship. Isa lvi 8. O thou who art the Preserver of men, and of their spirits, the Lord of spirits, Job xii 10; who as thou mayest justly destroy this people, so thou canst preserve whom thou pleasest. The Father of spirits, Heb xii 9, O used mercifully with thy own children. The Scatterer of seeds, thou canst distinguish between those who have maliciously raised this tumult and those whose ignorance and simple credulity hath made them a prey to crafty seducers. Of all flesh, i. e. of all mankind. The word flesh is put for men, as Gen vi 12,

Job xii 10; Isa. xl 3, 6, Ezek. xx. 48, and 4. 3. One went to wit Korah, the ringleader of this sedition.

23 And the Lord spake unto Moses, saying, 24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

Speak unto the congregation, whom for your sakes I will spare upon the condition here following. Korah, Dathan, and Abiram; and On too, who is mentioned ver. 1, though some think he desisted and repented and therefore is not now mentioned.

25 And Moses rose up and went unto Dathan and Abiram, and the elders of Israel followed him.

Because they refused to come to him, he goes to them to their cost. The elders of Israel, the seventy rulers, whom he carried with him for the greater solemnity of the action, and for his own better vindication, because he lay under such calumnies and to encourage them in their work, notwithstanding the obstinate and intractable nature of the people they were to govern.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

Show your dislike of them and their wicked ways by a speedy removal of your persons and tents from about them. Touch nothing of theirs, because they and all that was theirs was under a curse, and therefore not to be touched. See Deut xiii 16 17. In all their sins, lest being guilty of their sins, you perish together with them.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

Their tents were not far asunder being both on the south side of the tabernacle as appears from Numb ii 10 in 29. Stood in the door of their tents, an argument of their foolish confidence, pride and impudent obstinacy, and impetuosity whereby they declared that they neither feared God nor reverenced man, and made themselves ripe for the approaching judgment.

28 And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works, for I have not done them of mine own mind.

All these works, to wit, which I have done, and for which I am traduced by these such like wicked men, as the bringing of the people out of Egypt; the conducting of them through, and the keeping of them so long in, the wilderness; the exercising of power and authority among and over them, giving of laws to them, as about other things, so concerning the priesthood, which is the ground of the present quarrel, and that which vexeth them most, that when they were upon the borders of Canaan, and ready to enter in, I should cause them to go back into this vast howling wilderness, and fix them there for forty years. Of mine own mind, by pretending or usurping an authority which God gave me not, by feigning words or messages from God to establish my own inventions, and to comply with my own will or lust or interest, as I am now accused to have done. For this phrase, see Numb. xxv. 13; Ezek. xii 2.

29 If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me.

I. e. If these men die by a natural death, or by plague or sword, or some usual judgment, I am content that you take me for an impostor, falsely pretending to be sent of God. Thus he might well say, because he was inspired by God to say this, and infallibly assured by God that this should be done.

30 But if the Lord <sup>1</sup> make <sup>2</sup> a sign <sup>3</sup> and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord.

<sup>1</sup> *make* is *do* such a work as was never heard before. <sup>2</sup> *the pit*, i. e. into the grave which God thereby makes. The Hebrew word *shen* sometimes signifies a pit, and sometimes the grave, as Gen xxviii 35, Psal ii. 16. <sup>3</sup> *Here provoked the Lord*, by making his words and works to be nothing but my devices and artifices.

31 ¶ And it came to pass, as he had made an end of speaking all these words, that the ground cleave asunder that was under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods

<sup>1</sup> *all the family* which were there, women, children, and servants; but his sons, who were spared, Numb xxi. 11, 16. <sup>2</sup> *Chap. vi. 22, 37*, were absent, either upon some service of the tabernacle, or upon some other occasion, God so ordering it by his providence either because they disliked their father's act, or upon Moses's intercession for them, or for some other reason. This expression may seem to intimate that Korah himself was not here; but that he continued with his two hundred and fifty men before the Lord, ver. 18, 19, where they were waiting for God's decision of the controversy, nor is it probable that their chief captain would desert them, and leave them standing there without a head, especially when Aaron, his great adversary abode there still, and did not go with Moses to Dathan, &c. ver. 25. And Korah may seem to have been concerned with those two hundred and fifty, ver. 35 though he be not mentioned there, but is easily understood by comparing that verse with ver. 10—18, and from the nature of the thing itself there being no cause of doubt but that destruction which befell the accessories did much more involve the principal. And so much is intimated ver. 40, that no stranger come near to offer incense before the Lord, that he be not as Korah and as his company, i. e. destroyed as they were, by fire from the Lord. And when the psalmist recites this history, Psal cxi, the earth's swallowing them up is confined to Dathan and Abiram ver. 17. and for all the rest of that conspiracy, it is added, ver. 18. *and a fire was kindled in their company; the flame burnt up the wicked*. As for Numb xxi. 10, which seems to oppose this opinion we shall see more on that place, if God permit.

33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

<sup>1</sup> *Into the pit*, i. e. into the earth, which first opened itself to receive them, and then shut itself to destroy them, and transmit them to further punishment.

34 And all Israel that were round about them fled at the cry of them for they said, Lest the earth swallow us up also.

35 And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

<sup>1</sup> *From the Lord*, i. e. from the cloud wherein the glory of the Lord appeared, ver. 19, to give sentence in this cause.

36 ¶ And the Lord spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder, for they are hallowed.

<sup>1</sup> *They are hallowed*, rather than to Aaron, partly because the troublesome part of the work was more proper for him, and partly lest Aaron should be polluted by going amongst those dead carcasses; for it is probable this fire consumed them,

leaving sometimes their others, by taking away their heads and leaving their bodies dead upon the place. Out of the burning, i. e. from among the dead bodies of those men who were burnt. <sup>2</sup> *Speak unto Eleazar* for those who are burnt, as sacrifices for the censures, Num. xxi. 1, and poverty for the sake of Eleazar xxi. 11. <sup>3</sup> *Take up the censers* or ashes which are left in or near their censures. <sup>4</sup> *Yonder*, i. e. far from the altar and sanctuary, into an unclean place, where the ashes were wont to be cast, by which God shows his rejection of their services. <sup>5</sup> *They are hallowed*, either, 1. By God's appointment, because they were presented before the Lord by his express order, ver. 16, 17. Or, 2. By God's just judgment, because they, together with the persons that used them, were accursed and devoted by God, and therefore were the Lord's, and not to be employed in any profane or common use, as appears from Lev xxviii. 28. But the first reason is the chief, and is rendered by God himself, ver. 38.

38 The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the Lord, therefore they are hallowed, and they shall be a sign unto the children of Israel.

<sup>1</sup> *Against their own souls*, i. e. their own lives, who were the authors of their own death and destruction. Compare 1 Kings ii. 23, Prov ix. 2. This he saith for the signification of God's justice and his own ministry in this severe dispensation. <sup>2</sup> *The altar*, to wit, of burnt-offerings, which was made of wood, but covered with brass before this time, Exod xxviii. 1, 2, to which this other covering was added for further ornament and security against the fire, which was continually burning upon it. <sup>3</sup> *A sign*, a monument or warning to all strangers to take heed of invading the priesthood, as it follows, ver. 40.

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered, and they were made broad plates for a covering of the altar.

40 To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron come near to offer incense before the Lord, that he be not as Korah, and as his company: as the Lord said to him by the hand of Moses.

<sup>1</sup> *As Korah, and as his company*, i. e. that he do not imitate them in their sin, and therefore bring upon himself the same plague. <sup>2</sup> *To him*, i. e. to Eleazar. These words belong to ver. 38, the meaning is, that Eleazar did as God bade him.

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord.

Prodigious wickedness and madness, so soon to forget such a terrible instance of Divine vengeance! *Ye have killed*, you, who should have preserved them, and interceded for them, have pulled down God's wrath upon them, for the maintenance of your own authority and interest. *The people of the Lord*, so they call those wicked wretches, and rebels against God, which shows the power of passion and prejudice to corrupt men's judgment.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation, and behold, the cloud covered it, and the glory of the Lord appeared.

<sup>1</sup> *They looked*, i. e. Moses and Aaron who in all their distress made God their refuge.

43 And Moses and Aaron came before the tabernacle of the congregation. To hear what God, who now appeared, would say to him.

14 ¶ And the Lord spake unto Moses, saying,  
 45 ¶ Get you up from among this congregation, that I may consume them in a moment. And they fell upon their faces.

To beg pardon, and mercy for the people as they oft did, thus rendering good to them for evil which the people requited with evil for their kindness.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord, the plague is begun.

Put on incense, which was a sign of intercession, Psal. cxli. 2, and was to be accompanied with it Luke i. 10, to quickly unto the congregation with the incense, to stir up the people to repentance and prayer to prevent their utter ruin. This he might do upon this extraordinary occasion having God's command for his warrant, though ordinarily incense was to be offered only in the tabernacle. The plague is begun, in cutting off the people by a sudden and unprovoked stroke.

17 And Aaron took as Moses commanded, and ran into the midst of the congregation; and he held, the plague was begun among the people; and he put on incense, and made an atonement for the people.

Ran into the midst of the congregation, hazarding his own life to oblige God, and to do this wicked people good.

18 And he stood between the dead and the living, and the plague was stayed.

Whereby it may seem that this plague, like that in Numb. xv. 1, began in the uttermost parts of the congregation, and proceeded, destroying one after another in an orderly manner, which gave Aaron occasion and directed him to place himself as a mediator to God on their behalf.

19 Now they that died in the plague were fourteen thousand and seven hundred; beside them that died about the matter of Korah.

20 And Aaron returned unto Moses unto the door of the tabernacle of the congregation; and the plague was stayed.

#### CHAP. XVII.

God confirming Aaron's calling by the budding and the blossoming of his rod. 1-9. Commandeth it to be laid up for a memorial and for a sign. 10. The people were terrified thereby. See 1. Moses for succour. 11-13.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods; write thou every man's name upon his rod.

Spread unto the children of Israel, that I may fully and finally satisfy all the scruples and take away all pretence and cause of murmuring. Of every one of them, not of every person but of every tribe, as it follows. 4. Rod, either an ordinary walking staff, or rather that staff or rod which the princes carried in their hand as tokens of their dignity and authority, as may be gathered from Numb. xxi. 18, compared with Ex. 2. 17. Num. 16. 17. According to the house of their fathers, i. e. according to each family proceeding from the patriarch or father of that tribe. Every man's name, i. e. every prince's, for they being the first born, and the head of their tribes might above all others pretend to the priesthood, if it was communicable to any of their tribes, and besides each prince represented and stood for all his tribe, so that this was a full decision of the whole question. And this plague seems

to confirm what was before observed, that not only Korah and the Levites, but also those of other tribes, contested with Moses and Aaron about the priesthood, as that which belonged to all the congregation, they being all holy, as they said, Numb. xvi. 3.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

Aaron's rather than Levi's name, for that would have left the controversy undecided between Aaron and the other Levites, whereas this would justify the appropriation of the priesthood to Aaron's family. For the head of the house of their fathers, i. e. there shall be in this, as there is in all the other tribes, only one rod, and that for the head of their tribe who is Aaron in this tribe, where as it might have been expected that there should have been two rods, one for Aaron, and another for his competitors of the same tribe. But Aaron's name was sufficient to determine both the tribe and that branch or family of the tribe, to whom this dignity should be affixed.

1 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

Before the testimony, i. e. before the ark of the testimony, either immediately close by the veil behind which the ark stood, or rather immediately within the veil in the most holy place close by the ark as may be gathered by comparing this place with ver. 10 and with Heb. ix. 4. I will meet with you, and manifest my mind to you for the ending of this dispute.

5 And it shall come to pass, that the man's rod, whom I shall choose, shall blossom; and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece for each prince one according to their fathers' houses, even twelve rods; and the rod of Aaron was among their rods.

Was laid up with the rest, being either one of the twelve, as the Hebrew affirm, or the thirteenth, as others think.

7 And Moses laid up the rods before the Lord in the tabernacle of witness.

8 And it came to pass, that on the morning Moses went into the tabernacle of witness, and behold the rod of Aaron for the house of Levi was budded, and brought forth buds, and blossomed blossoms, and yielded almonds.

Into the tabernacle of witness, unto the most holy place, which he might safely do under the protection of God's command, though otherwise none but the high priest might enter there; and that once in a year. Yielded almonds, thus being as Josephus with great probability affirms, a staff of an almond tree, as the rest also were.

9 And Moses brought out all the rods from before the Lord unto all the children of Israel, and they looked, and took every man his rod.

10 ¶ And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

For if after all these warnings and prohibitions, backed with such miracles and judgments, they shall usurp the priesthood, they shall assuredly die for it.

11 And Moses did so, as the Lord commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

Words of consternation arising partly from the remembrance of these severe and repeated judgments; partly from the threatening of death upon any succeeding murmurings; partly from the consciousness of their own guilt and weakness, which made them fear lest they should relapse into the same miscarriage, and thereby bring the vengeance of God upon themselves.

13 <sup>h ch 1, 12, 13 & 12, 4, 11</sup> Whosoever cometh any thing near unto the tabernacle of the Lord shall die shall we be consumed with dying?

Any thing near, i. e. nearer than he should do, an error which we may easily commit. Shall we be consumed? will God proceed with us in these severe courses, according to his strict justice? will he show us no mercy nor pity, till all the people be cut off and destroyed with dying one after another.

CHAP XVIII

<sup>h ch 1, 12, 13 & 12, 4, 11</sup> God speaking to Aaron, his sons, and the Levites their office, 1-21; appointeth to Aaron and his sons their maintenance, 2-21, and also to the Levites, 21-24. He commandeth them by Moses to give tithes of their tithes to the chief priests, 25-32.

1 <sup>h ch 17, 12</sup> AND the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary and thou and thy sons with thee shall bear the iniquity of your priesthood.

The iniquity of the sanctuary i. e. shall suffer the punishment of all the usurpations or pollutions of the sanctuary or the holy things by the Levites or any of the people because you have authority and power from me to keep them all within their bounds, and I expect you use it to that end. Thus the people are in good measure secured against their fears expressed Numb xvi 12, 13. Also they are informed that Aaron's high dignity was attended with great burdens having not only his own but the people's sins to answer for, and therefore they had no such reason to envy him as they might think, if the benefits and emoluments and dangers were equally considered. Of your priesthood i. e. of all the errors committed by yourselves or by you permitted in others in things belonging to your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee and minister unto thee but thou and thy sons with thee shall minister before the tabernacle of witness.

Minister unto thee about sacrifices and offerings and other things according to the rules and limits I have prescribed them. The Levites are said to minister to Aaron here, to the church, Numb xvi 9, and to God Deut x 9. They shall not contend with thee for superiority, as they have done, but they shall be subordinate and servants to thee. Thou and thy sons with thee, or, both to thee, and to thy sons with thee, which translation may seem to be favoured by the following words, before the tabernacle, which was the proper place where the Levites ministered, whereas the priests did minister to God both before and in the tabernacle. Besides, both the foregoing words, and the two following verses, do entirely speak of the ministry of the Levites, and the ministry of the priests is distinctly spoken of ver 5.

3 And they shall keep thy charge and the charge of all the tabernacle only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

Thy charge, i. e. that which thou shalt command them and commit unto them. Of all the tabernacle, i. e. of the boards and hangings and utensils of the tabernacle, to take

down, and carry them, and set them up again. The vessels, which therefore were to be covered by the priests before the Levites might meddle with them. They, nor ye, they for presuming to touch them, and you for your negligence in not covering them well, or not looking to them.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar that there be no wrath any more upon the children of Israel.

Of the sanctuary i. e. of the holy, and of the most holy place. I join the children of Israel, for coming too near the holy place, or for usurping any part of your sacred function or for any other mismanagement which they may be guilty of through your carelessness or remissness, in which case they shall perish for their error, but then blood will I require at your hands, who should have advised them better, or overruled them.

6 And I, behold, I have taken you brethren the Levites from among the children of Israel to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation.

To the Lord i. e. for the service of the Lord to assist you therein, in the service and troublesome parts of it.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar and within the veil, and ye shall serve. I have given your priest's office unto you as a service of gift and the stranger that cometh nigh shall be put to death.

The altar to wit of burnt offering as appears in the following words. With the veil. This phrase which signifies the inward or inward veil, but here it signifies either the outward veil or, or rather both the veils, the singular number being put for the plural as when the altar is put for both the altars as hath been noted, and in this phrase comprehends both the holy and the most holy place. As a service of gift as a gift which I have freely conferred upon you, and upon you alone, and therefore let no man hereafter dare either to charge you with arrogance and usurpation in appropriating this to yourselves, or to invade your office.

8 ¶ And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel, unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

Unto thee have I given them, not only the charge of them, but the use of them for thyself and family, in such manner as I have elsewhere expressed. The anointing, to wit, to the priests themselves, i. e. because thou art priest, and art to devote thyself wholly to my service which, that thou mayest perform more diligently and cheerfully, I give thee this recompense.

9 This shall be thing of the most holy things, reserved from the fire every oblation of them's, every meat offering of them's and every sin offering of them's, and every trespass offering of them's which they shall render unto me, shall be most holy for thee and for thy sons.

The most holy things, such as were to be eaten only by the priests, and that in the sanctuary. How these differ

from the holy things, see on Lev vi 17 *Reserved from the fire*, i. e. such sacrifices or such parts of sacrifices as were not burnt in the fire. *Every oblation*, which may be understood either, 1 Of the wave-loaves, Lev xxiii 17, and the shew-bread, which were *most holy things*, Lev xxiii 20; xxiv 9 and which did belong to the priest, nor was there any other such oblation besides what is here particularly expressed, for the peace offerings were not most holy, and the burnt offerings were not the priest's. Or, 2 Of oblations in general, and so the following particulars are mentioned by way of explanation and restriction of that general word, to show what oblations are here meant; and to exclude peace offerings and burnt offerings. *Which they shall render unto me* by way of compensation for a trespass committed against me in which case a ram was to be offered, Lev vi 2-6 which was a most holy thing, and may be particularly designed here. *Shall be most holy*, thou shalt esteem it a most holy thing and shall use it accordingly in manner following. Or these are *most holy* and therefore shall be for thee, and for thy sons, to wit, exclusively none else may eat them.

10 *In the most holy place shalt thou eat it, every male shall eat it: it shall be holy unto thee*

In the most holy place to wit in the court of the priests, where there were places for this use, see Lev vi 16-17, 26, vii 6, viii 31, xiv 13. Neh xiii 5-9, 1zek xiii 13 which is called the *most holy place*, not simply and absolutely as the place within the veil was but in respect of the thing he speaks of because this was the most holy of all the places appointed for eating of holy things: where of some might be eaten in any clean place in the camp, Lev x 11, or in their own houses. And as the most holy place is sometimes called simply *holy* so it is not strange if a holy place be called *most holy* especially this place which was near to the altar of burnt offerings which is called *most holy* and made all that touched it holy. Exod xxix 37. And God would have these things eaten by them in a holy place in God's presence that they might be obliged to the greater caution and not to abuse God's good creatures and especially holy things to impurity and that they might learn to eat this and then other food with the reluctance to God the giver of it and with respect to his service and glory, which was afterward prescribed to Christians 1 Cor x 31, 1 Tim iv 5. *Every male* and thy only, whereas of peace offerings the females might eat them share. Deut xiv 18.

11 And this is thine, the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee and to thy sons and to thy daughters with thee by a statute for ever: every one that is clean in thy house shall eat of it.

The *heave offering*, i. e. the right shoulder which was the priest's. Of their gift, to wit of their peace offerings as may appear because here is an enumeration of all that belonged to the priest in the several oblations, and therefore it is no likely that he would omit the peace offerings, whereas the priest had a half and the very share here spoken of and called a *heave offering* which was the right shoulder. Lev vii 32 which also might be eaten by the daughters. Lev vii 31 x 11 as is here said. See Numb vi 17, &c. *The wave offering* is to wit the loaves of the peace-offerings which were waved, Lev vii 30, 31, 31. *With thee*, i. e. who are with thee in this house: for if they were married to strangers they might not eat of them, Lev xiii 13. *In thy house*, i. e. as fixed members of thy household though they be be 1. e. for strangers and hired servants were excepted, Lev xxi 10-11.

12 All the best of the oil and all the best of the wine and of the wheat, the firstfruits of them which they shall offer unto the Lord, them have I given thee.

The best, Heb. the first of the best. *the fat of wheat* is the best of it. Deut xxviii 41. Psal lxxvi 16. xlviii 14. *The firstfruits of them*, i. e. well chosen which were offered

in the name and behalf of the body of the people at the solemn feasts, Lev xxiii 10, 17, as those which were required of particular persons, Exod xxiii 29, xxiii 19; whereof the precise quantity is not determined, but left free to the giver, as an exercise for his piety and charity; only they are enjoined to give the first and the best of them.

13 And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine: every one that is clean in thine house shall eat of it.

i. e. Not only the first-fruits of the oil, and wine, and wheat now mentioned, but all other first-fruits of all other grains, and all fruit-trees, &c. *Every one that is clean*, and none else, because these were first offered to God, and by consequent given to the priests, but for those which were directly and immediately given to the priests, the clean and unclean might eat of them.

14 Every thing devoted in Israel shall be thine.

Dedicated to God by vow or otherwise, provided it be such a thing as might be eaten or consumed by use; for the vessels or treasures of gold and silver which were devoted or dedicated by Joshua David, or others, were not the priests' but were appropriated to the uses of the temple.

15 Every thing that openeth the matrix in all flesh, which they bring unto the Lord, whether it be of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

Whether it be of men, which were offered to God in his temple. Exod xiii 12, Luke ii 22, and to his service and disposal.

16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary: which is twenty gatahs.

Those that are to be redeemed, to wit of men only, not of unclean beasts last mentioned, as is manifest from the time and price of redemption here mentioned, both which agree to men: the time Numb xviii 16, the price, Numb iii 46-47 but neither agree to unclean beasts, which were to be redeemed with a shekel, Exod xiii 13, and that time it was eight days old. According to thine estimation, thus belongs either 1 To the foregoing clause, to this purpose that whereas women newly delivered of a child contained in their womb were either a longer or shorter time, according to the quality of the birth as it was male or female. Lev xii 1-5 and the temper of the mother, the priest was to take that time when he judged the mother to be clean that so the mother might be purified and the child redeemed at the same time. Or rather, 2 To the following clause to wit the price which was to be paid, as appears by comparing this place with Lev xxvii 2, 3. And both there and here it is said to be done according to the priest's estimation though a certain rule be added to guide his estimation, and a certain price set, because the priest was to apply that general rule to each person, and to put that price upon him.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem, they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lord.

They are holy, to wit, in a peculiar manner, and higher degree than other beasts consecrated to a holy use, even to be sacrificed unto God, and not to be redeemed appropriated to any other use. Compare Deut xii 19.

18 And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

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of Israel they have no inheritance  
*Their iniquity, i. e. the punishment due not only for their own, but also for the people's miscarriage, if it be committed through their connivance or negligence. And*

24 \* But the tithes of the children of Israel

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25 ¶ And the Lord spake unto Moses, saying,

27 <sup>b</sup>And *this* your heave offering shall be

It shall be accepted of you as much as if you offered it out of your own lands and labours

And to his children which were one with him, and were all to have their share hereon

*Out of all your gifts, not only out of your tithes but out of the other gifts which you receive from the people, and out of those fields which shall belong to your cities. Ye shall offer to wit to the priest. Every heave-offering, i. e. is many gifts, so many have offerings, you shall serve me.*

30 Therefore thou shalt say unto them,

31 And ye shall eat it in every place,  
ye and your households for it is your  
reward for your service in the tabernacle  
of the congregation

32 And ye shall <sup>o</sup> bear no sin by reason  
of it, when ye have heaved from it the



11:22 best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die

*The best of it*, implying, that if they neglected this duty they sinned in the use of such unhallowed food. *Neither shall ye pollute the holy things*, as you will do if you abuse their holy offerings, by reserving that entirely to yourselves which they offer to God to be disposed as he hath appointed, to wit, part to you and part to the priests.

### CHAP. XIX.

*The manner of making the water of separation, and of what, 1-10. The use of it wherewith the unclean are to be purified 11-13. Laws concerning disorders of cleansing, 14-22.*

AND the Lord spake unto Moses and unto Aaron, saying,

2 This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot wherein is no blemish, and upon which never came yoke

*The ordinance of the law, or, the constitution of the law* is that which God hath ordained or established by law. *That they bring thee*, at their common choice, because it was for the common good. *Red* a fit colour to shed forth both the bloody nature and complexion of sin, Lev. 1:18, and the human nature, and especially the blood of Christ, from which this water and all other rites had their purifying virtue. *Wherein is no blemish*, a fit type of Christ who was such Heb. vii. 26. 1 Pet. i. 19. *Upon which never came yoke*, whereby may be signified either that Christ in himself was free from all the yoke or obligation of God's command, till for our sakes he took up our yoke, and put himself under the law, or that Christ was not drawn or forced to undertake our burden and cross, but that he did voluntarily choose it. See John x. 17-18.

3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and on shall slay her before his face

*Unto Eleazar* who was the second priest, and, in some cases, the vicegerent or deputy of the high priest. To him, not to Aaron, because this service made him unclean for a season Lev. 7 and consequently unfit for holy ministrations, where the high priest was as far as possibly he could to be preserved from all sorts of defilement and continually fit for his high and holy work. *Without the camp* partly because it was reputed an unclean and accursed thing, being even commonly laden with the sins of all the people and partly to signify that Christ should suffer without the camp, as he did, Heb. xii. 12 in the place where malefactors suffered, Lev. xxiv. 14. *One*, a person appointed by Eleazar for this work.

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times

*Directly before the tabernacle or towards or over against the tabernacle* either 1. Near to it and so we must suppose that he took some of the blood in a basin, and carried it thence without the camp to the tabernacle, and then returned to the place again, which might be done, though it be not here expressed. And this seems to agree best with other places, where this sprinkling seven times was performed in or near the tabernacle, as Lev. x. 17. Or, 2. Standing at a good distance from it even without the camp, yet turning and looking towards it. For here is no intimation that he went into the camp before this work was done, but rather the contrary is implied Lev. x. And because being defiled by this work he could not come near to the tabernacle it was sufficient for him to turn and look towards it. Either way this priest signified his presenting

of this blood before the Lord by way of atonement and satisfaction for his and the people's sins, and his expectation of acceptance and pardon only from God, and from his mercy-seat in the tabernacle.

5 And one shall burn the heifer in his sight, her skin, and her flesh, and her blood, with her dung, shall he burn

*To signify the sharp and grievous sufferings of Christ for our sins* Her blood, all of it but what was spent in sprinkling.

6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer

All which are here burnt, and as it were offered to God, that they might be sanctified to this holy use for the future, for of these kinds of things was the sprinkle made wherewith the unclean were sprinkled, Lev. xiv. 4.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even

Partly to teach us the imperfection of the Levitical priesthood in which the priest himself was defiled by some part of his work, and the absolute necessity of a better and holier priesthood, and partly to show that Christ himself, though he had no sin of his own, yet was reputed by men and judged by God, as an unclean and sinful person, by reason of our sins which were laid upon him, Isa. liii. 12, 2 Cor. v. 21.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even

9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin

*For the congregation of the children of Israel*, i. e. for their use and therefore in a fit place or places, whence any of them might easily procure it. *For a water, or to the water*, i. e. to be put to the water, or mixed with it. *Of separation*, i. e. appointed for the cleansing of them that are in a state of separation, who for their uncleanness are separated from the congregation. Either the heifer thus managed, or the water thus made and sprinkled is a purification for sin, Heb. x. 22. i. e. a kind of an offering for sin, or rather a mean for the expiation or cleansing of sin. The name of sin is sometimes given to the punishment of sin and sometimes to the sacrifice or offering for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever

*The stranger that sojourneth*, to wit, a proselyte, not an stranger, as some understand it. For since it is confessed that all the other ceremonial laws do not oblige them, and that where the name of stranger is put, as here it is, it generally speaks of a proselyte, it is more reasonable to take it so here than without any reason or evidence to make this particular exception from the general rule.

11 ¶ He that toucheth the dead body of any man shall be unclean seven days

Whereas the touch of a dead beast made a man unclean only till even, Lev. xi. 24.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not him-

self the third day, then the seventh day he shall not be clean.

*With it, i. e. with the water of separation* On the third day, to typify Christ's resurrection on that day, by which we are cleansed or sanctified. *On the seventh day he shall be clean, to teach us that our purification in this life is gradual, and not perfect till we come to that eternal Sabbath, which the seventh day respected. He shall not be clean, but was first to purify himself, and four days after that to be clean.*

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord, and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him he shall be unclean; his uncleanness is yet upon him.

*Whosoever toucheth, to wit, if this transgression he did presumptuously, for if it was done ignorantly he was only to offer sacrifice* Lev. v. 3, 6, 17. *Defileth the tabernacle of the Lord, by approaching to it in his uncleanness, for holy things or places were ceremonially defiled with the touch of any unclean person or thing.* See Lev. xv. 31, xvi. 16, Hag. ii. 13. *His uncleanness is yet upon him, he continues in his guilt and filth, not new to be washed away by this water, but to be punished by cutting off.*

14 This is the law, when a man dieth in a tent, all that come into the tent, and all that is in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, is unclean.

*Every open vessel, because it receives the use of the tent by which it is ceremonially polluted.* Compare Lev. xi. 32, 33.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

*With a sword, or by any other violent way.*

17 And for an unclean person they shall take of the fishes of the burnt heater of purification for sin, and running water shall be put thereto in a vessel.

*Running water, i. e. water flowing from a spring, or river, which is the purest. The command signifies God's Spirit which is oft compared to water.* John vii. 38, 39. *and by which alone true purification is obtained.* *In a vessel, where they were to be mixed, and then the water was to be strained out and kept for this use.*

18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave.

*A clean person, to wit a priest, for to such the work of cleansing was appropriated.* See Lev. xiii. Upon all the vessels, even those which were in part purified by the fire. See Num. xxxi. 23.

19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him, he is unclean.

*Shall not purify himself, i. e. shall contemptuously refuse to submit to this way of purification.*

21 And it shall be a perpetual statute unto them, that he that sprinkled the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

*Shall wash his clothes, because he is unclean as it here follows.* It is strange that the same water should cleanse one person, and defile another, but God would have it so, partly, to teach us that it did not cleanse by any virtue in itself or in the work done, but only by virtue of God's appointment: partly, to mind the Jews of the imperfection of their priesthood, and their ritual purifications and expiations, and consequently of the necessity of a better priest and sacrifice and way of purifying, which these outward rites did point at; and partly, to show, that the efficacy of God's ordinances doth not depend upon the person or quality of his minister, because the same person who was polluted himself could and did cleanse others. *He that toucheth the water of separation, either by sprinkling of it, or by being sprinkled with it, for even he that was cleansed by it, was not fully cleansed as soon as he was sprinkled, but only at the even of that day, as is said here and above, ver. 19.*

22 And whatsoever the unclean person toucheth shall be unclean, and the soul that toucheth it shall be unclean until even.

*The unclean person, not he who is so only by touching the water of separation, ver. 21, but he who is so by the greater sort of uncleanness, which lasted seven days, of which ver. 11, 16, and which was not removed without the use of this water of purification, as is manifest from the context and other places of scripture, and from the nature of the thing for the lesser sort of uncleanness, mentioned in the foregoing verse, lasted only till even, and was cleansed by the sole washing of his clothes, and then in water, ver. 7, without any use of this water of purification, which if it had been necessary, must have been used on the third and on the seventh day, according to the rule, ver. 19, and so the uncleanness of one day had been made an uncleanness of seven days, which is a contradiction.* Besides it is unreasonable that he who immediately touched the defiling thing, should be no more and longer unclean than he who touched that person only, and it was contrary to other rules in like cases, as Lev. xi, where the man or woman having an issue, not thereby made unclean for seven days, ver. 13, 25, but if he who toucheth them is made unclean only till even, ver. 7, 27. And therefore this cannot be meant of him who was unclean by touching this water, who himself was unclean only till even, ver. 21, as also he who toucheth him is in this place. *Shall be unclean, to signify to us the very infectious nature of sin and of sinful company.* *Until even, because as his defilement was less, so it was fit the duration of it should be shorter.*

## CHAP. XX.

*The people journey in the wilderness of Zin, many murmur against Moses for want of water, 2—5. God commandeth Moses to speak to the rock, that it might yield water, 7, 8. Moses striking the rock twice, 9—11, displeaseth God, 12. Moses desiring passage through Edom, 14—17, is denied, 18—21. Aaron by God's command delivering up his office to Pharaoh's son, death, 21—28. All the congregation bemoan him, 29.*

THEN came the children of Israel, even the whole congregation, into the desert of Zin in the first month, and the people abode in Kadesh; and Miriam died there, and was buried there.

*Then, to wit, after many other stations and long journeys here omitted but particularly described Num. xxxiii. The desert of Zin, a place near the land of Edom, distinct and distant from that Sin, Exod. xvi. 1. In the first month,*

to wit, of the fortieth year, as is evident, because the next station to this was in Mount Hor, where Aaron died, ver. 22, 23, &c., who died in the fifth month of the fortieth year, Numb xxxiii, 38. Moses doth not give us an exact journal of all their occurrences in the wilderness, but only of those which were most remarkable, and especially of those which happened in the first and second, and in the fortieth year. *Kadesh*, whether the same place called *Kadesh-barnea*, where they were long since Numb. xiii, 26, and to which they now return after thirty-eight years' tedious travels and wanderings in the desert, Deut. ii, 14, or another place more southerly, it is not material. *Miriam* died four months before Aaron, and but a few more before Moses.

2 'And there was no water for the congregation, and they gathered themselves together against Moses and against Aaron

The water having followed them through all their former journeys, begin now to fail them here, because they were now come near Canaan and other countries, where waters might be had by ordinary means, and therefore God would not use extraordinary, lest he should seem to substitute the honour of miracles. This story, though like that Exod. xvii, is different from it, as appears by divers circumstances.

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord!

Suddenly, rather than to die such a lingering and painful death. Their sin was much greater than their parents in like case, because they should have taken warning by their miscarriages, and by the terrible effects of them, which their eyes had seen.

4 And 'why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? there is no place of seed, or of figs, or of vines, or of pomegranates: neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.

Moses and Aaron went from the presence of the assembly, partly to avoid the crowding of the people for God's special protection of them did not exclude the use of ordinary means, and partly to go to God for relief and redress.

7 ¶ And the Lord spake unto Moses, saying, 8 'Take the rod and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock, so thou shalt give the congregation and their beasts drink.

The rod, that rod, which was laid up before the Lord in the tabernacle, as appears from ver. 9. But whether it was Aaron's rod, which was miraculously laid up there Numb. xvi, 10, or Moses's rod, which he wrought so many miracles, it is not considered. Whether it was not one and the same rod, which was commonly called Moses's rod as here, ver. 11 and elsewhere, and sometimes Aaron's rod, as Exod. vii, 12, which is not most probable. For it is likely, though not related, where in Scripture, that wonder-working rod, called the rod of God, Exod. iv, 20, was laid up in some part of the tabernacle, though not in or near the ark, where Aaron's blossoming rod for a particular reason was put, *Speak ye unto the rock*, which will

sooner hear and obey thy commands than these foolish and stubborn people.

9 And Moses took the rod from before the Lord, as he commanded him.

10 Out of the tabernacle

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, 'Hear now, ye rebels, must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also

To the men it was a sacrament, 1 Cor. x, 3, 4, but to the beasts it was no holy, but a common thing. So that the elements in the sacraments have no inherent and inseparable holiness, but only a relative holiness with respect to their use, out of which they are unholy and common.

12 ¶ And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

Ye believed me not, but showed your infidelity, which they did either by their looks and gestures, or rather by the matter and manner of their expressions and actions, either 1 By smiting the rock, and that twice, which is emphatically noted as if he doubted whether once smiting would have done it, whereas he was not commanded to smite so much as to speak to it, or, 2 By the doubtfulfulness of the words, ver. 10, *Must we fetch water out of the rock?* which implies a suspicion of it, as the like words do Gen. xviii, 13, where as they should have spoken positively and confidently to the rock to give forth waters. And yet they did not doubt of the power of God, but of his will whether he would gratify these rebels with this further miracle after so many of the like kind. And besides the words themselves, it is considerably, both with what mind they were spoken, which God saw to be distrustful and in what manner they were delivered, which the people might discern to come from mischief or doubt. And there might be divers other unbecoming words used by them at this time and place, though they be not here recorded, it being usual in Scripture to give only the sum or principal heads of discourses or events, leaving the rest to be gathered out of them. See Psal. cxi, 32-33. *To sanctify me*, to give me glory of my power in doing this miracle, and of my truth in punctually fulfilling my promise so to do, and of my goodness in doing it notwithstanding the people's perverseness. *In the eyes of the children of Israel*, thus made their sin scandalous to the Israelites, who of themselves were too prone to infidelity, and little needed such an example, to prevent the contagion whereof God has a monument of his great displeasure upon them, and inflicts a punishment as public and manifest as their sin was.

13 'This is the water of Meribah, because the children of Israel strove with the Lord, and he was sanctified in them.

*Meribah*, called *Meribah Kadesh*, to distinguish it from another *Meribah*, Exod. xvii, 7. *Sanctified in them*, or, among them, to wit, the children of Israel last mentioned, by the demonstration of his omnipotency, veracity, and clemency towards the Israelites, and of his impartial balance and severity against sin even in his greatest friends and favourites, as Moses was.

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, 'Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us

Moses sent messengers, by God's direction, Deut. ii, 1-3

They say, we are not Edom (who is Edom, Gen. xxvi. 1) <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> 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How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers

And when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt, and behold, we are in Kadesh, a city in the uttermost of thy border

an angel, to wit, the Angel of the covenant, Christ Jesus, who first appeared to Moses in the bush, Exod. iii. 2, and afterward in the cloudy pillar, who conducted Moses and the people out of Egypt, and through the wilderness, as appears from Exod. xiv. 19, xxiii. 20, xxxiii. 11, 1 Cor. x. 4. For though Moses may be called an angel or messenger, a title given to Phineas, Judg. ii. 1, and to the prophets, 2 Chron. xxxvi. 16, and to Haggai, Hag. i. 13, yet it is not probable that he is meant, partly, because Moses was the person that sent this message, partly, because there was no reason why he should express himself by such a dark and doubtful title to them, and partly, because another Angel besides and above Moses did conduct them, and the mention hereof to the Edomites was likely to give more authority and efficacy to their present message. In Kadesh, i. e. near the city Kadesh, the pasture in being so used, as we have showed

Let us pass, I pray thee, through thy country, we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells, we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders

He, or she, who any of you have digged for your private use, to wit, without paying for it, ver. 19 Deut. ii. 15 but only of the waters of common rivers, which are free to all passengers, and will not be prejudicial to the

And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword

Through my country, as thou desirest, I will not suffer thee to do so, which was an act of common policy, to secure themselves from so numerous a host

And the children of Israel said unto him, We will go by the high way, and if I and my cattle drink of thy water, then I will pay for it, I will only, without doing any thing else, go through on my feet

Children of Israel said unto him, i. e. their messengers, replied unto them what here follows, I will pay for it, for water was a scarce commodity in those parts

And he said, Thou shalt not go through, And Edom came out against him with much people, and with a strong hand

Thus Edom refused to give Israel passage through his border, wherefore Israel turned away from him

Through his border, but permitted them to go by their border, Deut. ii. 4, 8, Judg. xi. 18, and furnished them with victuals for their money, Deut. ii. 29, Israel turned away, according to God's command, Deut. ii. 5

And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor

Whose inhabitants were then called Horims, Deut. ii. 12, and Esau the Horite, Gen. xxxiii. 20

And the Lord spake unto Moses and Aaron

in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah

This was one, but not the only reason, God would not have Moses and Aaron to carry the people into Canaan, for this reason also, to signify the insufficiency of the Mosaic and Aaronical priesthood to make them happy and the necessity of a better, and so to keep the Israelites from resting in them so as to be taken off from their expectation of Christ, and from the continuance of him when he should come

Take Aaron and Eleazar his son, and bring them up unto mount Hor

And strip Aaron of his garments, and put them upon Eleazar his son, and Aaron shall be gathered unto his people, and shall die there

Of his garments, to wit, of his priestly garments, Exod. xxviii. 2, Lev. viii. 7-9, in token of his resignation of his office. See the like Isa. xlii. 15, 19-21, Put them upon Eleazar, by way of admission and inauguration of him to his office

And Moses did as the Lord commanded, and they went up unto mount Hor in the sight of all the congregation

That their hearts might be more affected with the loss of so great a pillar, and that they all might be witnesses of the translation of the priesthood from Aaron to Eleazar, and therefore might give him the honour due to him

And Moses stripped Aaron of his garments, and put them upon Eleazar his son, and Aaron died there in the top of the mount, and Eleazar came down from the mount

Aaron died there to wit in Mount Hor, Object, he died in Moses, Deut. x. 6, here Moses was the moral name of the place where the station was, and Mount Hor is a particular place in it, where he died, and was buried also, Deut. x. 6

And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel

When the congregation understood by the relation of Moses and Eleazar, and by other signs, So mourning is used in xlii. 1, Acts vii. 12, Thirty days, the time of public and solemn mourning for great persons. See Deut. xxxiv. 8

## CHAP XXI

The Canaanites fight against Israel, and take some of them prisoners, 1 Through God's assistance they overcome them, as if destroy their cities, 2, 3 The people murmur, 4, 5, are plagued with fiery serpents, 6, Thou repent, 7 A brazen serpent erected, to which they look, and are healed, 8, 9 They journey, 10-16 Their hymn for water given at Mar, 17 They sue for passage to the Amorites, are denied, fight them, overcome, and dwell in their cities, 18-26 Proverbial saying concerning it, 27-30 Of king of Bashan, his sons, and all his people, are killed by the Israelites, and their land possessed by them, 33-35

AND when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spurs, then he fought against Israel, and took some of their prisoners

King Arad the Canaanite, or rather the Canaanite king of Arad, for Arad is not the name of a man, but of a city or territory, as may seem from Josh. xv. 11, Judg. i. 16, if at least this was the same place with that Arad in verse

to be called a *Canaanite* in a general sense, as the Amorites and others sometimes are. In the south to wit, of Canaan, as appears from Numb xxiii 10, towards the east and near the Dead Sea. By the way of the spies, not of those spies which Moses sent to spy the land Numb xiii 17 for that was done thirty years before this and they went so privately, that the Canaanites took no notice of them nor knew which way they came or went, but of the spies which he himself sent out to observe the marches and motions of the Israelites. But the words may be otherwise rendered either that in the manner of spies so the sense is, when he had sent divers of the Israelites came into or towards his country in the nature of spies to prepare the way for the rest or thus by the way of *Atharim*, a place so called in the seventy interpreters here take it, and it seems not improbable. *Let some of them prisoners*, which God permitted for Israel's humiliation and punishment, and to teach them not to expect the conquest of that land from their own wisdom or valor, but wholly from God's favour and assistance. See Deut ix 1 Ps l xlv 3 1

2 And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

Being sensible of their own weakness, they endeavored to engage God to help them in the war, which they intended to renew. I will utterly destroy their cities, I will reserve no portion nor thing for my own use, but devote them all to total destruction which was the consequence of such vows. Lev xxiii 29, Deut xiii 15.

3 And the Lord hearkened to the voice of Israel, and delivered up the Canaanites, and they utterly destroyed them and their cities: and he called the name of the place Hormah.

I utterly destroyed them, when? *Isa* Either 1 Some time after this, under Joshua who subdued among others the King of Canaan Josh xii 11. And so this is now and hence by intimation, that the vow being now made and mentioned the effect or performance of it might be recorded though out of its place, and so this verse must be supposed to be added by some of the prophets and inserted into Moses's history, or some other passage seem to be. Or 2 At this time, and so this is not the time And with that Josh xii 11 not this the time Hormah with that there is intimated but neither of the same name which is not frequent in places and places in Scripture. And thus the more probable because that Arah and Hormah, Josh xii 11 are two distinct places, and had divers Kings, where before the same place could both Arah and Hormah, and because that Arah certainly at some good distance from the cities and now within the country and more or less it is not by either of them the other places joined with Josh xii where the Arah was near Edm xvi 1, and in the south ver 1. *Quest 1* How could this be done in the land of Canaan when Moses neither entered himself nor led the people into that land? *Isa* Neither Moses nor the whole body of the people did this exploit but select number sent out for this purpose to punish that King and people who were so fierce and malicious that they came out of the power country to fight with the Israelites in the wilderness, and those when they had done this work, returned to their brethren into the wilderness. *Quest 2* Why did they not now go into Canaan, when some of them had entered it and pursue this victory? *Ans* Because God would not permit that there being several works yet to be done other people must be conquered, the Israelites must be further tried and purified, and Moses must die, and thus God's glory and that in a mere glorious manner, even over a Jew which shall be miraculously died up and give the message.

4 And they journeyed from mount Hor by the way of the Red Sea to compass the land of Edom: and the soul of the people was much discouraged because of the way.

By the way of the Red Sea, which is the way to the Red

Sea, as they must needs do to compass the land of Edom. Because of the way; by reason of this journey, which was long, and troublesome, and preposterous, for they were now going towards Egypt, and unexpected, either because they doubted not but their brethren the Edomites would grant them their reasonable request of passing through their land, which disappointment made it worse; or because the successful entrance and victorious progress which some of them had made in the borders of Canaan, made them think they might have speedily gone in and taken possession of it, and so have saved their tedious travels and further difficulties, into which Moses had again brought them.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water, and our soul loatheth this light bread.

Against God, against Christ, their chief Conductor, whom they tempted, 1 Cor x 9. This light bread, is of an all substance and value. Thus contemptuously do they speak of manna, where as it appears it yielded excellent nourishment because in the strength of it they were able to go so many and such tedious journeys.

6 And the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died.

Such there were many in this wilderness, Deut xvi 15, which having been hitherto restrained by God are now let loose and sent among them. They are called fiery serpents, because their poison caused an intolerable heat, and burning, and thirst in the bodies of the Israelites, which was aggravated with this circumstance of the place, that here was no water, ver 5.

7 ¶ Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee, pray unto the Lord that he take away the serpents from us. And Moses prayed for the people.

8 And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole, and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

A fiery serpent, is the figure of a serpent in brass, which is of a fiery colour. This would require some time, God would not speedily take off the judgment because he saw they were not thoroughly humbled. Set it upon a pole, that the people might see it from all parts of the camp, and therefore the pole must be high, and the serpent large.

This method of cure was prescribed, partly that it might appear to be God's own work, and not the effect of nature or art, and partly that it might be an eminent type of our salvation by Christ. See John iii 14, 15. The serpent signified Christ, who was in the likeness of sinful flesh Rom viii 3, though without sin, as this brazen serpent had the outward shape, but not the inward poison of the other serpents: the pole resembled the cross upon which Christ was lifted up for our salvation, and, looking up to it designed our believing in Christ.

9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

He was delivered from death, and cured of his disease.

10 ¶ And the children of Israel set forward, and pitched in Obboth.

Not immediately, but after two other stations, mentioned Numb xxxiii.

11 And they journeyed from Obboth, and pitched at Ije-abarim, in the wilderness which is before Moab, toward the sunrising.

Moab is called the wilderness of Moab, Deut ii 8.

12 ¶ From thence they removed, and pitched in the valley of Zared.

Or rather, by the torrent or brook of Zared, as we render it, Deut ii 14; which ran into the Dead Sea, and from which the valley also might be so called.

13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of

the coast of the Amorites for Arnon is the border of Moab, between Moab and the Amorites.

On the other side of Arnon, or rather, on this side of Arnon, for so it now was to the Israelites, who had not yet passed over it, as appears from Deut ii 21. But the same words, Judg xi 18 are to be rendered on the other side of Arnon, for so it was to Jephthah, and the same preposition signifies on this side, or beyond, according to the circumstances of the place. Between Moab and the Amorites, i.e. though formerly it and the land beyond it belonged to Moab yet afterwards it had been taken from them by Sihon ver 26. This is added to reconcile two seemingly contrary commands of God the one that of not meddling with the land of the Moabites, Deut ii 9 the other that of going over Arnon and taking possession of the land beyond it, Deut ii 24 because, saith he, it is not now the land of the Moabites, but of the Amorites.

14 Wherefore it is said in the book of

the wars of the Lord, ¶ What he did in the Red sea, and in the brooks of Arnon.

The book of the wars of the Lord seems to have been some poem or narration of the wars and victories of the Lord, either by or relating to the Israelites, which may be asserted without any prejudice to the integrity of the Holy Scriptures because this book doth not appear to have been written by a prophet or to be designed for a part of the canon but by some other ingenious person who intended only to write an historical relation of these matters, which as Moses might quote, as St Paul doth some of the Jewish poets. And as St Luke assures us that many did write a history of the things done and said by Christ Luke i 1, whose writings were never received as canonical the like may be justly conceived concerning this and some few other books mentioned in the Old Testament though the words may be thus rendered ¶ Therefore it shall be said in the relation or narration (for so the Hebrew phrase is construed to signify) of the wars of the Lord. In the Red Sea, or, at Tahab in Suphah, or in the land of Suph. Tahab seems to be the name not of a man but of a city or place, and Suphah the name of the country where it was, and the Hebrew participle *oth* is oft rendered at. And when it is so used seems to be imperfect, it must be noted that he quotes only a fragment or piece of the book and that principally to prove the situation of Arnon which he had asserted ver 13, for which end the passage quoted is sufficient. And the sense is easily to be understood, for it is plain enough that this poet or writer is describing the war and works of God by the several places where they were done, and having begun the sentence before and mentioned other places, he comes to these here mentioned at Tahab in Suphah, and at the brooks of Arnon, &c. And it seems probable that the war here designed was that of Sihon against the Moabites, mentioned below ver 21 which is fitly ascribed to the Lord because it was undertaken and perfected by the singular direction and assistance of God, and that for the sake of the Israelites, that by this means that country might be invaded and possessed by them, without taking it away from the Moabites, which they were forbidden to meddle with or to disturb, Deut ii 9, and so their title to it might be more just and unquestionable. See Judg xi 12, 13, 27. In the brooks of Arnon, i.e. the brook, the plural number for the singular, as the plural number rivers is used concerning Jordan, Psal lxxviii 1, and concerning Tigris, Nah ii 6, and concerning Euphrates, Psal cxxxviii 1, and concerning the river in Egypt, all which may be so called because of the several little streams into which they were divided.

15 And at the stream of the brooks that goeth

down to the dwelling of Ar, and Beth upon the border of Moab.

Ar, a chief city in Moab, as appears from Isa xvi 1, of which ver 28.

16 And from thence they went to Beer that is the well where of the Lord spake unto Moses, Gather the people together, and I will give them water.

Beer and Mattanah, Nahahel, and Bamoth named here, ver 19, are not mentioned among those places where they pitched or encamped, Numb xxxiii. Ruben therefore they did not pitch or encamp in these places, but only pass by or through them, nor indeed as it here said they pitched or encamped in these places, which is said of those places, Numb xxxiii but only that they went to them, ver 18, or, these are stations omitted there, and to be supplied from hence for though it be there said they went from such a place and pitched in such a place, yet it is not said they went immediately from the one place to the other and therefore they might take these places in their way. Will give them water to wit, in a miraculous manner.

17 ¶ Then Israel sang this song, ¶ Spring up, O well, ¶ sing ye unto it.

Israel sang this song, to praise God for giving them such a reasonable blessing, before they asked it or complained for the want of it. Spring up, give forth thy waters that we may drink. Heb. Ascend, i.e. let thy waters which now lie hid below in the earth, ascend for thy use. It is either a prediction that it should spring up or a prayer that it might or a command in the name of God directed to the well by a usual phraseology, as when God bids the heavens hear, and the earth give ear, Isa i 2. Any of these ways it shows their faith. Sing ye unto it, or, sing ye of it or answer to it or concerning it. It being the manner of the Jewish singers that one should answer to another of which see 1 Sam xxi 21. 1 Sam xxvii 7.

18 The princes digged the well, the nobles of the people digged it, by the direction of the Lord, with their staves. And from the wilderness they went to Mattanah.

The princes digged, i.e. by themselves, or by others whom they commanded to do it. By the direction of the Lord, i.e. on, with the favour, i.e. Moses they together with Moses or they by Moses direction and appointment which is signified ver 16. Then staves are here mentioned either 1. As the emblems of their authority, Judg, v 11 by which they gave this command of digging. 2. As the instruments of their work, not that they did formally and effectually dig the well or perceptibly for the water, for which spade were more proper than staves but that as Moses smote the rock with his rod, so they struck the earth with their staves making only some small impression for the water to come out or as a sign that God would cause the water to flow forth out of the earth where they smote it, as he did before out of the rock.

19 And from Mattanah to Nahahel and from Nahahel to Bamoth.

See the notes on ver 16.

20 And from Bamoth in the valley, that is in the country of Moab, to the top of ¶ Pisgah, which looketh toward ¶ Jericho.

In the valley, or, the valley, which might be called Bamoth, not because it was a place naturally high, but from divers other reasons, which may be easily guessed. Or, to the valley, or to that valley, that famous or rather infamous valley, to wit, of Abel shittim, Numb xxxiii 49, where they committed those foul abominations recorded Numb xxxi. Pisgah was the top of those high hills of Abarim, of which see Deut iii 17, 27, xxxiv 49, xxxv 1, 6.

21 ¶ And Israel sent messengers unto Sihon king of the Amorites, saying,

By God's allowance, that so Sihon's father might be the more evident and inexcusable and that their title to his

country more clear in the judgments of all men is being gotten by a just war, into which they were forced for their own defence

ch 20 12

22 Let me pass through thy land we will not turn into the fields, or into the vineyards, we will not drink of the waters of the well but we will go along by the king's high way until we be past thy borders

They spake when they rashly intended and would have done, if he had given them quiet passage, but withal they knew that Sihon would not do it and that he would withstand them and that they should smite him and take his land, a God had told them before he sent this message, as appears in Deut ii 21 26 27 and accordingly God hardened his spirit and made his heart obstinate for this end, that he might deliver him into Israel's hand there ver 30 And no wonder for he and his people were Amorites and therefore devoted to destruction as all that people were

Deut 9

23 And Sihon would not suffer Israel to pass through his border but Sihon gathered all his people together and went out against Israel into the wilderness and he came to Jahaz, and fought against Israel

Deut 10  
July 11 2

Jahaz, a city of which see Deut ii 32, Jer xlviii 21

ch 21 1

24 And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon for the border of the children of Ammon was strong

ch 21 1

From Jahaz, on which reached from Arnon &c such supplement but very small and so here contained a description or limitation of Sihon's conquest and kingdom that it extended only from Arnon unto the children of Ammon, and then the following word for the border of the children of Ammon was strong come in very fitly not a reason why the Israelites did not or could not conquer the Amorites for they were absolutely forbidden to meddle with them, Deut iii 8 but is a reason why Sihon could not endure his conquest and empire to the Amorites as he had done to the Moabites Jabbok, a river by which the country of Ammon and Moab were in part bounded and divided It was strong either by the advantage of the river or by their strong holds in their frontier

ch 21 1

25 And Israel took all these cities and Israel dwelt in all the cities of the Amorites in Heshbon, and in all the villages thereof

ch 21 1

Having delivered the ancient inhabitants Deut ii 31  
26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon

The city of Sihon this is added as a reason why Israel took possession of the land notwithstanding God's prohibition of meddling with them or their land Deut ii 9 because it was not now the land of the Moabites but had been some time since taken from them and in the possession of the Amorites The former king of Moab is the predecessor of Balak who was the present king

27 Wherefore they that speak in proverbs say Come into Heshbon let the city of Sihon be built and prepared

That speak proverbially the poets or other ingenious persons, to wit, of the Amorites and Canaanites who made this following song of triumph to triumph over Moabites, which is here brought in as a proof that this was now Sihon's land and partly as an evidence of the just judgment of God in punishing the speakers in building those who insulted over their conquered enemies Come into Heshbon these are the words either of Sihon speaking thus to his people, or of the people exulting one another in

come and possess and repair the city which they had taken. The city of Sihon, that which once was the royal city of the king of Moab, but now is the city of Sihon

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon it hath consumed Ar of Moab, and the lords of the high places of Arnon

A fire is the fury of war, which is oft and fitly compared to fire here as Isa xlviii 14, Amos i 7, 10, 12, 14; ii 2 5 Heshbon, that city which before was a refuge and defence to all the country, now is turned into a great annoyance and a public mischief Ar of Moab, Quere How can this be since it was yet in the hands of the Moabites Deut ii 9 14 29? Answer 1. This may be understood not of the city but of the people or the country subject or belonging to that great and royal city, as the Chaldee understands it 2 Possibly it was taken by Sihon of the Moabites, but afterwards was either recovered by the Moabites or upon the Israelites' approach quitted by Sihon, gathering all his forces together that he might fight with the Israelites and so repossessed by the Moabites 3 This place may be thus rendered, It shall consume Ar of Moab, the past tense being put for the future, as is usual in prophetic passages, and so this may be the Amorites' prediction or promise that having taken Heshbon and its territories they should now extend their victories to Ar of Moab though they fell short of that hope, as ordinarily men do The lords of the high places, either 1 The princes or governors of the strong holds, which were frequently in high places especially in that mountainous country, and which were in divers parts all along the river of Arnon and having taken some of these, they promised to themselves that they should take all the rest, and so proceed further and further till they had taken it itself Or rather 2 The priests and people that worshipped their god in their high places, which may seem more probable, 1 Because as the Israelites worshipped God, so the heathens worshipped Baal in high places Numb xxiii 11 and particularly the Moabites are noted for so doing, Jer xlviii 3 2 Because among the eminent places of Moab there is mention of Bamoth baal or of the high places of Baal Jer xlviii 17

29 Woe to thee, Moab thou art undone, O people of Chemosh he hath given his sons that escaped, and his daughters into captivity unto Sihon king of the Amorites

Alas, poor Moab thou couldst not save thyself from Sihon's sword People of Chemosh is the worshippers of Chemosh so the god of the Moabites was called 1 Kings xi 7 33 2 Kings xxiii 13, Jer xlviii 46 He is their god hath delivered up his own people to the hands of their enemies he could not defend them, but suffered many of them to be killed, nor could he secure even those that had escaped the sword but suffered them to fall into their enemies' hands and by them to be carried into captivity Unto Sihon king of the Amorites Now the words of this and the following verse seem to be not a part of the triumphant song or poem made, as I suppose by some Amoriteish bard or poet which seems to be concluded ver 28, but of the Israelites making their observation upon it And here they scoff at the impotency not only of the Moabites, but of their god also, who could not save his people from the sword of Sihon and the Amorites

30 We have shot at them, Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba

Though you feeble Moabites and your god too, could not resist Sihon, yet Israelites by the help of our God have shot, to wit, with success and victory, as the following word show, at them, to wit, at Sihon and his Amorites which is easily and plainly understood both from the foregoing and following words Heshbon the royal city of Sihon and by him lately repaired, is perished, is taken away from Sihon, and so is all his territory or country even as far as Dibon which some think, is called Dibon-gad, Numb xxxiii 15 It reacheth unto Medeba, i. e. where the



am<sup>1</sup> extended to Moab. *Og, yea<sup>1</sup> even to Moab<sup>1</sup>*, for the Hebrew word *asha* is sometimes used for *yea*, or *whereas*, as 1 Sam. x 20, Psal. x 6, xvi 11. The whole country of Sihon, taken by him from the Moabites, is wasted and perished.

31 ¶ Thus Israel dwelt in the land of the Amorites

32 And Moabs sent to spy out <sup>the</sup> Janzer, and they took the villages thereof, and drove out the Amorites that were there

*Janzer*, one of the cities of Moab, formerly taken from him by Sihon and now taken from him by the Israelites, Numb xxv 1, 3, 35, and after the decay or destruction of the kingdom of the ten tribes, repossessed by the Moabites, Jer xliii 32

33 ¶ And they turned and went up by the way of Bashan and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei

*Og* also was a king of the Amorites of whom see Deut ii 1, 11. And it may seem that Sihon and Og were leaders or captains of two great colonies which came out of Canaan, and drove out the former inhabitants of these places. *Bashan*, a rich country, famous for its pastures and breed of cattle, Deut xxxi 11, Psal. xlii 12. Jer 19, and for its oaks, Ezek xxxv 6

34 And the Lord said unto Moses, Fear him not for I have delivered him into thy hand, and all his people and his land, and thou shalt do to him as thou dost unto Sihon king of the Amorites, which dwelt at Heshbon

*Fear him not*, a necessary caution, for he was a great giant Deut ii 11, likely to strike them with terror

35 So they smote him and his sons, and all his people, until there was none left him alive and they possessed his land

## CHAP XXII

*The Israelites pitch in the plains of Moab. 1. Balak the king sends for Balaam to curse Israel, 2-8. He inquires of the Lord who forbids him to go, he goes not 9-11. Balak sends a great army the Lord permits Balaam to go 12-21. An angel stands in the way, which has eyes for eyes. His eyes are at length opened to see the angel and rebukes him 22-33. He confesses his fault and offers to go back, he is commanded to go on and speak as should be revealed to him 34-35. Balak comes to meet him, receives him, and consults with him, he declares he has no power but to speak the word which God should put into his mouth 36-41*

AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho

*The plains of Moab* still retained their ancient title though they had been taken away from the Moabites by Sihon, and from him by the Israelites. *By Jericho*, i. e. over against Jericho, or near the passage over Jordan to Jericho, or its territories

2 ¶ And Balak the son of Zippor saw all that Israel had done to the Amorites

*Balak*, the son or successor of him whom Sihon had expelled of part of his kingdom, Numb xvi 26. Of him see Judg xi 25, Micah vi 5

3 And Moab was sore afraid of the people, because there were many and Moab was distressed because of the children of Israel

*As it was foretold* both in general of all nations Deut ii 25, and particularly concerning Moab, Exod vi 13

4 And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time

*The elders of Midian*, called the *kings of Midian*, Numb xxxi 8, and *princes of Midian*, Josh xii 21, who though divided into their kingdoms, yet were now united upon the approach of the Israelites their common enemy, and being, as it seems a potent and crafty people and neighbours to the Moabites, these seek confederacy with them. *We read of Midianites near Mount Sinai*, Exod ii, iii, which seem to have been a part or colony of this people that went out to seek new quarters in the manner of those times was but the body of that people were seated in those parts as is evident from many scriptures. *I cut up the compass and utterly destroy* in which sense the fire is said to *hurl up the water and sacrifices*, 1 Kings, xviii 38. The meaning is we can expect no mercy from them, they will utterly root us out as they did the Amorites. *If we do not make a stout and timely opposition*. *All that are round about us*, i. e. all our people, who lived in the country and territory adjoining to each city, where the princes resided

5 He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt behold they cover the face of the earth, and they abide over against me

*Balaam* is called a *prophet*, 2 Pet ii 16 because God was pleased to inspire and direct him to speak the following prophecy as he did inspire Amos to speak those words. John xi 51, 52, and as sometimes he did for a time inspire other wicked men, but in truth he was a *soothsayer*, as he is called, Josh xiii 22. See Numb xxiv 1. *He*, or *Isaac* 2 Pet ii 15 for he had two names, many others had. *Pethor*, a city in Mesopotamia on the river, Numb xxiii 7. *Deu* xiii 1. *By the river* i. e. by Euphrates, which is called the river by way of eminence. Gen xv 15. Josh xvi 2, 15, and here the river of Balaam's land or country, i. e. wit, of Mesopotamia or Aram Numb xxiii 7. *They abide over against me*, they are encamped in my neighbourhood, ready to invade my kingdom

6 Come now therefore, I pray thee, curse me this people, for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed

*Curse me this people*, i. e. curse them for my sake and benefit, use thy utmost power, which thou hast with thy gods or infernal spirits, to blast and ruin them. *That we may smite them*, then by thy magical imprecations, and I by my sword joined with thine. He had some experience of, or at least, a great confidence in, Balaam's skill and power in the c matters

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand, and they came unto Balaam, and spake unto him the words of Balak

*With the rewards of divination*, Heb *with divinations*, which he understands not the instruments of divination, which it was needless and absurd to bring to so eminent a person who doubtless was thoroughly furnished in his own trade but the rewards of it, as it is expressed 2 Pet ii 15. *And is in the Hebrew* 2 Sam iv 10 *and tidings* is put for the reward of good tidings. No one could expect to prevail with such a person,



aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

Balaam saw not the angel because God withheld his eyes, as he did the eyes of Daniel's companions Dan x 7. It is a truth, which more philosophers own, that when God withdraws his concurrence or help from any of his creatures, they cannot perform their natural acts and offices, the eye cannot see, as Gen. xii, nor the ear hear, nor the fire burn, as Dan. iii.

24 But the angel of the Lord stood in a path of the vineyard, a wall being on this side, and a wall on that side.

25 And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall, and he smote her again.

26 And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the Lord, she fell down under Balaam, and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the Lord "opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?"

*Le The Lord conferred upon these the power of speech and reasoning for that time.* Impudent are those heathens that disbelieve and scoff at the Scripture for this and some such relations contained in it, when there are examples of the same kind of prodigies, to wit, of oxen and other brute creatures speaking some few words, in the greatest and most approved writers of the Roman history, as Plutarch Polybus, Livy, and others. See the particulars in my Latin Synopsis on this place.

29 And Balaam said unto the ass, Because thou hast mocked me, I would there were a sword in mine hand, \*for now would I kill thee.

Balaam is not much terrified with the ass speaking, because he was much accustomed to converse with evil spirits, which did appear to him and discourt with him in the shape of such creatures.

30 And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the Lord "opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand, and he bowed down his head, and fell flat on his face.

*In token of reverence and submission.*

32 And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me.

However thou mayest deceive thyself or others, I see the perverseness of thy heart and way, the wickedness of thy design and desires in this journey, which thou hast undertaken, not to please me, but to gratify Balak, and, if it be possible, to curse my people.

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

I had slain thee alone, and not her, and therefore her

turning aside and falling down was wholly for thy sake and benefit, not for her own, and thy anger against her was unjust and unreasonable.

34 And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displeases thee, I will get me back again.

A frivolous supposition, for it was apparently displeasing to God, who had now said that his way was perverse, and had therefore opposed him and sought to slay him: but hereby he shows how loth he was to go back and lose the hopes he had conceived, and besides he speaks of desisting from the outward action, but shows no sense of the plague of his heart, his vile affections, which were the root of this ill designed journey.

35 And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

*Go with the men* this may be either, 1. A mere permission, since neither the convictions of his own conscience, nor the experience of the danger, have warned thee from thy base designs and inclinations, I shall no further restrain thee: my angel shall give thee no more disturbance, go on and prosper. Or, 2. A concession. I allow thee to go upon the following terms, for the words here are more absolute and unconditional than those ver 20. *That thou shalt speak* these words may express either, 1. The event, or, 2. His duty. See above on ver 20.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him into a city of Moab, which is in the border of Arnon, which is in the utmost coast.

That by this great honour he might give him a taste and earnest of those great rewards he designed him, and thereby oblige him to use his utmost skill and interest for him. *The utmost coast*, not far from the camp of the Israelites, whom he desired him to curse.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore comest thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

*Any thing to wit agreeable to thy expectation or my own inclination.* *That shall I speak*, I am forced to do so by his superior power, and therefore he not offended with me, if I speak things displeasing to thee.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

*Or killed*, either for sacrifice, or rather for a feast, for the sacrifices were offered after this Num. xxi 12. *Sent to Balaam*, to invite him to the feast. The king had left the princes to accompany him and attend upon him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

*The high places of Baal*, i.e. consecrated to the worship of Baal, i.e. of Baal-peor, who was then Baal or god Num. xxi 2, 3, or of Chemosh. *The utmost part of the people*, i.e. all that people, even to the utmost and remotest

of them, as appears by comparing this with Numb xxiii 13. He hoped that the sight of such a numerous host ready to break in upon his country would stir up his passion and further his charms.

### CHAP XXIII

*Balak and Balaam sacrifice. God meets him, and he blesses Israel, 1-10. Balak is troubled, they go to another place to curse them, they sacrifice again. Balaam consults God, who meets him, and he again blesses Israel, 11-24. They go to a third place, and sacrifice again, 27-30.*

**AND** Balaam said unto Balak, *Build me here seven altars and prepare me here seven oxen and seven rams.*

The altars were either 1. To Baal in whose high places this was done, and to whom alone Balak used to sacrifice. Or rather 2. To the true God, otherwise he would not have mentioned it to God as an instrument which he should grant his requests as he doth ver. 1. And though Balak was averse from God and his worship, yet he would be easily overruled by Balaam, who doubtless told him that it was in vain to make an address to any other than the God of Israel who alone was able either to bless or curse them, as he pleases. And therefore when Balaam lost his design this way, he tried it another way with greater success, but still used the same method in provoking their own God to destroy them, as he doth Numb xvi. But though he direct his sacrifices to a right object, he chooseth a wrong place, and, to comply with Balak's desire, makes use of the high places of Baal for this end and mingle his own superstition with the worship of God in erecting divers altars according to the manner of heathen and idolaters, 2 Kings xvi 10. Isa xvi 10, Jer xlvi 17. Hos viii 11, xvi 11, where as God appointed and holy men used but one altar though many sacrifices were to be offered upon it, Gen xvi 20. Exod xvi 15. xxiv 1. Seven was the solemn and usual number in sacrifice, 1 Chron xv 26. 2 Chron xxix 21, Job xlii 8.

**2** And Balak did as Balaam had spoken, and Balak and Balaam offered on every altar a bullock and a ram.

Balak by procuring them and Balaam by offering them, though in ancient times kings were priests also, and so might perform a priestly work, as this was.

**3** And Balaam said unto Balak, Stand by thy burnt offering, and I will go, peradventure the Lord will come to meet me, and whatsoever he sheweth me I will tell thee. And he went to an high place.

By the burnt offering as in God's presence is one that offers thy duty as well as thy sacrifices to obtain his favour. I will go to some solitary and convenient place where I may by my continual prayer prevail with God to appear to me, and to answer my desires in cursing this people. Whatsoever he sheweth me reveals to me, either by word or deed. I will I place on into the plain as that word properly signifies. But he was now in a high place, Numb xvi 11. But this is not material, it was doubtless some solitary place where he might use some gestures and ceremonies which he would not have others see, and where he might conceivably expect to meet with God, for both good and evil spirits are so commonly applied to persons in such places.

**4** And God met Balaam, and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

God met Balaam, not to comply with Balaam's charms, nor to gratify, but to oppose his wicked desires and to force him against his own inclination and interest to utter the following words. A bullock and a ram which I pray thee accept, and give me leave to curse thy people, as thou abundantly wickedly deserve.

**5** And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

He suggested what he should say, even those words, ver. 8-10.

**6** And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

**7** And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.

He took up to wit, into his mouth, he expressed or spoke his parable, i. e. his oracular and prophetic speech, which he calls a parable, because of the weightiness of the matter, and the majesty and smartness of the expressions which is usual in parables. From Aram, from Aram, Nabatim, or Mesopotamia, Deut. xxxiii 1. See Gen x 22. Aram lay towards the mountains of the east, the east was infamous for charmers or soothsayers, Isa ii 6. Jacob, the posterity of Jacob, i. e. Israel, as it here follows.

**8** How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?

God hath not cursed, but blessed Israel, and therefore it is a vain and ridiculous attempt for me to curse them in spite of God.

**9** For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

From the top of the rocks, upon which I now stand, I see the people according to thy desire, chap xxiii 41, but I cannot improve but send to the end for which thou didst desire it to wit, to curse them. This people are of a distinct kind from others, God's peculiar people, separated from all other nations, as in the old laws, so also in Divine protection, and therefore my enchantments cannot have the power against them which they have against other persons and people. See Exod xix 5, Lev xx 21, 26.

**10** Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!

The dust of Jacob is the numberless people of Jacob or Israel who, according to God's promise, Gen xlii 16, xxxiii 11, are now become as the dust of the earth. Of the fourth part of Israel i. e. of out of the camps of Israel for they were divided into four camps, Numb ii 17, which Balaam from this height could easily discover, much less can any man number all the host. Of the righteous i. e. of this righteous and holy people the Israelites, called 1. *sharim* Deut xxxiii 15, which word signifies upright or righteous. The sense is, they are not only happy above other nations in this life, as I have said, and therefore to curse them should I curse them, but they have the peculiar privilege that they are happy after death, their happiness begin where the happiness of other people ends, and therefore I heartily wish that my soul may have its portion with theirs when I die. But it is a vain wish, for as he would not live as God's people did, so he did by the sword, as others of God's enemies did, Numb xxi 4. Josh xii 22. My last end, i. e. my death, as the word is used. Or my posterity, as this Hebrew word signifies. Psal cix 13; Dan vi 4, Amos iv 2. And as the covenant and blessing of God given to Abraham did reach to his posterity, so this might not be unknown to Balaam, which might give him occasion for this wish. Or my reward, as the word is taken Prov xxiii 18, xxiv 20. But the first sense seems the most true, because it agrees best with the usage of Scripture to repeat the same thing in other words, and thus includes the third sense, to wit the reward, which is here supposed to follow death, for posterity, it doth not appear that he had any, or, if he

had, that he was so very solicitous for them; or that he knew the tenor of God's covenant with Abraham and his posterity. Nay, he rather seems to have had some hope of ruining Abraham's posterity, which he attempted both here and afterwards.

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether.

12 And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth?

I speak not these words by my own choice, but by the constraint of a higher power, which I cannot resist.

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all, and curse me them from thence.

He thought the sight of the people necessary both to excite Balaam's passions, and to strengthen and direct his conjurations; but he would now have him see but a part of the people, and not all because the sight of all of them might dismay and discourage him, and, as it did before, raise his fancy to an admiration of the multitude and of the felicity of the people, ver. 9, 10.

14 ¶ And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.

Zophim, a place so called from the spies and watches which were kept there. Pisgah, a high hill in the land of Moab, so called Deut. iii. 27, xxxiv. 1.

15 And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder.

To consult him, and to receive an answer from him, if peradventure those renewed sacrifices will melt him into some compliance with our desire.

16 And the LORD met Balaam, and said, Go again unto Balak, and say thus.

See above on ver. 1, and Numb. xxii. 3.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, Rise up, Balak, and hear, hearken unto me, thou son of Zippor.

Rise up, this word implies either, 1. The reverence wherewith he should hear and receive God's message, as Eglon did, Judg. iii. 20, which might have been probable, if Balak had been now sitting, as I had there was, but he was standing, ver. 15. or rather, 2. The diligent attention required, Rouse up thyself, and carefully heed what I say.

19 ¶ God is not a man, that he should he, neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

That he should he, i. e. break his faith and promises made to his people for their preservation and benediction. That he should repent, i. e. change his counsel, on purposes which men do, either because they are not able to execute them, or because they are better informed and their minds changed by some unexpected accident or by their trusts and passions, none of which have place in God. And therefore I plainly see that all our endeavours and repeated sacrifices are to no purpose, and can make no impression on God, nor induce him to curse those whom he hath purposed, and solemnly and frequently promised, to bless. Shall he not do it? is he like a man that oft speaks and pro-

mises what he either never intends, or cannot or will not perform?

20 Behold, I have received commandment to bless, and he hath blessed, and I cannot reverse it.

Or, I have received a blessing to wit a witness of blessing, which God hath put into my mind and mouth, and which I cannot forbear to utter. Heb. I have received to bless. The infinitive put for the noun, as is frequent.

21 He hath not beheld iniquity in Jacob, neither hath he seen perversity in Israel: the LORD his God is with him, and the shout of a king is among them.

He is first understood ver. 20, and expressed ver. 19, hath not or doth not behold iniquity or perversity, i. e. any sin, in Jacob or Israel, which cannot be meant of a simple seeing or knowing of him for so God doth see and observe men, and chastise their sins, as is manifest 1. Cor. xiii. 9. Deut. ix. 13. but of such a sight of their sins as should provoke God utterly to forsake and curse and destroy them, which was Balak's desire, and Balaam's hope and design. For as Balaam knew that none but Israel's God could curse or destroy Israel, so he knew that nothing but their sin could move him so to do, and therefore he took a right though wicked course afterwards to tempt them to sin and thereby to expose them to ruin, Numb. xvi. And Balaam had now hoped that God was incensed against Israel for their sin, and therefore would be prevailed with to give them up to the curse and spoil. But, saith he, I was mistaken: I see God hath a singular favour to this people, and though he sees and punisheth sin in other persons and people with utter destruction, as he hath now done in Sihon and Og and the Amorites, yet he will not do so with Israel, he winketh at their sins, forgets and forgives them, and will not punish them as their iniquities deserve. In this sense God is said not to see sins elsewhere he is said to forget them, Isa. xlii. 25, Jer. xxxi. 34 and to cover them, Psal. cxxxv. 1 which keeps them out of sight and so out of mind, and to blot them out Psal. li. 1, 9 and to cast them behind, Jer. lxxviii. 17 or into the depth of the sea, Mark iii. 19, in which cases they cannot be seen nor read. A man may oft say not to know or see those sins in their children or others which they do. Take notice of us, and punish them. And this sense he agrees with the context, God hath decreed and promised to bless this people, and he hath blessed them, and I cannot reverse it, ver. 20, and he will not reverse it, though provoked to do so by their sins, which he will take no notice of. Others thus, He hath not beheld, is hitherto he hath not so far the future he will not behold, i. e. so as to approve it as that word is oft used, Gen. viii. 1, Isa. lxxv. 2, Hab. i. 13 or so as to utter it, injury against Jacob, &c. For a man, here rendered iniquity, is oft used in that sense, as Job v. 6, 7, Prov. xi. 21, xxii. 8. And the other word amal, rendered perversity, oft notes vexation and trouble, as Job x. 6, 7, Psal. xvi. 17, xxxvi. 4, and the participle beth, rendered in, is oft used for against, as Exod. xiv. 25, xx. 16, Numb. x. 1. So the sense is, God will not see things wronged or ruined by any of their adversaries, whereof the following words may be a good reason, for God is with him, &c. The Lord has God is with him, i. e. he hath a favour for this people, and will defend and save them. So the phrase of God's being with a person or people signifies as Judg. vi. 13, Psal. xlii. 7, Isa. xlii. 10. The shout of a king is among them, i. e. such joyful and triumphant shouts as those wherewith a people contemplate the approach and presence of their king when he appears among them upon some solemn occasion, or when he returns from battle with victory and spoils. The expression implies God's being their King and Ruler, and their abundant security and just confidence in him as such. And here it is allusion to the silver trumpets which were made by God's command and used upon great solemnities, in which God then knew was present in a special manner, Numb. x. 9, Josh. i. 10, 20, 1 Sam. iii. 5, 2 Chron. xiii. 12.

22 God brought them out of Egypt, ver. 12.

<sup>Deut 21</sup> he hath as it were <sup>17 Job 49</sup> the strength of an <sup>10, 11</sup> unicorn

*God brought them out of Egypt, to wit, by a strong hand, and in spite of all the enmity, and therefore it is in vain to seek of hope to overcome them. He, either 1. God first mentioned. But to the comparison is man and unbecoming. Or rather 2. Israel, whom God brought out of Egypt; such children of blemish being very common in the Hebrew language. The sense is Israel is not now what he was in Egypt upon weak disputed nurtured people but high, and strong and terrible. The great strength and fierceness of a unicorn is contained in Scripture, Numb xxiv 8, Deut xxxiv 17, 19, xxxv 9, Psal xxiv 21, xlv 10. But I thought the unicorn or a rhinoceros, or a strong, and fierce, and evil foot, which is here called *reem*, it is not so useful here to determine.*

23 *See here there is no enchantment against Jacob, neither is there any divination against Israel according to this time it shall be said of Jacob and of Israel. What hath God wrought?*

*I find by experience and serious consideration that all mine and thine endeavours to enchant Israel are in vain being frustrated by their omnipotent God. I can do thee no service by my art against them. According to this time, not only in succeeding times and ages of which he speaks Chap xxiv 17, &c. But even now in this time and age, and so forward. What hath God wrought? i. e. how wonderful and glorious in those works which God is now about to do for Israel by drying up Jordan by abducting the Canaanites, &c. These things will be matter of discourse and admiration to all ages.*

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion. He shall not lie down until he eat of the prey, and drink the blood of the slain.

*As a lion noweth up himself to lie down, so out to the prey, so shall Israel stir up themselves to warlike attempts against all their enemies, and none shall offend them. He shall not lie down until he eat of the prey, and drink the blood of the slain, and put him.*

25 And Balak and unto Balaam, Neither curse them if all nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh that I must do?

27 And Balak said unto Balaam, Come I pray thee I will bring thee unto another place, peradventure it will please God that thou mayest curse me abominably thence.

28 And Balak brought Balaam unto the top of Peor that looketh toward Jerusalem.

*Peor which place Balak put Deut iii 29 i. e. the house of the people of Peor, where they worshipped Baal.*

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

#### CHAP XXIV

*Balaam says such things as the Spirit of God brings upon him, as he is moved by the words of God, and sees the vision of the things that shall be the prophet of Israel's prosperity. i. e. 1. Look to the word, commands him to see, as verse 10-11. He prophesies of the Messias the King and of the destruction of the nations, 15-24. He returns to his place, and Balak goes his way.*

AND when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

*To seek for enchantments, i. e. to use enchantments which he is said to have done, either because when he consulted and sacrificed to God, he did also use enchantments and counsel with the devil, that if one would not the other might help him; or because he consulted God in a magical and superstitious way by using such postures, or instruments or forms of words as (soothsayers used) toward the wilderness, where Israel lay encamped, rather with intent to curse Israel without God's leave, or rather expecting what God of his own accord would suggest to him concerning this matter.*

2 And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him.

*According to their tribes, in the order appointed, Numb ii. Came upon him, i. e. inspired him to speak the following words and so constrained him again to bless those whom he desired to curse.*

3 And he took up his parable, and said Balaam the son of Beor hath said, and the man whose eyes are open hath said.

*The eyes, either 1. Of his body, as in the following verse or 2. Of his mind, which God had opened in a peculiar and prophetic manner, whence prophecies are called *words* 1 Sam ix 9. He implies that before he was blind and stupid having eyes, but not seeing nor understanding. Some render the words *having his eyes shut* as the Hebrew verb *sham* signifies, the letters *sham* and *much* being frequently so used, and so the meaning is that he received this revelation either in a dream when his eyes were simply shut, or in ecstasy a trance, when men's eyes though open in a manner shut, to wit as to the use and exercise of them.*

4 He hath said, which heard the words of God, which saw the vision of the Almighty falling into a trance, but having his eyes open.

*The vision, so called either strictly and properly i. e. cause he was awake when the vision was revealed to him, or loosely and improperly for any extraordinary discovery God's mind to him, whether sleeping or waking. A trance or ecstasy a trance, and falling upon the ground as the prophets used to do. See 1 Sam xiv 24, Jerk i 28, 29, 30, Dan vii 17, 18, x 15, Rev i 17. Only *sham* signifies into a sleep as the prophet sometimes did. Gen vi 12, Dan vii 18.*

5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the rivers side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters.

*Valleys oftentimes from a small beginning are spread forth far and wide. Others, as the brooks, or rivers, as the word signifies, which stretch out and disperse their waters into several channels, and sometimes farther. He says spread forth, i. e. the Israelites last mentioned. As gardens by the rivers side, pleasant and fruitful, and surrounded by a hedge. Trees of lign aloes, an Arabian and Indian tree, of a sweet smell, yielding good shade and labour to man and beast, such as Israel, famous among the nations, and not only safe the themselves, but yield shade to all that join themselves to them. Which the Lord hath planted, which are the best of the kind, such as a man, but God, might seem to have planted, as the best of men are ascribed to God, as the trees, hills, cities of God &c. Compare Psal cix 16. As cedar trees, which are time*

for growth, and height, and strength and durability, whence Solomon's temple was built of this wood, 1 Kings vi 9, 10. *Beside the waters*, where trees thrive best.

17 He shall pour the water out of his buckets, and his king shall be higher than Agag, and his kingdom shall be exalted.

He 1 e God, will abundantly water the valleys, gardens, and trees, which represent the Israelites, ver. 6, 1 e he will wonderfully bless his people, not only with outward blessings, of which a chief one in those parts was plenty of water, but also with higher gifts and graces, with his word and Spirit, which are often signified by water, John iii 5, iv 10, vii 38, 39 and at last with eternal life, the contemplation whereof made Balaam desire to die the death of the righteous. Others thus, God shall make his posterity numerous, for the procreation of children is oft signified by waters, fountains, rivers, &c. as Psal lxxvi 26, Prov v 13 18, ix 17, Isa xlviii 1. But there is no necessity of flying to metaphors here, and therefore the other being the literal and proper sense, is by the laws of good interpretation to be preferred before it. In many waters this also may be literally understood of the seed, which shall be sown in waterish ground and therefore bring forth a better increase, Isa xxxiii 20. Others thus. This seed shall be so numerous, that it shall branch forth into many people, the several tribes being reckoned and sometimes called several people. Or, his seed shall rule over many people or nations, which are sometimes signified by many waters, as Psal cxlvii 7, Isa lvi 20, Jer xlviii 2, Rev xvi 15. But here also the literal sense seems best. This king 1 e the king of Israel, either God, who was in a peculiar manner their king, or Ruth, Numb xxiii 21. Judg vi 13, 1 Sam vii 7, Isa xxxiii 22, or then chief governors or governors, whether king, or other, for Moses is called such king, Dent xxxiii 5, and the judges were in various kings. *Thou Agag*, 1 e than the king of the Amalekites, which king and people were famous and potent in that age, ver 20, as may be guessed by their bold attempt upon so numerous a people as Israel was. And it is probably thought by the Jewish and other interpreters, that Agag was the common name of the Amalekites, as Abimelech was of the Philistines, and Pharaoh of the Egyptians, and Caesar of the Romans. But though this king only be mentioned in yet other kings to wit, such as he should border upon the Israelites, it doubtless is to be understood, above whom the Jews and people of Israel sometime were advanced and otherwise should have been, if they had not been their own hindrance by their sins. Some make this a prophecy of Saul's conquering Agag and his people 1 Sam xv 7 8. But the words seem to be more general and to signify a greater honour and sanctification to Israel than that was.

18 God brought him forth out of Egypt he hath as it were the strength of an unicorn he shall eat up the nations his enemies, and shall break their bones and pierce them through with his arrows.

Shall break their bones, or, embone or, take out i e shall eat the flesh to the very bones and then break them all.

19 He couched, he lay down as a lion, and as a great lion who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

Having conquered his enemies the Canaanites and then land, he shall quietly and securely sit and settle himself there. *Stir him up*, 1 e awake or provoke him.

20 And Balaam's anger was kindled against Balaam, and he smote his hands together, and Balaam said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed them these three times.

He smote his hands together, a sign of great anger, Ezech xxi 17; xxi 18.

21 Therefore now flee thou to thy place. I thought to promote thee unto great honour: but, lo, the Lord hath kept thee back from honour.

Flee thou to thy place, whence I sent for thee, Numb xxi 5, The Lord, whose commandment thou hast preferred before my desires and interest; and therefore seek thy recompence from him, and not from me.

22 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

23 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind, but what the Lord saith, that will I speak?

24 And now, behold, I go unto my people, come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

Advise thee or inform thee to wit, concerning future things, as it here follows, for this word seems inseparably joined with the following. Others, give thee counsel and tell thee what this people &c. So it is a hot and defective speech such as we have 1 Cor ii 5, 9. And by counsel they understand that which is called Numb xxi 12, which was done by Balaam's counsel Numb xxi 16, Rev ii 14. But the former sense is more enforced and agreeable to the following words as the y he. In the latter days, not in this time, therefore thou hast no reason to fear, but in succeeding ages, is 2 Sam viii 2 &c.

25 And he took up his parable and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said.

26 He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, fall into a trance, but having his eyes open.

27 I shall see him, but not now. I shall behold him, but not nigh: there shall come a Star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

I shall see him, I have seen, or do see, for the future I oft put for either future or tense, he speaks of a prophetic sight like that of Abraham's who saw Christ day, John viii 56. How to wit, the Star and Sceptre, as it here follows, a great and eminent prince, which was to come out of Israel's house, either, 1 David who first did the things here spoken of, 2 Sam viii 2, Psal lxviii 9, and some of the kings of Judah and Israel after him, for it is not necessarily understood of one particular person, or, 2 The Messiah, as both Jewish and Christian interpreters expand it, who not only eminently and fully performed what is here said in describing the enemies of Israel, or of God's church who are here described under the names of the most ancient enemies of Israel, which he doth partly by himself by his word and Spirit and printed plagues, and partly by his name, the prince whom he makes nursing father to his church, and scourge to his enemies. And to him alone is given the honour very properly, I shall see him, I will, in my own person, or with the eyes of my own body, is every eye shall see him, Rev i 7, when he comes to judgment. Nor can it seem strange that Balaam should speak of such high and noble things, seeing he foresaw and foretold these things by the revelation of the Spirit of God, by which he foresaw the great plenty of good men, and the incredible multitude of bad men, after death and judgment, Numb xxxiii 10. But not now, not yet, but after many ages. A Star, a title oft given to princes and eminent and illustrious persons, and particu-



larly to the Messiah, Rev ii 28, xlii 16. A Sceptre i.e. a sceptre-bearer, a king or ruler, even that sceptre mentioned Gen xix 10. The corners, either, 1. Literally, the borders, which by synecdoche are used in Scripture for the whole country to which they belong as 1 xod viii 2, Psal lxxix 17, calvi 11 Jer xxi 13, xvi 3 Or, 2. Metaphorically to wit, princes and rulers who are sometimes continued to corners as Zech x 1 and Christ himself is called a corner-stone because he unites and supports the building. But I prefer the former sense. *Sheth* seems to be the name of some then eminent though now unknown place or prince in Moab where there were many princes appear from Numb xxvii 6, Amos ii 3, there being innumerable instances of such places or persons sometimes famous but now utterly lost as to all monuments and remembrances of them.

18 And "I dom shall be a possession, <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> 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<sup>1321</sup> <sup>1322</sup> <sup>1323</sup> <sup>132</sup>

To his place, i. e. to Mesopotamia. *Offer* He went only to Midian, where he was slain, Numb xxii 8. *Answer* 1 He said to return home because he intended and began to do so, though he was diverted by the Midianites, for men in Scripture are oft said to do what they design or attempt to do, as Exod. xiii 18, Numb xii 40. *Answer* 2 He did so for a first, though afterwards he returned to the Midianites either because they sent for him, or to recover his lost credit, and to do that by policy which he could not do by charms to which purpose he gave them that devilish counsel which was put in practice, Numb xxv, and that by his advice, Numb xxxi 16, Rev ii 14.

## CHAP XXV

*The Israelites whoredom and idolatry. God commands the guilty to be put to death, 1-5. A plague. Phinehas's zeal, for which God promises him the priesthood 6-15. God commands the Midianites to be slain for their treachery in drawing the people to sin, 16-18.*

AND Israel abode in 'Shittim, and the people began to commit whoredom with the daughters of Moab.

*Shittim*, a place called more largely *the shittim* Numb xxiii 49, it being usual with the Hebrews to abbreviate proper names, as *Hermon* is put for *Baal hermon*, Judg. iii 3 *Tholai* for *Phtholai* Josh. xix 1 *Arimati*, i. e. *Ar* 6, for *Beth nurim*, Numb xxiii 36. And this is their first station, from whence they passed immediately into Canaan. So this is here noted as a great aggravation of their sin, that they committed it when God was going to put them into the possession of their long-expected and even dearest land. *The people*, not all, but many of them, appear from Deut. ii 3, 1, 1 Cor. x 8. *To commit whoredom*, both corporally and spiritually, either because they prostituted themselves to them upon condition of worshipping their god, or because their filthy god was worshipped by such filthy acts, as Priapus and Venus were at Moab, and of Midian too as is evident from ver. 6, 17, Numb xxii 16, for both these people being committed in this wicked design, the one is put for the other, and the daughters of Moab may be named either because they began the transgression, or because they were the chief persons, possibly, the relations or courtiers of Balak king of Moab.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

*They called the people* this may be noted, either 1. As the consequence of their whoredom, an invitation to further society in their sacred feasts, or rather, 2. As the cause or occasion of their whoredom the Hebrew *rau hen* signifies *for*, as it oft doth. The Moabites being now neighbours to the Israelites, and finding themselves unable to effect their design against Israel by war and witchcraft they now fell another way to work, by contracting familiarity with them, and perceiving their evil and lustful inclinations, they called their daughters last mentioned invited them to their feasts. *Unto the sacrifices*, i. e. unto the feasts which were made of their parts of their sacrifices after the manner of the Jews and Gentiles too, the participation whereof was reckoned a participation in the worship of that god to whom the sacrifices were offered, 1 Cor. x 18, and therefore was forbidden to the Israelites when such feasts and sacrifices belonged to a false god, Exod. xxiv 15. Yet this was a less and more modest kind of idol try, and therefore less fitly used to usher in what was more gross and impious of their gods, i. e. of their god, *Baal-peor*, the plural *elohim* being here used, as commonly it is for one god. *Bowed down*, which properly notes the outward act of worship, which here consisting in or being accompanied with filthy actions, may either signify or connote them. *In their gods*, before their gods, or, to the honour and worship of their gods.

3 And Israel joined himself unto Baal-peor;

and the anger of the Lord was kindled against Israel.

*Joined himself*, the word implies a forsaking of God, to whom they were and should have been joined, and a turning to, embracing of strict communion with, and fervent affection after, this false god. Compare Hos. ii 10, 2 Cor. vi 14. *Baal-peor*, called *Baal* by the name common to many false gods, and especially to those that represented any of the heavenly bodies, and *Peor*, either from the hill *Peor*, where he was worshipped Numb xxiii 28, or rather from a verb signifying to open and uncover either because of the obscene posture in which possibly the idol was set as Priapus was, or because of the filthiness which was exercised in his worship. *Was kindled*, i. e. discovered itself in a dreadful plague, Psal. cxi 29.

4 And the Lord said unto Moses, 'Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

The sense is rather, I take, to wit to thyself and thy assistants, all the heads, i. e. the judges as they are called ver. 5 or rulers of the people, and in their presence, and by their help hang the heads of the people, then mentioned, to wit such of them as were guilty, as was said ver. 1. And this sense seems to be favoured by the next verse where the execution of this command is mentioned, *Moses said unto the judges of Israel*, whom he had taken to himself and called together. *They gave every one his man*, i. e. each of you execute this command of God and hang up the delinquents under your several jurisdictions. Or 2. *Let* i. e. apprehend all the heads, i. e. the chief of the people, such as were chief, either in this iniquity or in their place and power, who are singled out to this exemplary punishment either for their neglect in not preventing it, or for punishing the offenders according to their power and duty, or for their concurrence with others in this wickedness, which was more odious and malicious in them than in others. And then this must be necessarily limited to such heads as were guilty, which is evident from the nature of the thing and from the words of the verse. As so these heads of the people differ, as in name and title, in place and dignity, from the chief of the people, such as which may seem to note their superior rank, even the seventy elders, which being sons of great worth and piety chosen by God and endowed with his Spirit must probably kept themselves from this contagion, and therefore were fitter to punish others, and the head of the people seem to be the inferior magistrates the rulers of tens or hundreds or the like, who as they did many of them consort with the people in other rebellions so probably were involved in this guilt. Now these are to be hanged as other malefactors and condemned persons were Deut. xxi 22. 2 Sam. xxi 6. *Before the Lord*, to the vindication of God's honour and justice. *Against the sun*, i. e. publicly, as their sin was public and scandalous and speedily, before the sun go down. But what if this phrase may signify, that these also must be taken down about sun-setting, as other malefactors were, Deut. xxi 23.

5 And Moses said unto the judges of Israel, 'Slay ye every one his men that were joined unto Baal-peor.

*Slay ye every one his men*, i. e. those under his charge for as these seventy were chosen to assist Moses in the government, so doubtless the care and management of the people was distributed among them by just and equal proportions.

6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

This was done, either 1. Before God's command to Moses, and by him to the judges ver. 4. or such compositions

and disorders being not unusual in sacred story. Or rather, 2 In the order it is related, to wit when Moses had given the charge to the judges, and, as it may seem before the execution of it, although it is probable he would not have been so bold and foolish to have run upon present and certain ruin when the examples were fresh and frequent before his eyes. 3 In his brethren's case into the camp of the Israelites or to his friends and relations in his tent, whether he carried her out or not, for his or their fleshly satisfaction. In the case of Moses, in argument of intolerable impudency and contumacy of God and of Moses. All the consequence of the sullen of the congregation with divers of the people sleeping, bewailing the abominable wickedness of the people, and the dreadful judgments of God and imploring God's mercy and favour.

7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand,

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

Into the tent or into the house, for surely we have way to such lewd practices no doubt they anhel'd out convenient places for their wickedness. Thence both of them through, which is no warrant for private persons to take upon them the execution of justice upon any, though the greatest inducement because Phinehas was himself a man in great authority and power, and did this after the command given by Moses to the rulers to slay these transgressors, and in the very sight, and no doubt by the consent of Moses himself, and also by the special instinct and direction of God's Spirit. Through her belly or a her brother's body, for the word is the same before used, and translated *thru* it, and it may be called *her*. Because he chose or not that place for her wicked purpose, is the first doubt, she did offer places of her nature. The plague, either the plague of some other nation and enormous mortality.

9 And those that died in the plague were twenty and four thousand.

Of them were but 23,000. For the same reason. The odd thousand here added were slain by the judges according to the order of Moses, thereby the immediate hand of God. But both sorts died of the plague, the word being used as it is for the word of God or stroke of God.

10 ¶ And the Lord spake unto Moses, saying,

11 Phinehas, the son of Eleazar the son of Aaron the priest, hath turned away wrath from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

He does have an end to settle and to quiet, for my sake, for my satisfaction and vindication.

12 Wherefore say, Behold I give unto him my covenant of peace.

13 The covenant of an everlasting priesthood as it is expounded ver 1, which is called a covenant of peace, partly with respect to the happy effect of this historical action of his, whereby he made peace between God and his people, and partly with respect to the principal end and use of the priestly office, which is constantly to do that which pleases God, and to mediate between God and men, to offer and preserve his own and Israel's peace and reconciliation with God by his own sacrifices and incense and prayers to God on their behalf, Num 35:17-18, as also by his own example to his people, which is the only peace breaker, and by exhorting and preserving the observation of the law, which is the only bond of their peace, Mal 2:5-7.

13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood, because he was zealous for his God, and made an atonement for the children of Israel.

And his seed after him. What advantage had he by this promise, seeing the thing here promised was due to him by birth? Answer 1. The same blessing, which was sometimes promised, as the kingdom was to David, and the renewing of this promise might seem convenient here, to signify that bloodshed was so far from polluting him, and thereby casting him out of the priesthood, that it was a mean to confirm him in it. This promise secured him and his against divers contingences, which otherwise might have befallen him or them, as that he should live longer than his father, else he could not have been the high priest, that he should be preserved from those blemishes which might have rendered him incapable of the priesthood, which were many, that he should have a seed, and they such as were fit for that office. An everlasting priesthood, is to continue as long as the law and commonwealth of the Jews did. Question How was this verified, seeing the priesthood went from Eleazar's to Ithamar's line in Eli and thence or four of his successors? Answer 1. This promise, as others of the like nature, was conditional, and therefore might be made void, and of none effect, by the misarranges of Phinehas's sons, as it seems it was, and thereupon a like promise was made to Eli of the line of Ithamar that he and his should walk before the Lord to wit in the office of high priest for ever, which also for him and their sons was made void, 1 Sam 2:30. There is but a short interruption and not considerable in so long a succession for the priesthood returned to Phinehas's line in the time of Solomon 1 Kings 2:27, 35, 1 Chron 24:3, and continued in that line till the captivity of Babylon is evident, and afterward too 1 Chron 24:1-16 even until Christ's time for any thing which appears to the contrary.

14 Now the name of the Israelite that was slain, even that was slain with the Midianitish woman was Zimri, the son of Salu, a prince of a chief house among the Simeonites.

A prince. This is added as a proof of Phinehas's zeal that he durst venture upon so great a person who was likely to have many avengers of his blood. Of a chief house. Heb. of the house of his father. Every tribe was divided into great households, called the houses of their fathers. Num 1:2 and he was the prince or chief of one of these, though not of the whole tribe. Among the Simeonites. Of the tribe of Simeon which seems to have been too much influenced by his and other such examples so that for 50,300, which were numbered, Num 1:22, 23, there were now only 22,200, Num 33:11.

15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur, he was head over a people, and of a chief house in Midian.

Zur, one of the kings or princes of Midian, Num 33:18, Josh 24:21. Of a chief house, or, and over her father's house.

16 ¶ And the Lord spake unto Moses, saying,

17 Vex the Midianites, and smite them.

And why not the Moabites, who were as guilty, ver 1? Answer 1. Because God will reserve to himself a liberty of punishing or sparing, according to his own good pleasure. 2. God had a kindness for the Moabites for Lot's sake. Deut 2:9. 3. God punished the Moabites in another manner, partly, by his own immediate hand, whereby it is probable he cut off those Moabitish women that were guilty of this fact, partly, by a particular and dreadful judgment of excommunication, Deut 23:3, and partly, by impurity, which in its consequences is commonly worse and more pernicious than any or all temporal punishments, ver 1.

none that condemn the crime can deny 4 It is probable the Midianites were most guilty, as in persuading Balak to send for Balaam, as may be gathered from Numb xxi 4 7, so in the reception of Balaam after Balak had dismissed him, Numb. xxi 8, and in further consultation with him, and in contriving the means for the executing of this wicked plot. *Smile thou, i. e. kill them, in which words, as there is a command to war against them so there is a promise of success*

18 For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake

For under pretence of kindred, and friendship, and leagues, yea, and marriages, which they offered to them instead of that war which the Israelites expected from them, they sought only an opportunity to inure them in elvcs into their familiarity, and execute their hellish plot of burning that curse upon the Israelites, which they had in vain attempted to bring another way In the matter of Peor, and in the matter of Cozbi, by drawing you both to spiritual and corporal whoredom Their sister in crime means, to wit, their country woman

### CHAP XXVI

Israel numbered, such as we see fit for us of every tribe, Levi excepted their number, 1-51 The tent to be distributed according to their number, 52-56 The Levites numbered by themselves, because they had no inheritance 57-62 All that were numbered by Moses and Aaron at Sinai, save only Caleb and Joshua, died in the wilderness, 63-65

AND it came to pass after the plague, that the Lord spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

After the plague last mentioned, chap xiv 8, 9 Eleazar, his father being dead, was high priest

2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers house, all that are able to go to war in Israel

They were numbered twice before Exod xxx 11, 12, and Numb 1, 2 Now they are numbered a third time, partly to demonstrate the faithfulness of God, both in cutting all those off whom he had threatened to cut off Numb xiv 29, and in a stupendous increase and multiplication of the people according to his promise notwithstanding all their sins, and the sweeping judgments inflicted upon them, and partly to prepare the way for the equal division of the land which they were now going to possess

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying,

In the plains of Moab see Numb xxi 1, xxxiii 18

4 Take the sum of the people, from twenty years old and upward, as the Lord commanded Moses and the children of Israel, which went forth out of the land of Egypt

Take the sum of the people these words are easily supplied and necessarily to be understood from ver 2

5 ¶ Reuben, the eldest son of Israel the children of Reuben Henoch, of whom cometh the family of the Henochites of Pallu, the family of the Palluites

6 Of Hebron, the family of the Hebronites of Carmi, the family of the Carmites.

7 These are the families of the Reubenites

and they that were numbered of them were forty and three thousand and seven hundred and thirty

The families, i. e. the chief houses which were subdivided into divers lesser families. Forty and three thousand and seven hundred and thirty, which is in their best number; they were 16,500, Numb 1 21, for Korah's conspiracy, as well as other provocations of theirs, had cut off many of them.

8 And the sons of Pallu; Eliab

Sons for sons, of which change of the number see Gen xxi 7, xlii 7.

9 And the sons of Eliab, Nemuel, and Dathan, and Abiram This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the Lord

10 And the earth opened her mouth, and swallowed them up together with Korah when that company died, what time the fire devoured two hundred and fifty men and they became a sign

Swallowed them up together with Korah according to this translation Korah was not consumed by fire with his two hundred and fifty men Numb xvi 31 but swallowed up by the earth But others rather think he was devoured by the fire, of which see on Numb xvi 31, and under these words and the living of Korah or before we to him, to wit his tent and, and family children etc. plied, as here follow, which interpretation receives strength by comparing this place with Numb xvi 32, And the earth opened her mouth, and swallowed them (to wit, Dathan and Abiram as is manifest from ver 24 25, 27) in an instant, and all the men that appertained to Korah, which variation of the place plainly shows that Korah himself was not swallowed up with them, but only his men and his tabernacle, which is mentioned there together with the tabernacles of Dathan and Abiram ver 21 27, but his person is not there mentioned with their persons Nor is it unusual both in sacred and profane authors, by the use of a man who is the head of a family to understand only his house and family though he himself be not included But this difficulty may be cleared another way The Hebrew participle *at* may be here the use of a nominative case, as it is 2 Km vi 5, Neh ix 19, Jer xxxiii 16, Ezek xxxix 11 xlii 7, and there may be a defect of a verb which is most frequent, and so the place may be rendered thus, and the earth opened her mouth and swallowed them up to wit Dathan and Abiram, ver 9 and Korah, or, and for Korah, he died (which verb is easily understood out of the following noun, of which ellipsis there are many instances in Scripture, some whereof have been given before and more will follow in their places) in the death of that company, or when that company died what time the fire devoured the two hundred and fifty men And so this place, and Numb xvi 35 explain one another and where as there is mention only of two hundred and fifty men consumed by that fire, Eliab is here added to the number They became a sign, i. e. God made them a monument or example to warn others not to rebel against God nor against magistrates nor to usurp the priestly office

11 Notwithstanding the children of Korah died not

God being pleased to spare them, either because they disowned their father's fact, and thereupon separated themselves both from his tent and company, or because Moses interceded for them, or because God would glorify his own free mercy in sparing some, while he punished others according to his declaration in a like case, Exod xxxiii 19 Hence the sons of Korah are mentioned 1 Ch iii vi 22, 37, and oft in the book of Psalms

12 ¶ The sons of Simeon after their families of Nemuel, the family of the Nemuelites, of Jamin, the family of the

<sup>1 Chron 4</sup> <sup>26</sup> **Jaminites** of 'Jachin, the family of the **Jachinites**

*Nemuel, called also Jamul, Gen xlii 10, Exod vi 15. Jachin called also Jarib, 1 Chron iv 21. And such names might be either added or changed upon some special occasion not recorded in Scripture.*

<sup>1 Chron 46</sup> <sup>10</sup> **Zerah** <sup>17</sup> Of <sup>27</sup> **Zerah**, the family of the **Zarinites** of Shaul, the family of the **Shaulites**

*Zerah called also Zhar, Gen xlii 10, Exod vi 15. There is a Zerah mentioned Gen xlii 10, but here it is only because his family was extinct before this time.*

**11** These are the families of the **Simronites** twenty and two thousand and two hundred

*Whereas there were 30,000 in Numb i 23. It is thought the example of Zerah one of their princes Numb xvi and some other enlarged them, did not affect the generality of the tribe, and so caused the great diminution in the number.*

<sup>1 Chron 46</sup> <sup>11</sup> **Zaphon** <sup>15</sup> The children of Gad after their families of **Zaphon**, the family of the **Zaphonites** of Haggi, the family of the **Haggites** of Shuni, the family of the **Shunites**

*Gad is placed next, because he was joined with Reuben and Sim'on in the same camp and quarters Numb ii 10.*

**16** Of **Ozai**, the family of the **Ozaites** of Uri, the family of the **Urites**

*Ozai, called also Uri, Gen xlii 16.*

**17** Of **Arod**, the family of the **Arodites** of Arli, the family of the **Arilites**

*These are the families of the children of Gad according to those that were numbered of them, forty thousand and six hundred.*

*Lower by above five thousand and four hundred in the enumeration Numb ii 15.*

**19** The sons of **Judah** <sup>19</sup> **Er** and **Onan** and **Er** and **Onan** died in the land of **Canaan**

**20** And the sons of **Judah** after their families were, of **Shelah** the family of the **Shelaites** of **Pharez**, the family of the **Pharaites** of **Zerah**, the family of the **Zaraites**

**21** And the sons of **Pharez** were of **Hezion** the family of the **Hezionites** of **Hannul**, the family of the **Hannulites**

*These are the families of the children of Judah according to those that were numbered of them, three score and six thousand and five hundred.*

**22** These are the families of **Judah** according to those that were numbered of them, three score and six thousand and five hundred

*At this time there were more than they were Numb i 27. The tribes were all diminished, this tribe was the only one that was preserved to that time.*

**23** The sons of **Issachar** after their families of **Tola** the family of the **Tolaites** of **Pua**, the family of the **Puaites**

*Pua called also Pua, Gen xlii 13, as Ishmael in Gen xlii 21, called also Pua.*

**24** Of **Isabub** the family of the **Isabubites** of **Shimon**, the family of the **Shimonites**

**25** These are the families of **Issachar** according to those that were numbered of them, three score and four thousand and three hundred

*A great increase. Compare Numb ii 6.*

**26** The sons of **Zebulun** after their families of **Sered**, the family of the **Sardites** of **Elon**, the family of the **Elonites** of **Jahleel**, the family of the **Jahleelites**

**27** These are the families of the **Zebulunites** according to those that were numbered of them, three score thousand and five hundred

*Whereas before they were but 57,400 in Numb i 31. So that Judah's camp was much increased, as Zebulun's was much diminished.*

**28** The sons of **Joseph** after their families were **Manssach** and **Ephraim**

**29** Of the sons of **Manasseh** of **Manasseh**, the family of the **Machirites**, and **Machir** begat **Gilead** of **Gilead** come the family of the **Gileadites**

*Gilead is here mentioned as Machir's only son, and therefore some conceive that the family of the Machirites, and of the Gileadites, are one and the same family only called by two names first Machirites but afterwards Gileadites. Others make them distinct families because Machir had other children Gen i 23, 1 Chron vi 14-16, which are called by their father's name, Machirites, whereas the children of his eldest son Gilead are called by his name Gileadites. But though Machir had other children, it seems they and their posterity were extinct at this time and that Machir alone was left and his posterity as may be gathered by computation, this and the following verses with Josh xvi 1-11 1 Chron vi 14-19.*

**30** These are the sons of **Gilead** of **Helek**, the family of the **Helekites** of **Hekki**, the family of the **Hekkites**

*Helek called also Helek, Josh xvi 2, Judg vi 11 1 Chron vi 15.*

**31** And of **Asriel** the family of the **Asraites** and of **Shchem**, the family of the **Shchemites**

**32** And of **Shemud**, the family of the **Shemudites** and of **Hepher**, the family of the **Hepherites**

**33** And **Zelophehad** the son of **Hepher** had no sons, but daughters and the names of the daughters of **Zelophehad** were **Mahlah** and **Noah**, **Hoglah**, **Mileah** and **Tirzah**

**34** These are the families of **Manasseh**, and those that were numbered of them, fifty and two thousand and seven hundred

*Whereas they were but 32,200 in Numb i 35. So they are now increased above 20,000, according to that prophecy Gen xlii 22.*

**35** These are the sons of **Ephraim** after their families of **Shuthelah**, the family of the **Shuthallites** of **Becher**, the family of the **Bachrites** of **Tahan**, the family of the **Tahanites**

*Becher, called also Berach, 1 Chron vii 20.*

**36** And these are the sons of **Shuthelah**: of **Fran**, the family of the **Franites**

*Fran, called also Fran, 1 Chron vii 26; the letters daleth and resh being alike in the Hebrew language, and therefore oft changed, as is evident from Scripps instances.*

**37** These are the families of the sons of **Ephraim** according to those that were numbered of them, thirty and two thousand and five hundred

*These are the sons of Joseph after their families.*

**38** The sons of **Benjamin** after their families of **Bela**, the family of the **Bela**

laites: of Ashbel, the family of the Ashbelites, of Ahran, the family of the Ahramites -

1 Chron. 6:1  
Ahran

The sons of Benjamin were ten Gen xvi 21 where only six are here mentioned, the rest probably, together with their families, being extinct ere this time. Ashbel called also Jehaziel 1 Chron vi 6 Ahran, called also Thorah, 1 Chron. vii. 1 and 1 Ahr, Gen xvi 21

1 Chron. vii. 1  
Shupham and Shuphamites

39 Of Shupham, the family of the Shuphamites of Hupham, the family of the Huphamites,

Shupham, called also Shupham, 1 Chron vii 1, and Hupham, Gen. xvi 21. Hupham, called Hupham, Gen. xvi 21 1 Chron vii 12

1 Chron. vii. 1  
Aid and Naaman

40 And the sons of Bela wife of Aid and Naaman of Aid, the family of the Aidites and of Naaman, the family of the Naamites

Aid, or Aride, and by transposition, Aidur 1 Chron vii

41 These are the sons of Benjamin after their families; and they that were numbered of them were forty and five thousand and six hundred

1 Chron. vii. 1  
Shuham

42 ¶ These are the sons of Dan after their families of Shuham the family of the Shuhamites These are the families of Dan after their families

Shuham, called, by transposition Shuham Gen xvi 23 After their families, the greater families subdivided into smaller families

43 All the families of the Shuhamites according to those that were numbered of them, were threescore and four thousand and four hundred

All from one son and family, whereas of Benjamin, who had ten sons, and hence five families there were only 15,600, to show that the increase of families dependeth solely upon God's blessing and good pleasure

1 Chron. vii. 1  
Asher

44 ¶ Of the children of Asher after their families of Imma, the family of the Immites of Jesur the family of the Jesurites of Beriah, the family of the Berites

Of Jesur, called Jesur, Gen. xvi 17, where it is there another son of Asher named to wit Ishach who is certainly supposed to be lost

45 Of the sons of Beriah of Heber the family of the Heberites of Malchiel, the family of the Malchielites

46 And the name of the daughter of Asher was Sarah

Who seems to be here mentioned because she was a woman of masculine wisdom or courage, or otherwise

47 These are the families of the sons of Asher according to those that were numbered of them who were fifty and three thousand and four hundred

Whereas they were only 11,500 in Numb. i. 41

1 Chron. vii. 1  
Naphthali

48 ¶ Of the sons of Naphthali after their families of Jahzeel, the family of the Jahzeelites of Guni, the family of the Gunites;

49 Of Jezer, the family of the Jezerites of Shulkun, the family of the Shulkunites

50 These are the families of Naphthali according to those that were numbered of them were forty and five thousand and four hundred

51 These were the numbered of the children of Israel six hundred thousand and a thousand seven hundred and thirty very much as many as there were before, Numb. i. 46

So wisely and mysteriously did God at the same time manifest his justice in putting off so vast a number, and his mercy in giving such a speedy and numerous supply, and his truth in both

52 ¶ And the Lord spake unto Moses, saying,

53 ¶ Unto these the land shall be divided for an inheritance according to the number of names

Unto these, to these families now mentioned The land shall be divided, by lot ver 55 The land was divided into nine parts and a half respect being had in such division to the goodness as well as to the meanness of the several portions, and the lot gave each tribe their part Of names, i. e. of the persons names being set out for persons, as Acts i. 15, Phil ii. 9 Item, in d. xi 14, The meaning is that the share of each tribe was divided among the several families to some more, to some less according to the number of the persons of each family, Numb. xxxiii 54 And withal if one of the lots or portions proved too large or too little for all the families and persons of that tribe in the case that a man, it either gave part of their portion to another tribe as Simon and Dan had parts of Judah's share, Josh. xix 1 10 or take away a part from the portion belonging to another tribe

54 ¶ To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance to every one shall his inheritance be given according to those that were numbered of him

Then shalt give, then Moses partly by sleight, for he divided the land beyond Jordan to the two tribes and a half and partly by thy successor Joshua whom thou shalt empower and command to do it According to those that were numbered of him, according to the number of the families and persons now numbered, and being twenty years old, no aged long to be had either to increase or decrease of the number by those who came up to that age between this time and the division of the land, or to the diminution of the number by the sword of Canaanites or otherwise

55 Notwithstanding the land shall be divided by lot according to the number of the tribes of them others they shall inherit

By lot which lot seems to have been cast only for the tribes not as some would have it for the several families for the distribution of it to them was left to the ruler's wisdom according to the rule now given, ver 54 Yet if the lot was too large for the tribe, they might give up part of it right to others with the ruler's consent, as Judah gave a part to Simeon and to Dan within his lot According to the names of the tribes i. e. the lot shall go under the names of each tribe or each patriarch

56 According to the lot shall the possession of be divided between many and few

The shares which shall be lot fall to each tribe, shall be distributed to the several families and persons in such proportions as their numbers shall require

57 ¶ And these are they that were numbered of the Levites after their families of Gershon, the family of the Gershonites of Kohath, the family of the Kohathites of Merari, the family of the Merarites

58 These are the families of the Levites the family of the Labutes, the family of the Hebronites, the family of the Malchites, the family of the Mahites, the family of the Korathites And Kohath begat Amram

The families of the Levites are here numbered to them as such because they were not to have a distinct lot of the land where as it is that they are no soldiers and exact is mentioned as the other tribes, but civilly and imperfectly, most of them being wholly sanctified for service Exod. vi 17-19

50 And the name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

Her mother, to it, Levi's wife which must necessarily be understood.

60 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And Nadab and Abihu died, when they offered strange fire before the Lord.

62 And those that were numbered of them were twenty and three thousand, all male from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

Twenty and three thousand, one thousand more than they were Num. iii. 39. The reason of which different way of numbering seen Num. iii. 15.

63 ¶ These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sin.

65 For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

There was not left a man of them, of those who then murmured and rebelled against God, a plainly appears both because this threatening and punishment is confined to those transgressors, and because otherwise that had not been true. For of those that were then numbered there were now left Eleazar and Ithamar, and possibly many of the Levites and some others, who being not guilty of that sin, did not partake of the punishment. Caleb and Joshua are mentioned here as also Num. xvi. not by way of exception, as these were murderers, which is entirely denied Num. xvi. 21 but by way of exception to shew that they thought they were free of the sin, and companions of them who were the chief authors and ringleaders of that mutiny, yet they kept themselves from them, and therefore God kept them from their punishment, and he also he did some other for the same reason.

## CHAP. XXVII.

The law of inheritance for daughters on defect of sons, and on death of their father, and if they be none to the next of kin. Moses commands Moses to go up into a mountain, to see the land of Canaan and die there. Moses prays to the Lord to appoint a successor to him. Joshua chose and appointed him as a successor of his before all the people.

THESE are the daughters of Zelophehad, the son of Manasse, the son of Gilead, the son of Manasse, the son of Joseph, and these are the names of his daughters, Mahlah, Noemah, and Hoglah, and Mileah, and Tirzah.

Perceiving that the males only were numbered, and that the land was to be divided to them only, they put in their claim for a share in their father's inheritance.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation saying,

Nigh unto the door of the tabernacle of the congregation it seems was the place where Moses and the chief rulers assembled for the administration of public affairs which also was very convenient, because they had frequent occasion of recourse to God for his assistance and direction therein.

3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah, but died in his own sin, and had no sons.

He was not in the company of Korah nor in any other rebellion of the people, which must be understood, because all of them are opposed to his own sin, in which alone he is said to die. But they mention this only either, 1 Because he might possibly be accused to be guilty of this. Or 2 Because he being an eminent person, might be thought guilty of that rather than of any other, because the great and famous men were more concerned in that rebellion than others. Or 3 To shew the favour of Moses against whom that rebellion was more particularly directed, and more deservingly prosecuted than any other. 1 Because peradventure he died about that time, and therefore might be presumed guilty of that crime. Or 2 Because he was that in which it may seem that only of all the sin committed in the wilderness, was of such a fictitious nature that God thought fit to extend the punishment not only to the person of those rebels but to their children and families. Num. xvi. 27, 28. As was noted in Lev. xxv. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. And this makes their argument here more powerful, that he did not die in that sin for which he potentially was to be cut off and to lose either their lives or their inheritance, and therefore their claim was not just. In his own sin, either 1 For that sin mentioned Num. xvi. which they call his own sin in opposition to the rest of the people, for it was a common sin, but his children are the sin for which he alone was to suffer in his person and not in his posterity, as God had appointed Num. xvi. 33. Or rather, 2 For his own personal sin, for 1 These were more properly his own sins. 2 They were a truth, and that believed by the Jews that death was a punishment for men's own sins. 3 The punishment of that common sin was not directly and properly death, but exclusion from the land of Canaan and death only by way of consequence upon that.

4 Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father.

He came away, as it will be if it be not preserved by an inheritance given to us in his name and for his sake. Hence some gather that the first son of each of these houses was called by their father's name by virtue of that law Deut. xxi. 6, whereby the brother's first son was to bear the name of his elder brother, whose widow he married. 1 possession in the land of Canaan upon the division of it, which, though not yet conquered, they concluded would certainly be so, and thereby gave glory to God by believing.

5 And Moses brought their cause before the Lord.

Into the tabernacle, where God was pleased to speak with Moses upon occasions, Exod. xxx. 22, Num. xii. 89. For it was a hard case, and though their plea seemed reasonable yet Moses showed his humility and



modesty that he would not determine it himself without God's particular direction

6 ¶ And the Lord spake unto Moses, saying, 7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren, and thou shalt cause the inheritance of their father to pass unto them

*Give them* in Hebrew it is of the masculine gender to show that women in this case should enjoy the man's privilege and that the heavenly Canaan, whereof this was a type, did belong no less to women than to men. *God in 26 The inheritance of their fathers*, i.e. which belonged to their fathers in case they had lived

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter

9 And if he have no daughter then ye shall give his inheritance unto his brethren

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren

*No brethren*, not sisters as appears from ver. 5

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel: a statute of judgment, as the Lord commanded Moses

*A statute of judgment*, a statute or rule by which the magistrate shall give judgment in such cases

12 ¶ And the Lord said unto Moses, 13 Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel

The whole tract of mountains was called *Abarim* Num. xxvii. 17, whereof one of the highest was called *Nabo* Deut. xxxii. 19, and the top of that *Parah* Deut. xxxiv. 1

13 And when thou hast seen it thou shalt also be gathered unto thy people, as Aaron thy brother was gathered

*Gathered unto thy people*, of which phrase see Gen. x. 13. xxx. 5

14 For ye rebelled against my commandment in the desert of Zin in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin

*In Kadesh* this is added to distinguish this sanctifying of Moses from that of the people in the plain, Exod. xvi. 7

15 ¶ And Moses spake unto the Lord, saying, The words here following, and others to, which are recorded, Deut. in 21, 25

16 Let the Lord, the God of the spirits of all flesh, set a man over the congregation,

*All flesh*, i.e. of all men, the Searcher of spirit that knowest who is fit for this great employment, the Father, and Giver, and Governor of spirits, who canst raise and suit the spirits of men to the light and hardest works as thou didst those Num. xi. 16, 17. See Num. xvi. 22

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in: that the congregation of the Lord be not as sheep which have no shepherd

18 Which may wisely conduct them in all their affairs, both when they go forth to war, or upon other occasions, and when they return home and live in peace. A metaphor from shepherds, as it here follows, which in those places used not to go behind their sheep, as ours now do, but before them, and to lead them forth to their pasture, and in due time to lead them home again. Of this phrase see Deut. xxxiii. 8; Acts. 21

18 ¶ And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him,

*The spirit*, the spirit of government, of wisdom, and of the fear of the Lord, &c. *Lay thine hand upon him*, by which ceremony Moses did both design the person and confer the power, and by his prayers which accompanied that he obtained from God all the spiritual gifts and graces necessary for his future employment, as appears from Deut. xxxiv. 9. See of this custom Gen. xlviii. 14, Lev. i. 4, Num. viii. 10, 1 Tim. i. 11

19 And set him before Eleazar the priest, and before all the congregation, and give him a charge in their sight,

That they may be witnesses of the whole action and may acknowledge him for their supreme ruler. *Give him a charge*, thou shalt command him in my name to undertake the government of my people which otherwise he will be afraid and unwilling to do, and thou shalt give him counsels and instructions for the right management of that great trust

20 And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient

Thou shalt not now use him as a servant as thou hast done, but as a brother and thy partner in the government, showing respect to him, and causing others to do so, and thou shalt impart to him the reasons and evidences of the own authority whosoever they be. Some understand the honour of the spiritual endowments which did adorn Moses, which Moses was now to confer upon him. But this I have said before for *thou shalt set* ver. 18, and he received a further measure of the spirit by Moses's laying on of hands from both which his honour is distinguished, and his pre-eminence thus he could not have expressed it in so dark and doubtful a phrase. But have called it a putting not of honour but of the spirit upon him as it is called Num. xi. 17. And seeing the word *honour* here may very well be properly understood, why should we run to figurative significations?

21 And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: but his word shall they go out, and it his word they shall come in, both he and all the children of Israel with him, even all the congregation

Who hadst counsel for him, when he required him to do such an important and difficult matter. See Josh. ix. 11, Deut. i. 15, 16, 18, Num. xxi. 9. After the judgment, or by the judgment, i.e. by seeking and receiving and communicating to him the judgment or sentence thereby given or by the judgment as here put defectively for by the breast-plate of judgment as it is called Exod. xxviii. 30, as the testimony is it put for the ark of the testimony. On concerning the judgment, i.e. sentence, i.e. what the mind will will of the matter. Or, after the manner or rite for so the Hebrew word *mispat* here used oft signifies. Urim and Thummim, for these two generally go together, only Urim is also called Sam. xxviii. 6. Urim is a noun collectively put for both Urim and Thummim. For the manner of this inquiry and answer, see on 1 Cor. xxi. 9. Before the Lord ordinarily in the tabernacle near the second veil, being his face to the ark, or otherwise present to himself as God's presence, as Abraham did by Deut. direction, 1 Sam. xvi. 9, when they were both brought from the

At his word, i.e. the word of the Lord, last mentioned delivered to him by the high priest.

22 And Moses did as the Lord commanded him, and he took Joshua, and set him before Eleazar the priest and before all the congregation.

23 And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

### CHAP. XXVIII

*Offerings to be observed at set time: the daily burnt offering, in the morning together with its meat and drink offering, and at evening 1-5. The sabbath offering, 9-10. The burnt offering of the new moons with its meat drink, and grain offering 11-15. The Passover 16-18. Its sacrifices then continue 19-21. The peacock and the sacrifices thereof 26-31.*

AND the Lord spake unto Moses, saying

2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.

God here repeats one of the former laws about sacrifices, not without reason, partly because they had been generally discontinued for thirty or forty years, partly because the generation to which the former law had been given about those things were all dead, and it was fit the new generation should be instructed about them as then present were partly to cure the common self-conceit and many notwithstanding their frequent forfeiture thereof by their fond imaginations and reflections, and partly all because they were so ready to chide into that land in which they were obliged to put these things, as to preserve them as a law. *My offering* according to the Hebrew sense is *My offering* i.e. my offering of grain and my bread i.e. their my bread of oil and my meat offering made of bread and oil for my sweet savour by fire, which is to accompany my burnt offering. Or thus *My offering* to wit *my bread* i.e. my meat offering, which we made of bread or meat, which is expressed by the very name *Lechem* or offering, Lev. ii. 1, vi. 20. but because certain sacrifices not only a meat offering, but other offerings also as Lev. vi. 27, 28, therefore be burnt, the word *bread* by adding *my bread* to the Hebrew *lechem* is fitted in Gen. xvi. 26. Lev. x. 6. & *my sacrifices* can be *for* which may be understood of all that God requires, the sacrifices as distinct from the times taken in Lev. ii. 25, where it must needs mean to be burnt, but offerings properly so called yet not given to me, but they are given to God, and offered at the proper season to the other sacrifices only, Lev. ii. 2. Specified and prepared for burnt offerings, and so under this, the rest of common kind are contained all other actions and rites of their heres, as containing the duty of offering. And to observe this translation and explanation of these words, and a full and comprehensive of the points of following in this chapter as it respects the offerings, and which observe they do not.

3 And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord, two lambs of the first year without spot day by day, for a continual burnt offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer in the evening.

5 And a tenth deal of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil.

6 To be offered in the beginning of every month

the principal sacrifice. See on Lev. ii. 1, and Numbers xi. 1.

6 It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord.

Ordained, or prescribed, instituted by God. Or made, i.e. offered at that place, though since omitted for thirty-eight years.

7 And the drink offering thereof shall be the fourth part of an hin for the one lamb, in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering.

In the holy place i.e. upon the altar of burnt offerings, which was in the court of the tabernacle, the entrance into the sanctuary. See Exod. xxix. 42. 2 Chron. xxix. 7. Strong wine Heb. *shecar*, which though it signify in general all kinds of strong drink, yet is here put for the most famous of that kind, to wit, for wine, which alone was used in offerings, as appears below ver. 11, Exod. xxix. 40.

8 And the other lamb shalt thou offer at evening with the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the Lord.

Thou shalt offer it, or thou shalt offer with it. Or, with the meat offering of the morning, and with the drink offering thereof, thou shalt offer it. The latter cap being put for both, which are alike in Hebrew, and the words are said to be read with both in some copies.

9 And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof.

To wit, besides that to the daily sacrifice, ver. 10.

10 This is the burnt offering of every sabbath beside the continual burnt offering, and his drink offering.

11 And in the beginnings of your months ye shall offer a burnt offering unto the Lord, two young bullocks, and one ram, seven lambs of the first year without spot,

In the beginnings of your months, which though not reckoned among the solemn feasts, Lev. xxiii, yet were celebrated as such by the sound of trumpets, Numb. x. 10, by extraordinary sacrifices, by abstinence from servile works, Amos vi. 5, and by attendance upon the ministry of God's word, 2 Kings iv. 23. And God ordained it thus partly that he might give the first fruits of every month, they should acknowledge him as the Lord of all their time, and own his providence, by which all times and seasons, and all their fruits and blessings of them, and actions done in them, are ordered, and partly that it might be a type of the future renovation of the world by Christ.

12 And three tenth deals of flour for a meat offering, mingled with oil, for one bullock, and two tenth deals of flour for a meat offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil for a meat offering unto one lamb, for a burnt offering of a sweet savour, a sacrifice made by fire unto the Lord.

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year.

To be offered in the beginning of every month.

15 And one kid of the goats for a sin offering unto the Lord shall be offered, beside the continual burnt offering, and his drink offering.

*One kid of the goats, a he-goat. See Numb xi 21 for the Lord, not unto the moon, to which the Gentiles offered it.*

16 And in the fourteenth day of the first month is the passover of the Lord.

Instituted by him and to his honour and service. See on Lev xxiii 5.

17 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

*The feast* to wit, of unleavened bread, of which see on Lev xxiii 6.

18 In the first day shall be an holy convocation, ye shall do no manner of servile work therein.

19 But ye shall offer a sacrifice made by fire for a burnt offering unto the Lord, two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish.

20 And then meat offering shall be of flour mingled with oil, three tenth deals shall ye offer for a bullock, and two tenth deals for a ram.

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs.

22 And one goat for a sin offering to make an atonement for you.

23 Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering.

And that in the evening too as is evident from the nature of the thing, and from other scriptures, but the morning sacrifice alone is mentioned, partly because the celebration of the feast begin with it and principally because this alone was doubtful whether this might not be omitted when so many other sacrifices were offered in it in morning, where is there was no question but the evening sacrifice should be offered, when there were none other besides it to be offered.

24 After this manner ye shall offer daily, throughout the seven days: the meat of the sacrifice made by fire of a sweet savour unto the Lord: it shall be offered beside the continual burnt offering, and his drink offering.

The sacrifice made by fire which is it were my meat or food: for as God is said to smell the sacrifices, so symbolically to accept of them, so he said to eat them, i. e. to devour or consume them and to be satisfied with them: such things spoken of God after the manner of men are to be understood so as to agree with the majesty of God.

25 And on the seventh day ye shall have an holy convocation, ye shall do no servile work.

26 ¶ Also in the day of the firstfruits, when ye bring a new meat offering unto the Lord, after your weeks be out, ye shall have an holy convocation, ye shall do no servile work.

*In the day of the firstfruits, in the feast of pentecost Acts ii 1. A new meat-offering, new fruits, two loaves made of your new corn, Lev xxiii 16. Your weeks i. e. the seven weeks which you are to number from the passover, Lev xxiii 15. Heb in the weeks meaning put for after, as it is Lev xx 1, Luke ix 36, xi 37.*

27 But ye shall offer the burnt offering for a sweet savour unto the Lord, two

young bullocks, one ram, seven lambs of the first year.

*The burnt offering for the celebration of the feast, over and besides that other offering which was joined with the firstfruits, Lev xxiii 18. so here is a new addition of sacrifice prescribed, which doth not destroy the former.*

28 And then meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram.

29 A several tenth deal unto one lamb, throughout the seven lambs.

30 And one kid of the goats, to make an atonement for you.

31 Ye shall offer them beside the continual burnt offering and his meat offering, (they shall be unto you without blemish) and then drink offerings.

## CHAP. XXIX.

*The sacrifice at the feast of the trumpets, its burnt offering and sin offering, 1-4. Of the feast of atonement, its offerings, 5-11. Of the feast of tabernacles, during seven days, their offerings, the eighth day a great holocaust, 12-35.*

AND in the seventh month, on the first day of the month, ye shall have an holy convocation, ye shall do no servile work: it is a day of blowing the trumpets unto you.

*In the seventh month* so it was in their ecclesiastical account in which the month *thib* was the first, but as to civil matters, this was the first month. *A day of blowing the trumpets*, whereby the people were admonished solemnly to prepare themselves for the feasts which were to man, in the month as in all the year besides.

2 And ye shall offer a burnt offering for a sweet savour unto the Lord: one young bullock, one ram, and seven lambs of the first year without blemish.

*A burnt offering* besides the offerings of every month in day was expressed ver 6.

3 And then meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram.

4 And one tenth deal for one lamb, throughout the seven lambs.

5 And one kid of the goats for a sin offering, to make an atonement for you.

6 Beside the burnt offering of the first month, and his meat offering and the continual daily burnt offering, and his meat offering, and their drink offerings, according to that manner, for a sweet savour, a sacrifice made by fire unto the Lord.

*Of the month, belonging to every new moon, of which Num xxviii 11, 12, 2 Chron ii 1. According to that manner, according to the order, rites, and ceremonies appointed by God.*

7 ¶ And ye shall have on the tenth day of this seventh month an holy convocation, and ye shall afflict your souls: ye shall not do any work therein.

*Your souls, i. e. yourselves by fasting and abstinence from all delightful things, and by compunction and intercession for your sins, and the judgment of God either deserved by you or inflicted upon you for your sins. See Lev xxi 29, 30, xxiii 27.*

8 But ye shall offer a burnt offering unto the Lord for a sweet savour, one young bullock,

one ram, *and* seven lambs of the first year, <sup>Lev 28:19</sup> they shall be unto you without blemish.

9 And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram.

10 A several tenth deal for one lamb, throughout the seven lambs.

11 One kid of the goats *for* a sin offering, beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

• The sin offering of atonement by which the high priest made atonement of which see Lev. xvi. 9, 29, 30.

12 ¶ And on the fifth sixth day of the seventh month ye shall have an holy convocation: ye shall do no servile work, and ye shall keep a feast unto the Lord seven days.

The feast of booths of which see Lev. xiii. 34, 35. Dent. xvi. 13. Seven days: not by abstaining so long from all servile works but by offering extraordinary sacrifices each day.

13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord: thirteen young bullocks, two rams, *and* fourteen lambs of the first year: they shall be without blemish.

Thirteen young bullocks a more sacrifice than at any other feast partly because this feast was in the case of the year when it was need to apply the defects of the year past and when they had sinned in all their sins. Dent. xvi. 13, 15 and therefore ought to meet the Lord's return and acknowledgment to God's goodness in that it was God's pleasure to pardon it for their sake who to himself in whose will we ought to acquiesce. And the same reason holds why the sacrifices grow fewer and fewer every way.

14 And their meat offering shall be of flour mingled with oil three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams.

15 And a several tenth deal to each lamb of the fourteen lambs.

16 And one kid of the goats *for* a sin offering, beside the continual burnt offering, his meat offering, and his drink offering.

17 ¶ And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot.

18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner.

On which see former offerings Lev. 3:1, 9, 10, and for drink offering Num. xv. 1, 2, 11.

19 And one kid of the goats *for* a sin offering, beside the continual burnt offering, and the meat offering thereof, and his drink offerings.

20 ¶ And on the third day eleven bullocks two rams, fourteen lambs of the first year without blemish.

21 And their meat offering and their drink offerings for the bullocks for the rams, and for the lambs shall be according to their number, after the manner.

22 And one goat *for* a sin offering, beside

the continual burnt offering, and his meat offering, and his drink offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish.

24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner.

25 And one kid of the goats *for* a sin offering, beside the continual burnt offering, his meat offering, and his drink offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot.

27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs shall be according to their number, after the manner.

28 And one goat *for* a sin offering, beside the continual burnt offering, and his meat offering, and his drink offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish.

30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner.

31 And one goat *for* a sin offering, beside the continual burnt offering, his meat offering, and his drink offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish.

33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner.

34 And one goat *for* a sin offering, beside the continual burnt offering, his meat offering, and his drink offering.

35 ¶ On the eighth day ye shall have a solemn assembly: ye shall do no servile work thereon.

36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord: one bullock, one ram, seven lambs of the first year without blemish.

This was the last and great day of the feast, as it is called John vii. 37 and yet the sacrifices were fewer than any other day, to teach them not to trust to the multitude of their sacrifices, nor to expect remission of sins from them but from the one and only sacrifice of Christ.

37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner.

38 And one goat *for* a sin offering, beside the continual burnt offering, and his meat offering and his drink offering.

39 These things ye shall do unto the Lord in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.



and she was sworn to by her husband, but being now freed from her husband, and returned to her father, it is doubtful whether she was not returned to the same state of emancipation in which he was before, and consequently entitled to make or perform a vow without her father's consent as she was before, when he had died.

19 And if she vowed in her husband's house, or bound her soul by a bond with an oath,

In her husband's house, i. e. if that man is a widow or divorced, made that vow whilst her husband lived with her, or supposed he was, and vowed that if he was a widow, she would give such a proportion of her estate to pious or charitable use of which vow she might repent when she came to be a widow, and in his behalf pretend she was free, he is not bound if that vow was made in her husband's lifetime, which here, rendered in case her husband then disowned it but denied, in case by silence or otherwise he consented to it. And thus the law is sufficiently distinguished from the above, ver. 6.

21 And her husband heard it, and held his peace at her, and disallowed her not: then all her vow shall stand, and every bond wherewith she bound her soul shall stand.

22 But if her husband hath utterly made them void on the day he heard them, then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void, and the Lord shall forgive her.

23 Every vow, and every binding oath to afflict the soul, her husband may establish it: or her husband may make it void.

When the wife is heard by her husband, which obliges him to that time, i. e. ver. 20, 21, xxiii 27, 28, he is bound by watching on the life. And these words are added for limitation, for it is manifest from ver. 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

24 But if her husband altogether hold his peace at her from day to day, then he establisheth all her vows, or all her bond, which are upon her: he hath confirmed them: because he held his peace at her in the day that he heard them.

25 And if he shall any ways make them void after that he hath heard them, then he shall bear her iniquity.

After that he hath heard them, and approved them by his silence from day to day, and now after that time spent, he shall upon himself, though he disallow and hinder it, which he ought not to do, for his nonperformance of her vow, shall be imputed to him, and not to her.

26 These are the statutes which the Lord commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

## CHAPTER XXXI

God's commands Moses to execute against the Midianites. 1. He that was the vine man, and Phinehas the priest of Midian. 2. Balaam slain. 3. Their women and cattle, and their tents burnt. They bring the spoil to Moses and Aaron. 4. 9-12. Moses is wroth with the officers for sparing the women alive, commands them to kill every male, and every woman that hath lain with a man, for they had defiled and polluted themselves as the captain. 13-24. 25. For slaying the loathly,

executed, and the sum of the booty. 25-30. The tribute offering of the Lord given to the priests and Levites, 31-47. The captains make an offering to the Lord, which is laid up in the tabernacle for a memorial, 48-54.

AND the Lord spake unto Moses, saying,

2 "Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people."

Of the Midianites for their malicious designs and practices against Israel both by hiring Balaam to curse them, and by sending their women to seduce them. The Moabites also were guilty but God out of his own good pleasure, and in kindness to Lot, was pleased to spare them, the rather, because the measure of their iniquity was not yet full.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian.

For the affront and injury which they offered to God partly by their own idolatry and lawlessness, and partly by seducing God's people into rebellion against him. God's end of this war was to avenge the Israelites ver. 2, and Moses's chief desire was to avenge God rather than himself or the people. Would he doth hereby intimate, that God and his people have the same cause, the same friends and enemies.

4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

For the Lord's purpose to prevent emulations or divisions. God would send no more, though it is apparent that the Midianites were numerous and strong, because he would try and exercise their trust in him, and because he would hereby give them a remembrance of their carnalish conquerors.

6 And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest to the war, with the holy instruments, and the trumpets to blow in his hand.

Phinehas had the charge not of the army as general (an office never committed to any priest in all the Old Testament) but of the holy instruments, &c., as is here expressed and was also sent to encourage and guide, and confirm them in the Lord's service. It is not here mentioned who was the general, whether Joshua, as some think, because he is not named amongst those who went out to meet the returning host, though that might be for other reasons, or some other price, nor is it worth while to determine. The holy instruments, either, 1. The ark, with the things belonging to it, which before the building of the temple they did sometimes carry into the war for the encouragement of their army. See Num. xxi 11. Josh. vi 9. 1 Sam. xiv 4. xix 19. But why then is it thus ambiguously expressed seeing in all the other places it is called by its proper name? Not in the ark, ever so called in Scripture. Or, 2. The trumpets, as it here follows, the words being thus to be read the holy instruments that is the trumpets, for and is oftentimes put expletively for that is or to wit as Gen. xii 15, 1 Chron. xxi 12 compared with 2 Sam. xxv 13, Zech. i 4. ix 9 &c. Or rather, 3. The holy breastplate, wherein was the Urim and Thummim, which was easily carried and used, and very useful in war upon many emergent occasions. See 1 Sam. xxi 9, xxi 7. And the trumpets, which were to be used in war as well as in the service of the tabernacle. See Num. x 9, 2 Chron. xii 12.

7 And they warred against the Midianites, as the Lord commanded Moses, and they slew all the males.

Namely, all whom they took in that war, or all who

lived in those parts, for it is probable (and was then very usual) some colonies of them were sent forth to remoter places, which therefore had no hand either in their former sin, or in this present ruin of whom we read after this. *Judg 11* And hence they did according to God's own order concerning such people, Deut xx 13, only their fault was, that they did not consider the special reason and the obligation which they had to involve the women in the destruction for which reason Moses blames them afterward, ver 15 16.

8 And they slew the kings of Midian, beside the rest of them that were slain *namely*, Evi, and Rekem, and Zur, and Hur and Rebi, five kings of Midian. *Balaam* also the son of Beor they slew with the sword.

*The Kings*, called dukes or princes of Sihon, Josh xiv 21, because they were subject to him while he lived but upon his death they resumed their kingly power. *Zur*, the father of Corbi, Numb xvi 15. *Balaam* also. *Object* He was gone and returned to his own place, Numb xxv 2, which was Aram of Mesopotamia, Numb xxvii 7. *Anno* Either he did go thitherward, but in his journey made some stay in Midian, where he was overtaken by Divine vengeance or understanding the success of his wicked counsel left with Balaam, in the sin and laughter of the Israelites he returned partly to enjoy the reputation and reward of his counsel which he had lost before, and partly to employ his belated arts against Israel, now they were, as he thought forsaken by their God, and exposed to his malice. Here Balaam dies the death of the wicked and not of the righteous, as he deserved Numb xxviii 10.

9 And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

*Partly*, to blot out the name and memory of a wicked and vile people, partly, lest any of the Israelites should be tempted to settle there and so be discouraged in their progress to the Canaan; and partly, lest they should be possessed by other people who might prove a bad neighbour to them as these would have been.

11 And they took all the spoil and all the prey, both of men and of beasts.

12 And they brought the captives, and the prey and the spoil unto Moses, and Eleazar the priest and unto the congregation of the children of Israel unto the camp at the plains of Moab, which are by Jordan near Jericho.

13 And Moses, and Eleazar the priest and all the princes of the congregation, went forth to meet them without the camp.

*Partly* to put respect upon them and congratulate with them for their happy success, and partly to prevent the pollution of the camp by the untimely entrance of the war into it.

14 And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.

*Because* they had spared those who were most criminal, and who by the law of God and of nature were worthy of death.

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord.

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

*Among the little ones*, which they were forbidden to do to other people, Deut xx 11, except the Canaanites, to whom this people had equalled themselves by their horrid crimes and therefore it is not strange nor unjust, that God, the supreme Lord of all men's lives, who as he gives them so may take them away when he pleaseth did equal them in the punishment. *Every woman that hath known man*, partly for punishment, because the guilt was general and though some of them only did prostitute themselves to the Israelites, yet the rest made themselves accursed by their consent, or concurrence or approbation, and partly for prevention of the like mischief from such an adulterous generation.

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

*Let known a man*, to wit, carnally see on Gen iv 1 xix 9, Lev xxvii 22. *Respect* for yourselves, either to sell them as slaves to others, or to use them as servants yourselves or to marry them, when you have prepared to instruct them.

19 And do ye abide without the camp seven day, whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day.

*Second days*, according to the law Lev xv 13. Numb xix 11, 12. *Purify* with the water of sprinkling, Numb xix 9.

20 And purify all your raiment and all that is made of skins, and all work of goats' hair, and all things made of wood.

*Purify your raiment*, to wit, your spoil and prey. See Lev xvi 15 xix 19. All these things had contracted some ceremonial uncleanness either from the dead bodies which were them in the tents or houses where they were, in which such dead bodies lay or from the touch of the unclean bodies, who were killed by the sword during the war.

21 And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the Lord commanded Moses.

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean nevertheless it shall be purified with the water of separation and all that abideth not the fire ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 And the Lord spake unto Moses, saying,

26 Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation.

27 And divide the prey into two parts, between them that took the war upon them, who went out to battle, and between all the congregation.

*The congregation* hath some share, because the warriors went in the name of all, and because all had a concern in the victory, all were to have some part in the spoils, but the warriors, who were but 14000 have a far greater share than others, of their brethren because they underwent greater pains and dangers.



28 And levy a tribute unto the LORD of the men of war which went out to battle. <sup>1 See ver 30 47 & ch 18</sup> One soul of every five hundred both of the persons, and of the beees, and of the asses, and of the sheep.

<sup>One soul of every five hundred</sup> 29 Take it of their half, and give it unto Eleazar the priest, for a heave offering of the LORD. In the acknowledg-ment for their preservation and good success.

30 And of the children of Israel's half, thou shalt take 'their portion of fifty, of the person of the beees, of the asses, and of the flocks of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

<sup>One part of fifty, where is the former put was one of five hundred</sup> The reason of the difference is partly because they were taken out of the people's portion whose hazard it makes that they then stay do in all respect were to be less partly because this was to be distributed into more hands, the Levites being now numerous when the priests were but few.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep.

<sup>The rest of the prey</sup> All which was a sixth of the prey, so expected because they took more than one fifth of it was the same. And ver 17 and some of the cattle was sent for the priests and some of the money.

33 And three score and twelve thousand beees, and three score and one thousand asses.

34 And thirty and two thousand persons of old or women that had not known man by long with him.

35 And the half, *which was* the portion of the man that went out to war, was in number three hundred thousand and seven and thirty thousand and six hundred sheep.

36 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

37 And the beees *was* thirty and six thousand, of which the LORD's tribute *was* threescore and twenty.

38 And the asses *were* thirty thousand and five hundred, of which the LORD's tribute *was* threescore and one.

39 And the persons *were* sixteen thousand of which the LORD's tribute *was* thirty and two persons.

40 And Moses gave the tribute *which was* the LORD's heave offering, unto Eleazar the priest, as the LORD commanded Moses.

<sup>1 See ch 18</sup> Either now you have seen that God is the cause or formerly in general rule of laws for such occasions, such as Numb viii 8.

41 And of the children of Israel's half, which Moses divided from the men that went out,

42 (Now the half *that was* <sup>1 See ch 18</sup> *divided unto* the congregation *was* three hundred thousand and thirty thousand and seven thousand and five hundred sheep,

43 And thirty and six thousand beees,

44 And thirty thousand and asses and five hundred,

45 And sixteen thousand persons.)

46 Even <sup>1 See ver 30</sup> of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD, as the LORD commanded Moses.

47 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses.

48 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge, and there lacked not one man of us.

49 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

<sup>1 See ver 11-16</sup> For their offering noted, ver 11-16 and withal for a memorial is it, and ver 51 or by way of gratitude for such a stupendous assistance and deliverance, as appears from the word *therefor* in the beginning of this verse, and from ver 49.

50 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

51 And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

52 <sup>1 See ver 11-16</sup> And the men of war had taken *the* spoil, every man for himself.

53 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it unto the tabernacle of the congregation, for a memorial for the children of Israel before the LORD.

## CHAP XXXII

*The Reubenites and Gadites sue for their inheritance of the side Jordan, as being fit for cattle. 1-5. Moses answers them as respecting the people, and herein following their fathers all exclaim 6-15. They promise to have their children and cattle there and go armed before them, though the Canaanites shall be subdued, 16-19. On their condition they together with the half tribe of Manasse obtain their desire, 20-42.*

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer and the land of Gilead, that, behold, the place *was* a place for cattle,

Jazer, a city and country taken from the Amorites, Numb xvi 22. Gilead, a mountainous country fit for pasturage, Jer 1 19, Micah vi 14.

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Atarah, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

Atarah, different from that Atarah, Josh xvi 2, which was on the other side of Jordan. Numb i cii 1.

*Beth naimah*, ver 36, Josh xii 27, and the waters of *Naimim*, Jer xv 6 *Saolim* called *Saibmah*, ver 38 *Beon*, which is thought to be the same place called *Beel meon*, ver 38 and *Beth-meon* Jer xviii 23

4 *Ere* the country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle

Which the Lord smote before the congregation, and gave to them for a possession, in the same manner as he will give the land of Canaan

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan

To wit, to give us one possession there but let this land on this side Jordan be our whole possession

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

In case and peace whilst your brethren are engaged in a bloody war. Then words were ambiguous and Moses thought this to be an act of unbelief and sloth and self love and policy

7 And wherefore I discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land

9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them

That they should not attempt to go, but rather return to Egypt, Num xiv 4

10 And the Lord's anger was kindled the same time, and he swore, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swear unto Abraham, unto Isaac, and unto Jacob, because they have not wholly followed me

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun for they have wholly followed the Lord

The Kenezite, so called from *Kenez* his grandfather, one of his eminent ancestors, Josh xv 17, 1 Chron iv 13-15

13 And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel

Succeeding your fathers, as in their places and estates, so also in their sins

15 For if ye turn away from after him, he will yet again leave them in the wilderness, and ye shall destroy all this people

Who being moved by your counsel and example will refuse to go over Jordan, and to possess the land of Canaan

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place and our little ones shall dwell in the fenced cities because of the inhabitants of the land

We ourselves, either all or as many of us as shall be thought necessary, leaving only so many as may be necessary to provide for the sustenance and defence of our wives and children here. See Josh iv 12-13 *The inhabitants of the land*, the Moabites and Edomites, or other bordering people

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance

19 For ye will not inherit with them on yonder side Jordan, or forward, because our inheritance is fallen to us on this side Jordan eastward

20 ¶ And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war

before the Lord, either 1. sincerely and heartily as in God's presence. Or rather 2. for the sake which was the token of God's presence. He divides either to the order of the tribes in their march, where the Reuben and Gad marched next and immediately before the ark, as appears from Num ii 10-11, 16, 17, or to the number of their passage over Jordan, where the ark went first into Jordan, and stood there whilst all the tribes marched over Jordan by and before it Josh iii iv and the number of the tribes is expressed in the very words, that they passed over before the Lord Josh iv 13

21 And will go all of you armed over Jordan before the Lord until he hath driven out his enemies from before him,

22 And the land subdued before the Lord, then after and ye shall return, and be guiltless before the Lord, and before Israel, and this land shall be your possession before the Lord

Before the Lord, i. e. by his presence, and gracious and powerful assistance

23 But if ye will not do so, behold, ye have sinned against the Lord, and because your sin will find you out

The punishment of your sin, as that word is very abused

24 Build you cities for your little ones, and folds for your sheep, and do that which hath proceeded out of your mouth

Which you have uttered and promised to do. See this in the first place Num xxx 2, Matt xv 18

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth

26 Our little ones, our wives, our cattle, and all our cattle, shall be there in the cities of Gilead

Largely so called as that word is oft used, for that whole country beyond Jordan, as in other places it is taken more strictly for a part of it, as here below, ver 29, 30 and elsewhere

27 But thy servants will pass over, every man armed for war, before the Lord to battle, as my lord saith



6 And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon, and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim, and in Elim were twelve fountains of water, and three score and ten palm trees, and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderness of Sin.

16 And they removed from the desert of Sin, and pitched at Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

*Rithmah, a place in the wilderness of Paran near Kibroth-hattaavah.*

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jakan.

Called more fully *Bene-jakan*, Deut. x. 8.

32 And they removed from Bene-jakan, and encamped at Hor-hagidgad.

*Called Gaddadah as Jothathah is called Jothath, Deut. x. 7.*

33 And they went from Hor-hagidgad, and pitched in Jorhathah.

34 And they removed from Jorhathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Lizon-gaber.

*A place upon the Red Sea as appears from 1 Kings ix. 26.*

36 And they removed from Lizon-gaber, and pitched in the wilderness of Zin, which is Kadesh.

37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the priest went up into mount Hor at the commandment of the Lord, and did there in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

39 And Aaron was in hundred and twenty and three years old when he died in mount Hor.

40 And King Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Obeth.

44 And they departed from Obeth, and pitched in Ijehon, in the border of Moab.

45 And they departed from Ijehon, and pitched in Dibon-gad.

*For rather *Ijehon* is the heaps as the word signifies, see the *heap of thorn* first mentioned the Hebrew word is the same with *Ijehon* only there it is in the construct, and here in the absolute, form *Dibon-gad* so called partly by way of distinction of that town and their tribe, and partly because the portion of Ruben was 17, and partly, because it was bounded by the tribe of Gad.*

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

*Of which see Numb. xxv. 12, Deut. xxxii. 49, 50, xxxiv. 1.*

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho.

49 And they pitched by Jordan from Beth-jesimoth even unto Abel-shittim in the plains of Moab.

*Abel-shittim, called Shittim Numb. xxi. 1 and here it is called for the grievous mourning, which the Lord had for the heinous crimes committed, and heinous judgments there inflicted.*

50 And the Lord spoke unto Moses in the plains of Moab by Jordan near Jericho, saying,

51 Speak unto the children of Israel, and say



*Down to Jordan, i. e. all along the river of Jordan, even to the end of it, which is the eastern border*

13 And Moses commanded the children of Israel, saying, "This is the land which ye shall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half tribe

14 "For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance* and half the tribe of Manasse have received their inheritance

15 The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrising

16 And the Lord spake unto Moses saying

17 These *are* the names of the men which shall divide the land unto you

18 Eleazar the priest, and Joshua the son of Nun

*Eleazar was to act in God's name to cast lot to prevent differences and contentions to consult with God in cases of difficulty, to transact the whole business in a solemn and religious manner*

18 And ye shall take one prince of every tribe, to divide the land by inheritance

19 And the names of the men *are* these Of the tribe of Judah, Caleb the son of Jephunneh

*The ruler of the tribes here offering him that Num. 7: 5 and in other places being here also Josh. xvi. 10 xix. 48 according to the order of their several inheritances, which afterwards fell to them by lot, which is evident demonstration of the infinite wisdom of God's providence, and of his exact and peculiar care over his people*

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud

21 Of the tribe of Benjamin, Iddai the son of Chushan

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli

23 The prince of the children of Joseph for the tribe of the children of Manasseh, Hinnel the son of Iphoi

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan

25 And the prince of the tribe of the children of Zabulon, Elizaphan the son of Parnach

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan

27 And the prince of the tribe of the children of Asher, Ahikud the son of Sheloni

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud

29 These *are they* whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan

## CHAP XXXV

*Eight and forty cities given to the Levites together with their suburbs, among which are cities of refuge, for an Israelite or stranger who had killed another unawares, 1-15. Wilful murder decided, and the murderers to be put to death, 16-21. The man slayer must abide in the city of refuge till the death of the high priest, and if caught out*

*of it, might be killed, 25-29. Two witnesses required to condemn a man to die, 30. No satisfaction to be taken for the life of a murderer, 31, nor that any one might return from a city of refuge before the time, 32, that the land be not defiled and polluted, and not cleansed of the blood shed in it, 33, 34*

AND THE LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

2 "Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in and ye shall give *also* unto the Levites suburbs for the cities round about them

3 And the cities shall they have to dwell in, and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts

*For their cattle for pasture for their cattle, where they might not build houses nor plant gardens, orchards or vineyards, nor sow corn for which they were abundantly provided out of the fat fruits and tithes. And these suburbs did not belong to the Levites in common, but were distributed to them in convenient proportions as may appear from Josh. xxi. 15. 1 Chron. vi. 60*

4 And the suburbs of the cities, which ye shall give unto the Levites *shall reach* from the wall of the city and outward a thousand cubits round about

*Object. In the next verse it is two thousand. How do these agree? Answer. 1. LXX interpreters read both here and yet 5 two thousand cubits, whence some suppose this to be an error in the Hebrew text which being in a matter neither concerning faith nor good manners is not prejudicial to the authority of the Holy Scriptures. Answer 2. The one thousand cubits may be in length from the city, and the two thousand cubits in breadth on each side of the city and so they well agree for a line of a thousand cubits being drawn in the eastward and another westward and another northward and another southward drawn at a thousand cubits distance from the city on each side west, must need cover two thousand cubits and must the same line from the north and south and on every side of the city must be a thousand cubits. Answer 3. The verse in the next text speaks to the same thing, thus speaks of the price or place from whence the suburbs shall be measured the next verse speaks of the space unto which the line is to be extended, and the words may very well be read thus And the suburbs shall be (as it is in the ellipsis of the verb sub-joiner, which is not free)*

*it and the meaning is shall be taken or reckoned from the wall of the city, and from (that particle being supplied is understood from the foregoing words, which is very usual) without it, or from the outward parts of it (which being as proper and indefinite expression is limited and explained by the following words) even from a thousand cubits round about which are mentioned not as the thing measured for as yet there is not a word of measuring, but as the term or space from which the measuring line should begin. And then it follows, ver 5 And ye shall measure from without the city (not from the wall of the city as was said before, ver 4 but from without it) from the outward part or space of a thousand cubits, without the wall of the city round about) on the east side two thousand cubits, &c. So in truth there were three thousand cubits from the wall of the city whereof one thousand probably were for out houses, stall for cattle, gardens vineyards, and olive yards, and the like and the other two thousand for pasture, which are therefore called the field of the suburbs, Lev. xxv. 31, by way of distinction from the suburbs themselves which consist of the fat fruits and cubits from the wall of the city*

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side

two thousand cubits, and the city shall be in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites, there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add yet two cities.

*For the purpose of the law, the cities were to be appointed for the manslayer, that he may flee thither: and to them ye shall add yet two cities.* The law of refuge was not a punishment, but a provision for the manslayer, that he may flee thither: and to them ye shall add yet two cities. The law of refuge was not a punishment, but a provision for the manslayer, that he may flee thither: and to them ye shall add yet two cities.

7 So all the cities which ye shall give unto the Levites shall be forty and eight cities: them shall ye give with their suburbs.

8 And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities according to his inheritance: the inheritance.

9 And the Levite shall come to the city whither he shall flee, and shall stand at the door of the city, and shall say, I have slain a man.

10 And the elders of the city shall take him out of the city, and shall say, I have slain a man.

11 Then ye shall appoint six cities to be cities of refuge for you: if the slayer may flee thither, which shall be appointed for him.

12 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

13 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

14 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

15 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

16 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

17 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

18 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

19 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

20 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

21 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

22 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

23 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

24 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

25 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

26 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

27 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

28 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

29 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

30 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

31 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

32 And the ye shall be into your cities, and ye shall be into your cities, and ye shall be into your cities.

judgment, or, for judgment, to receive sentence there, according to the nature of the fact.

13 And of these cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

*On the side Jordan* because that land was as long as Canaan, then it was so broad, and besides these might be convenient for many of them that lived in Canaan.

15 These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

*For the stranger*, not the proselyte only, but all strangers, this being no matter of religious privilege, but of common right, and agreeable to the law of nature and practice of all nations.

16 And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.

*If he smite him* wittingly and wilfully, though not with premeditated malice or design, it appears by comparison with ver. 20, 23. *So that he die* to wit, suddenly, so that he shall die without delay, and shall be put to death, yet though he were fled into the city of refuge.

17 And if he smite him with fluorene, or a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

*Fluorene* is a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

18 Or if he smite him with a hand weapon, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer, when he meet him: he shall slay him.

*Either he himself* is the revenger, or the revenger of blood himself shall slay the murderer, when he meet him: he shall slay him.

20 But if he thrust him of hatred, or he thrust him of wif, that he die, he is a murderer: the murderer shall surely be put to death.

21 Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death, for he is a murderer: the revenger of blood shall slay the murderer, when he meet him.

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without living of wif,

*Suddenly*, through sudden passion or provocation. Or *by enmity* or *unawares*.

23 Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and he was not his enemy, neither sought his harm.

24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments.

*If the murderer flee to the city of refuge*.



25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

*He shall abide in it*, he confined to it, partly to show the heinousness of wilful murder in God's account by so severe a punishment, as this in many cases might prove, inflicted upon the very appearance of it: and partly for the security of the man slayer, lest the presence of such a person, and conversation among the kindred of the deceased might excite reproach and bloodshed. *Unto the death of the high priest*, partly because the public grief for the death of a public person was likely to assuage the private griefs and passions of men, the rather, because by this example they were minded of their own mortality, and thereby withheld from taking vengeance, and principally to show that the death of Christ (the true High Priest, whom the others had evidently and eminently represent and typify) is the only means whereby sins are pardoned, and sinners are set at liberty.

26 But if the slayer shall at any time come without the border of the city of his refuge, whether he was fled,

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer, he shall not be guilty of blood. *Not liable to punishment from men*, though not free from guilt before God, because he kills an innocent person, as appears from Deut. xix. 10. The God ordained to oblige a man slayer to abide in his city of refuge. See ver. 32.

28 Because he should have remained in the city of his refuge until the death of the high priest, but after the death of the high priest the slayer shall return unto the land of his possession.

29 So these things shall be for a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

*No judge shall condemn any man to death upon a single testimony.*

31 Moreover ye shall take no satisfaction for the life of a murderer which is guilty of death: but he shall be surely put to death.

*No intercession nor ransom shall be accepted to save him, nor procure him a pardon.*

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

*Whereby God would signify the absolute and irremediable necessity of Christ's death to expiate sin, and to cleanse the sinner.*

33 So ye shall not pollute the land, wherein ye are, for blood: but the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

*These words are added as a reason of the last law.* 32. For in that case the land was cleansed without the aid of the man-slaver, but of the law next foregoing that in which case it holds, and the sense is, If you shall slay the murderer, or take any satisfaction for him, you do pollute with yourselves involve your land and people in

guilt, and will certainly bring down God's vengeance upon yourselves and them.

34 "Defile not therefore the land which ye shall inhabit, wherein I dwell for Israel: the Lord dwell among the children of Israel."

*Be not cruel to your own land by making it a den of murderers.*

## CHAP. XXXVI

*The incoherence of daughters inheriting is remedied by a general command that all such marry in the tribe of their fathers: which of them they shall think best.* 1-9. *See chap. 10-12. These commands God gave by Moses to Israel in the plains of Moab, 13.*

AND the chief fathers of the families of the children of Gilead, the son of Manassah, the son of Manassah, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel.

*The chief fathers of the families*, who had the care and management of the public affairs of that tribe committed to them.

2 And they said, The Lord commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters.

*Our brother* i. e. our kinsman, one of our tribe. Josh. xii. 2.

3 And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe wherunto they are received: so shall it be taken from the lot of our inheritance.

*Their inheritance will pass to their children, who will be of another tribe by their fathers' side, which alone is decided in this place.*

4 And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe wherunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

*Which God appointed principally for this end, to preserve the inheritance in the hands of the tribes and families to which it was first given.*

5 And Moses commanded the children of Israel according to the word of the Lord, saying, The tribe of the sons of Joseph hath said well.

*Then pleads just and reasonable.* God did not take any notice of every occurrence that happened, or might happen, but left divers things to be found out by human prudence, which being his own gift, it is comely that he should be obeyed unto it for the exercise of it, and God should be approved and satisfy the prudent and prudent men by his own law or sanction. *See the case of Zelophehad's daughters*, Num. xxvi. and here of their brethren. But it is observed that God showed this only in civil affairs, but never in the matters of his worship, where he utterly forbade it.

6 This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best, only to the family of the tribe of their father shall they marry.

They seem hereby to be confined not only to the same tribe, but also to the family of their tribe, as appears from the reason of the law, for God would have the inheritance of families as well as tribes kept entire and unmixed, and thus was one reason of that law of marrying the brother's wife, Deut. xxv. And although the next verse may seem to thwart this interpretation, the reason of this law being there given that inheritances might not go from tribe to tribe, yet ver. 8 confirms it where the very same phrase is repeated and that more emphatically, that such shall marry one of the family of the tribe of her father, and this further reason and restriction is added, that they may enjoy every man the inheritance (not only of his tribe, but) of his fathers, to wit, belonging to his father's family.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

By which clause it seems that this law was not general to forbid every woman to marry into another tribe (as may be reasonably concluded from the practice of so many patriarchs, kings, priests, and other holy men, who have mar-

ried women of other tribes, yea, sometimes of other nations, which it is not likely they would have done, if this had been a transgression of God's law,) but restrained to heresies, or such as were likely to be so. See 1 Chron. xxi. 22. But if they had brethren, it is probable they were free to marry into any tribe, yet so that, if their brethren died, their punishment was, that the inheritance went from them to the next akin of their father's tribe and family. And the principal reason why God was solicitous to preserve tribes and families unmixed was, that the tribe and family too out of which the Messiah was to come, and by which he should be known, might be evident and unquestionable.

9 Neither shall the inheritance remove from one tribe to another tribe, but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the Lord commanded Moses, so did the daughters of Zelophehad.

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons.

It is uncertain whether *brothers* or *sons* be taken strictly and properly, or more large, as those words are oft used in Scripture.

12 And they were married into the families of the sons of Manassah the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These are the commandments and the judgments, which the Lord commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho.

## THE FIFTH BOOK OF MOSES,

CALLED

## DEUTERONOMY.

### THE ARGUMENT

Moses in the two last months of his life rehearseth what God had done for them, and their frequent murmuring, rebellious, and constant murmurings. He begs to enter into the land, but is permitted only to see it. He forbiddeth any communion with the nations for several reasons: chap. vii. He gives a short repetition of those sundry laws, moral, ceremonial, judicial, and military, which he had given them from whence this book is called DEUTERONOMY. Then, after many exhortations, he prophesieth of Christ, afterwards he shows how matters of war are to be managed, and, giving many other particular directions with reference to duties, conditions, and persons of both sexes, he pronounceth blessings on the obedient and curses on the disobedient. He then gives a charge for laying up and reading of the law at certain times, and every seven years to be solemnly read before all the people, he composeth a song for common use, comprising the wonderful things here mentioned. He prophesieth of Christ's coming, and the calling of the Gentiles, seeth the land and dieth, leaving Joshua, after he had consecrated him, to succeed.

### CHAP. I.

A rehearsal of what I have said to Israel in their forty years' march, as God's commandment depart 1-8. Moses' inability to judge alone 9-12. Other judges and officers appointed 13-15. Charge on the judges 17, 19. Their passage to Jericho 20-21. Spies sent to search the land of the Amorites 22-24. Their return and report 25. The disobedience of the people 26-33. God's wrath 34-40. They smite the Amorites 41. Their complaint to God, which he doth not regard 45.

THESE be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

These are the laws, counsels, and admonitions delivered by Moses from God to Israel, which are here repeated for the instruction and obligation of those who by reason of their tender years were incapable either of understanding them, or of entering into covenant with God. Unto all

*Israel, to wit, by the heads or elders of the several tribes, or officers, who were to communicate these discourses to all the people in several assemblies. In the plain; either, 1 In the vast desert of Arabia. But that is no where called a plain. Or rather, 2 In the plain of Moab, as may appear by comparing this with ver 5, Numb. xxi 1, Deut. xxxiv. 8. Object. That was far from the Red Sea here mentioned. Answer. The word *soph* here used doth not signify the Red Sea, which is commonly called *jam soph*, and which was at too great a distance, but some other place now unknown to us, (as also most of the following places are,) so called from the *reeds*, or *flags*, or *rushes* (which that word signifies) that grew in or near it, which reason of the name being common to other places with the Red Sea, it is not strange if they got the same name. Compare Numb. xxi 14 *Paran*, not that Numb. x 12 which there and elsewhere is called the wilderness of *Paran*, and which was too remote, but some other place called by the same name, than which nothing more usual *Tophel* and *Leban*, places not mentioned elsewhere. *Hazezoth*, of which see Numb. xi 35, xxxiii 17, 18. And these places seem to be the several bounds and limits not of the whole country of Moab, but of the plain of Moab, where Moses now was, and spake these words.*

2 (There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea)

This is added to show that the reason why the Israelites in so many years were advanced no further from Horeb than to these plains, was not the great distance of the places, or length of the way, which was but a journey of eleven days at most, but because of their rebellious, as is mentioned before and repeated in this book. *Horeb*, or *Sinai* the place where the law was given, which is promiscuously called by both those names. *Mount Seir*, or *Mount Edom*, i. e. the mountainous country of *Seir*, which was first possessed by the Horims and afterwards by the Edomites, Deut. ii 12. *Kadesh-barnea* was not far from the borders of Canaan, See Gen. xvi 14. Numb. xii 26.

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them,

This was but a little before his death

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei

His palace or mansion-house was at Astaroth and he was slain at Edrei, Numb. xxi 31, of both these places see Gen. xiv 5, Josh. xiii 31

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying

6 The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount

Of Horeb, where they continued about 40 years since Exod. xix 1; Numb. x 11, 12

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates

To the mount of the Amorites, i. e. to the mountainous country where the Amorites dwell, which is opposed to the plain here following, where others of them dwelt. And this is the first mentioned, because it was in the borders of the land, see below, ver. 19, 20. The divers parts or bounds of the land are here mentioned

8 Behold, I have set the land before you; go in and possess the land which

the Lord swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

Before you, Heb. before your faces, it is open to your view, and to your possession there is no impediment in the way. See of this phrase Gen. xiii 9, xxxiv. 16.

9 And I spake unto you at that time, saying, I am not able to bear you myself alone:

At that time, i. e. about that time, to wit, a little before their coming to Horeb, Exod. xxi 18

10 The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude

11 (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you)

12 How can I myself alone bear your cumbrance, and your burden, and your strife?

Your burden; the trouble of ruling and managing so perverse a people. Your strife, either your quarrellings with God; or rather your contentions among yourselves, for the determination whereof the elders were appointed

13 Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you

Persons of knowledge, wisdom, and experience, men famous, and had in reputation, for ability and integrity, for to such they would more readily submit

14 And ye answered me, and said, The thing which thou hast spoken is good for us to do

15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes

The chief, not in authority, which yet they had not but in endowments for good government. And officers, inferior officers, that were to attend upon the superior magistrates, and to execute their decrees

16 And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him

That converseth or dwelleth with him. To such God would have justice equally administered as to his own people, partly for the honour of religion and partly for the interest which every man hath in matters of common right

17 Ye shall not respect persons in judgment, but ye shall hear the small as well as the great, ye shall not be afraid of the face of man, for the judgment is God's, and the cause that is too hard for you, bring it unto me, and I will hear it

Not respect persons, Heb. not know or acknowledge faces, i. e. not give sentence according to the outward qualities of the person as he is poor or rich, your friend or enemy, but purely according to the merits of the cause. For which reason some of the Grecian lawgivers ordered that the judges should give sentence in the dark, where they could not see men's faces. See the same or the like phrase Deut. x 17, 2 Chron. xix 6, Job xiii 8, James i 1, 9. The small, persons of the meanest rank. The judgment is God's, i. e. it is passed in the name of God, and by commission from him, by you as representing his person, and doing his work, who therefore will own and defend

on therein against all your enemies, and to whom you must give an exact account

18 And I commanded you at that time all the things which ye should do

I delivered unto you, and especially unto your judges, all the laws, statutes, and judgments revealed unto me by the Lord in Horeb

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us, and we came to Kadesh-barnea

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us

21 Behold the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee: fear not, neither be discouraged

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come

23 And the saying pleased me well: and I took twelve men of you: one of a tribe

The saying pleased me well: for there seemed to be some prudence and good policy in it: but Moses could not see into their hearts, nor from what root this desire grew, but God saw it, and therefore he did not permit them to do so: their faith and courage, Numb xiv 1

24 And they turned and went up into the mountain, and came unto the valley of Eschol, and searched it out

The valley or the brook: the word signifies both for brooks commonly run in valleys. Of Eschol, i.e. of grapes, so called from the goodly cluster of grapes which they brought from thence, Numb xiv 23

25 And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the Lord our God doth give us

The fruit: grape, pomegranate, and figs Numb xiv 23: it is a good land, which acknowledge it, coming from its enemies, should have provided with you (as I am more than their discouraging words) should have beat you off, because the Lord who had given you this land, was unquestionably able to settle you in it in spite of all opposition

26 Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God

27 And ye murmured in your tents, and said: Because the Lord hath hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us

Because the Lord hath hated us, therefore he designed to destroy us

28 Whether shall we go up? our brethren have discouraged our heart, saying, The people are greater and taller than we: the cities are great and walled up to heaven; and moreover we have seen the signs of the Anakims there

7. ye say we are greater, in number and strength and valor,

Up to heaven, i.e. to a great height. A common hyperbole, as Gen xi 4, Psal cxi 26. The Anakims, the children of Anak or Enak. See Judg i 10, 20

29 Then I said unto you, Dread not, neither be afraid of them

30 The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes

Where you were weak, dispirited, divided, raw, and inexperienced, and in a great measure unarmed, and able to do nothing against your numerous, potent, united enemies, but to stand still and see the salvation of God. And therefore now your distrust is highly unreasonable, when you have been hardened and fitted for military service by your travels, disciplined and experienced in some degree as to martial affairs, encouraged by frequent and glorious triumphs for forty years together, and you are going into a country divided into several nations and kingdoms

31 And in the wilderness, where thou hast seen how that the Lord thy God bore thee, as a man doth bear his son, in all the way that ye went, until ye came into this place

God bore thee, or carried thee, as a father carries his weak and tender child in his arms, as Isa xlv 22, or as upon eagle's wings, as it is Exod xix 4, through difficulties and dangers, gently leading you according as you were able to go, and sustaining you by his power and goodness. See of this or the like phrase Numb xi 12, Deut xxxii 10, 11, Psal cxi 12, Isa xli 3, 4

32 Yet in this thing ye did not believe: the Lord your God

In this matter which God commanded and encouraged you to do to wit, to begin confidently to possess the land of Canaan, in this respect where by God promised to fight for you, and to send you of good success

33 Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day

34 And the Lord heard the voice of your words, and was wroth, and swore, saying,

The voice of your words, to wit, your murmurings, your unthankful impatient, distrustful, and rebellious speech, and carriages

35 Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers

36 Save Caleb the son of Jephunneh: he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord

Caleb under whom Joshua is comprehended, as is manifest 1st Tim i ver 38, and Numb xiv 30, though not here expressed, because he was not now to be one of the people, but to be set over them as chief governor. The land, that particular part of the land. Compare Josh. xiv 9.

37 Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither

For your sakes, upon occasion of your wickedness, your perverseness, by which you provoked me to speak thus, Psal cxi 32, 33

38 But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him, for he shall cause Israel to inherit it

*High state hath before thee, i. e. who is now thy minister*  
*and what, for such are oft described by this phrase, as I*  
*hath, 2, Dan 1 5, 19*

39 *Moreover your little ones, which*  
*we said should be a prey, and your chil-*  
*dren, which in that day had no know-*  
*ledge between good and evil, they shall*  
*go in thither, and unto them will I give*  
*it, and they shall possess it.*

*Had no knowledge between good and evil, a common description of the state of childhood, as Jeremiah 11.*

40 *But as for you, turn you, and take*  
*your journey into the wilderness by the*  
*way of the Red sea*

41 *Then ye answered and said unto*  
*me, We have sinned against the LORD,*  
*we will go up and fight, according to all*  
*that the LORD our God commanded us.*  
*And when ye had girded on every man*  
*his weapons of war, ye were ready to go*  
*up into the hill*

*Or, ye offered yourselves, or you began, or you earnestly*  
*resolved and attempted*

42 *And the LORD said unto me, Say*  
*unto them, Go not up, neither fight,*  
*for I am not among you, lest ye be smit-*  
*ten before your enemies*

*I am not among you, with my powerful presence and*  
*assistance*

43 *So I spake unto you, and ye would*  
*not hear, but rebelled against the com-*  
*mandment of the LORD, and I went pre-*  
*sumptuously up unto the hill*

44 *And the Amorites, which dwell in*  
*that mountain, came out against you and*  
*chased you, as bees do, and destroyed*  
*you in Seir, even unto Hormah*

*As bees do, as bees which being provoked come out of*  
*their hives in great numbers, and with great fury pursue*  
*and sting their adversary and disturber, Psalm cxviii 12*

45 *And ye returned and wept before the LORD,*  
*but the LORD would not hearken to your voice,*  
*nor give ear unto you*

46 *So ye abode in Kadesh many days,*  
*according unto the days that ye abode*  
*there*

*i. e. As you abode in Kadesh many, even forty days, until*  
*the space which you sent it turned to give you an account,*  
*so you also abode there many days, or a long time, after*  
*and were not now permitted to make any further progress*  
*towards Canaan.*

## CHAP II

*The march, from Kadesh-Barnea, 1—3. A charge that*  
*they trouble not the Edomites, 4, 5, nor the Moabites, 6,*  
*nor the Ammonites, 19. But are encouraged to fight the*  
*Amorites, they put them to flight, and take possession of*  
*their lands, 24—37*

THEN we turned, and took our journey  
 into the wilderness by the way of the

Red sea, as the LORD spake unto me

and we compassed mount Seir many days

The mountainous country of Seir or Edom. Many days,

or, many years, even for thirty eight years

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain  
 long enough turn you northward,

Towards the land of the Amorites and Canaanites.

4 And command thou the people, say-  
 ing, Ye are to pass through the coast of  
 your brethren the children of Esau, which  
 dwell in Seir, and they shall be afraid of  
 you; take ye good heed unto yourselves  
 therefore:

*Through the coast, or, by or near the coast or border,*  
*for they did not pass through their borders, as it is said,*  
*Numbers 21 21. And the particle both doth oft signify by*  
*or near, as Gen xxviii 13, Josh 1 14, Judge 3 8,*  
*Jer xxiii 7. Thus that difference may be reconciled,*  
*which others reconcile thus, that they at first denied it, but*  
*afterwards granted it. What dwell in Seir; these words*  
*restrain the prohibition to these particular children of Esau,*  
*for there were another sort or branch of Esau's children,*  
*which were to be meddled with and destroyed, even the*  
*Amalekites, Esau xvii 14; Deut xxv 17, who were*  
*Esau's posterity, Gen xxvi 12. They shall be afraid of*  
*you, but I charge you take no advantage of their fears,*  
*which you will be very apt to do*

5 Meddle not with them, for I will  
 not give you of their land, *no, not so*  
 much as a foot breadth, because I  
 have given mount Seir unto Esau for a  
 possession

*Meddle not with them, to wat in bittle at this time.*

6 Ye shall buy meat of them for money, that ye  
 may eat, and ye shall also buy water of them for  
 money, that ye may drink

*Buy meat of them; for though the manner did yet run*  
*upon them they were not forbidden to buy other meats*  
*when they had opportunity, but only were forbidden*  
*gradually to hunger after them when they could not obtain*  
*them. Buy water of them, for water in those parts was*  
*scarce, and therefore private persons did secretly dig pits*  
*for their particular use. See Gen xxvi 18, Numbers 21 18*

7 For the LORD thy God hath blessed  
 thee in all the works of thy hand, *thy*  
 knowest thy walking through this great  
 wilderness, these forty years the LORD  
 thy God hath been with thee, thou hast  
 lacked nothing

*By God's blessing thou art able to buy thy conveniences,*  
*and therefore thy theft and rapine will be unnecessary, be-*  
*cause without any pretence of necessity. He knoweth,*  
*He hath known, i. e. observed or regarded with care*  
*and kindness, which that word oft note as Psal 1 6,*  
*xxxvii 7, which experience of God's singular goodness to*  
*thee, should make thee trust him still, and not use any*  
*indirect and unjust practices to procure what thou wantest*  
*or desirest*

8 And when we passed by from our  
 brethren the children of Esau, which dwell  
 in Seir, through the way of the plain  
 from Elath, and from Ezion-gaber, we  
 turned and passed by the way of the wil-  
 derness of Moab

*Elath-gaber, of which see Numbers xxviii 15, which*  
*is either that place upon the Red Sea 1 Kings ix 26,*  
*or another of the same name. We turned, to wit, from*  
*our direct road which lay through Edom's land*

9 And the LORD said unto me, *Dis-*  
 tress not the Moabites, neither contend  
 with them in battle, for I will not give  
 thee of their land for a possession, be-  
 cause I have given Ar unto the chil-  
 dren of Lot for a possession

*Ar, the chief city of the Moabites, Numbers xxi 15, 28,*  
*here put for the whole country, which depended upon it.*  
*The children of Lot, so called to signify that their presen-*  
*tion was not for their sakes, for they were a wicked people;*  
*but for Lot's sake, whose memory God yet honours*

10 The Emims dwell therein in times

past, a people great, and many, and tall, as the Anakims,

*Phrase*, much terrible for stature and strength is their name imports, see Gen xiv 5, whose expulsion by the Moabites is here noted as a great encouragement to the Israelites, for whose sake he would much more drive out the wicked and accursed Canaanites.

11 Which also were accounted giants, as the Anakims, but the Moabites call them Emims

12 The Horims also dwelt in Seir beforetime, but the children of Esau I succeeded them, when they had destroyed them from before them, and dwelt in their stead, as Israel did unto the land of his possession which the Lord gave unto them

*Object* God had not yet given it unto them. *Answer* 1. The justness is here put for the future will give, after the manner of the prophet. 2. Things are said to be done when they are only resolved or decreed or attempted to be done, in which sense Reuben is said to deliver Tooph Gen xxxv 21, Balak to fight against Israel, Josh xxiv 9. Abraham to have offered Isaac, Heb xi 17. 3. God may well be said to have given it, not only because he had purposed and promised to give it, but also because he was now about to give it, and had already given them some part of it, and that as an earnest of the whole. 4. This may be put daily understood of that part of Israel's possession which was to and for which God had actually given to them that it to be one of them. 5. Even the land of Canaan on this side Jordan was not given to all of them but only to some of the tribes.

Of the Horims see Gen xiv 6. xxxvi 20

13 Now rise up, said I, and get you over the brook Zered. And we went over the brook Zered

14 And the space in which we came from Kadeshbarnea until we were come over the brook Zered, was thirty and eight years, until all the generation of the men of war were wasted out from among the host, as the Lord swore unto them

15 For indeed the hand of the Lord was against them to destroy them from among the host until they were consumed

16 So it came to pass when all the men of war were consumed and died from among the people

17 That the Lord spake unto me saying

18 Thou art to pass over through Ar, the coast of Moab, this day

*Or to cross the border of Moab by it*

19 And when thou comest nigh over against the children of Ammon distress them not, nor meddle with them, for I will not give thee of the land of the children of Ammon any possession, because I have given it to the children of Lot for a possession

20 That also was accounted a land of giants, giants dwelt therein in old time, and the Ammonites call them Emims

*Which signifies men not to be overcome, or most preumptuous, or a sort of giants*

21 A people great, and many, and tall, as the Anakims, but the Lord destroyed them before them, and they succeeded them, and dwelt in their stead

The Lord therefore will certainly do as much for his own people

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them, and they succeeded them, and dwelt in their stead even unto this day

23 And the Avims which dwell in Hazerim, even unto Arzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead

*Caphtorims*, a people akin to the Philistines, Gen x 14, and confederate with them in this enterprise, and so dwelling together, and by degrees were probably united together by marriages or other ways, and became one people, the Caphtorims being at last swallowed up in the Philistines. See Jer xlviii 4, Amos ix 7. *Caphtor* is by the learned thought to be Cappadocia, whither these people might make an expedition out of Egypt either because of the report of the great riches of part of that country which drew others thither from places equally remote, or after the manner of those ancient times or for some other reason now unknown

24 Rise ye up, take your journey, and pass over the river Arnon, behold, I have given unto them haud Sihon the Amorite, king of Heshbon, and his land to begin to possess it, and contend with him in battle

25 This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble and be in anguish because of thee

*Under the whole heaven*, which is a synecdoche and an hyperbole, but is explained by the following words, which shew that he sent men to those nations that he had of them

26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon, with words of peace, saying,

*Kedemoth*, so called from a city of that name Josh xiii 18, and called *eshmon* Numb xxi 20. *With words of peace*, with offers of peace, which they refusing, their destruction was highly just and reasonable

27 Let me pass through thy land, I will go along by the high way, I will neither turn unto the right hand nor to the left

In my direct road to Canaan, from which I will not turn into thy fields, or vineyards, or houses

28 Thou shalt sell me meat for money, that I may eat, and give me water for money, that I may drink, only I will pass through on my feet

*Or, with my foot men, or with my company which are on foot*, which is added significantly, because if their army had consisted as much of horsemen as many others did, their passage through his land might have been more mischievous and dangerous, but they were generally on foot

29 As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me, until I shall pass over Jordan into the land which the Lord our God giveth us

*Object* The king of Edom, 1. of the children of Esau did not grant them passage, Numb xx. *Answer* This did permit them to pass quietly by the borders, though not through the heart of their land, and in their passage the people sold them meat and drink, being, it seems, more kind to them than their king would have had them, and the report they here ascribe thus favour not to the king, though they

re now treating with a king, but to the people, *the children*

of Israel

Num 1

Josh 11

1 s 4 1

30 "But Sihon king of Heshbon would not let us pass by him, for <sup>1</sup>the Lord thy God <sup>2</sup>hardened his spirit, and made his heart obstinate, that he might deliver him <sup>3</sup>into thy hand, as *appeareth* this day

*By him* 1 o by his borders *Obstinatly*, unmovable and inextorable to our desires

ch 1 8

31 And the Lord said unto me, Behold, I have begun to <sup>1</sup>give Sihon and his land before thee begin to possess, that thou mayest inherit his land

Num 31

1 s 4 1

32 "Then Sihon came out against us he and all his people, to fight at Jahaz

1 s 4 1

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33 And <sup>1</sup>the Lord our God delivered him before us, and <sup>2</sup>we smote him and his sons, and all his people

34 And we took all his cities at that time, and <sup>1</sup>utterly destroyed <sup>2</sup>the men, and the women, and the little ones, of every city, we left none to remain

By God's command, these being a part of the people who were devoted by the Lord of life and death to utter destruction for their abominable wickedness. See Deut vi 2, vi 16

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took

36 "From Arcoi, which <sup>1</sup>is by the brink of the river of Arnon, and <sup>2</sup>from the city that <sup>3</sup>is by the river, even unto Gilead there was not one city too strong for us

37 "The Lord our God delivered all unto us

Arcoi was in the border of Moab, but now in the hands of the Amorites. By the river Heb <sup>1</sup>of the river where with it was compassed Num xvi 15, 28, Josh xii 2. Am 9. He speaks exclusively for this was Ar which now was in the Moabites' jurisdiction above, vi 9

37 Only unto the land of the children of Ammon thou earnest not, <sup>1</sup>nor unto any place of the river <sup>2</sup>Jabbok, nor unto the cities in the mountains, nor unto <sup>3</sup>whatsoever the Lord our God forbade us

Of the river Jabbok, i.e. beyond Jabbok, i.e. that was the border of the Ammonites Josh xii 2. Object Half the land of the Ammonites was to be given to the tribe of Gad Josh xiii 25. Answer This is true of that half of it which the Ammonites had taken from them, but not of the other half, which yet was in the possession of the Ammonites in the mountains, the mountainous country of the Ammonites. Forbad us, Heb <sup>1</sup>commanded us <sup>2</sup>commanding is put for forbidding here, as Gen ii 16, in 11, Ec ii 2, Deut iv 23. The word, may be thus rendered concerning which the Lord gave us command or charge, to wit that we should not meddle with them, as was said before. So it is only an ellipsis of the preposition, which is very frequent

### CHAP III

Then march to Bashan, 1. Og's king is put to flight; then possess his land, 2-11, which is distributed to two tribes and half, 12-17, who are commanded to assist their brethren to possess the land beyond Jordan, 18-20. Moses encourages Joshua 21-22. His prayer to go into the promised land 23-25. God grants not his request, 26. He gives him a prospect of it, 27, and bids him encourage Joshua, 28

THEN we turned, and went up the way to Bashan, and <sup>1</sup>Og the king of Bashan came out against us, he and all his people, to battle <sup>2</sup>at Edrei.

1 s 4 1

1 s 4 1

1 s 4 1

1 s 4 1

1 s 4 1

1 s 4 1

2 And the Lord said unto me, Fear him not for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto <sup>1</sup>Sihon king of the Amorites, which <sup>2</sup>dwelt at Heshbon

*Fear him not*, though he be of so frightful a look and stature, ver 11

3 So the Lord our God delivered into our hands Og also, the king of Bashan, and all his people <sup>4</sup>and we smote him <sup>5</sup>until none was left to him remaining

4 And we took all his cities at that time there was not a city which we took not from them <sup>6</sup>threescore cities, <sup>7</sup>all the <sup>8</sup>region of Argob, the kingdom of Og in Bashan

Argob a province within Bashan, or at least subject and belonging to Bashan as appears from ver 13, 1 Kings iv 13, called *Argob* possibly from the name of a man, its former lord and owner

5 All these cities <sup>9</sup>were fenced with high walls, gates and bars, beside unwalled towns <sup>10</sup>and great many

*High wall gates, and bars*, which may encourage you in your attempt upon Canaan notwithstanding the fenced cities which the spies told you of and you must expect to find

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves

8 And we took at that time out of the hand of the two kings of the Amorites the land that <sup>11</sup>was on this side Jordan, from the river of Arnon unto mount Hermon

On this side Jordan it was when Moses wrote this book but afterward when Israel passed over Jordan it was called the land beyond Jordan

9 (B <sup>12</sup>hach <sup>13</sup>Hermon the Sidonians call <sup>14</sup>it <sup>15</sup>Shemir <sup>16</sup>and the Amorites call it <sup>17</sup>Shemir)

Elsewhere called *Mount Gilead*, and *Libanus* or *Libanon*, and here *Shemir* and *Saron*, and, by abbreviation *Sion* Deut iv 48 which several names are given to this mountain partly by several people and partly in regard of several tops and parts of it, whence *Shemir* and *Hermon* are mentioned as distinct places Cant iv 8

10 "All the cities of the plain, and all <sup>18</sup>Gilead, and <sup>19</sup>all Bashan, unto Salehah <sup>20</sup>and Edrei, cities of the kingdom of Og in Bashan

*Gilead* is sometimes taken largely for all the Israelites' possessions beyond Jordan, and so it comprehends Bashan, but here more strictly for that part of it which lies in and near Mount Gilead, and so it is distinguished from Bashan and Argob

11 For only Og king of Bashan remained of the remnant of <sup>21</sup>giants <sup>22</sup>he <sup>23</sup>held, his bedstead <sup>24</sup>was a bedstead of iron <sup>25</sup>is it not in <sup>26</sup>Rabbath of the children of Ammon <sup>27</sup>nine cubits <sup>28</sup>was the length the reed, and four cubits the breadth of it, after the cubit of a man

The other giants of Bashan were destroyed before and the only one when Og was killed the Israelites' work was done in *Rabbath of the children of Ammon*, where it might now be easier because the Ammonites in some former battle with Og had taken it as a spoil or because after Og's death the Ammonites desired to have this monument of his greatness, and the Israelites permitted them to carry it

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away to their chief city. *After the cubit of a man* to wit, of ordinary stature. So his bed was four yards and a half long, and two yards broad.

12 And this land, *which* we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And the rest of Gilead and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasse. All the region of Argob with all Bashan, which was call'd the land of giants.

14 Jan the son of Manasse took all the country of Argob unto the coasts of Geshuri and Machathi, and call'd them after his own name, Bashan-havoth-jan, unto this day.

*Geshuri*, or *Geshuri* is a people towards the north of Jordan. 2 Sam. iii. 3. v. 8. See also Josh. xiii. 13. *Machathi* of whom see 2 Sam. iii. 3. v. 6. *Unto this day* this may be put among the other promises which were not written by Moses, but added by those holy men who divided the book of Moses into the order and inserted some very few passages to accommodate things to their own time and people.

15 And I gave Gilead unto Machu. The half part of Gilead appears from v. 12. 1. See on Num. xxxiv. 10. *Unto Machu* i. e. unto the children of Machu, or of Manasse, for Machu was a word of Manasse.

16 And unto the Reubenites, and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which* is the border of the children of Ammon.

*Half the valley* is not collected from v. 17. *Half the valley* is rendered *half* sometimes commonly *middle*, and the middle word is only in both *valley* and *half* of *river*. It is not reasonable to understand *half* of *river* as the same word, which is rendered in the next foregoing clause of *half* of *valley*, which was not mentioned before. It is not coming, there is here in article added which seems to be a phrase and *half* of *river* to wit, now mentioned. Add to this that there was no such *valley*, much less *half* of *river* below, both unto the Reubenites and Gadites. But a confutation of the other translation the *half* of *valley* is agreeable to the truth that their land extended to the Gilead mountains, and to speak exactly to the matter, that it was that river was the border between the half of the valley of the Jordan to the north and the half of the valley of the Jordan to the south.

And that the river is so noble a device as once to think of the truth of the thing, and the resemblance of the place will appear by comparing this place with two others. 1. With Josh. xii. 2. where the same thing is expressed in the same word in the Hebrew which we here have translated *half* of the valley. The words there are *half of the valley of the river* which here the *valley* *half of the valley*, and where the bounds of Sihon's kingdom which was the same place here mentioned as given to Reuben and Gad, is thus described, *from Aroer, which is by the river Arnon, and to the middle of the river Arnon, and to the river Jabbok, which is the border of the children of Ammon*. 2. With Deut. i. 6. *from Aroer, which is by the river Arnon, and to the river Jabbok, which is the border of the children of Ammon*. It is by the river Arnon, rather, as the Hebrew is, *the river Arnon* from Aroer, which was the chief city of the Moabites, and therefore denoted to the children of Israel to conquer it more fully expressed, Deut. i. 6. *which city* is said to be in the middle of the river Arnon, for we have just and full reason why the border of the land given to Reuben and Gad is so nearly in the middle of the river, even to the middle of a river which is so noble a device, and that it must be the boundary of the land which was given by a river, yet is not usually expressed in the description of

borders, either in Scripture or other authors, because here was an eminent city of the Moabites in the middle of the river, which by this curious and exact description is excepted from their possession, as God would have it to be. *And the border even unto the river Jabbok* the meaning seems to be this, *and the border*, to wit, of their land, *is*, which verb substantive is commonly understood, or *seemeth forth*, (as the phrase is, Josh. xv. 6, 7, &c.) from thence, to wit, from the river Arnon, even unto the river Jabbok, for so indeed their border did proceed. *Which is the border of the children of Ammon*. *Object* This was the border between them and the Moabites, as is evident, and therefore not the border of the Ammonites. *Answer* It bordered upon the Moabites in one part, and upon the Ammonites in another part, to wit, in that part which is remoter from Jordan, and so both are true.

17 The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, *even* the salt sea, under Ashdodth-pisgah eastward.

*The plain* the low country towards Jordan. *Chinnereth*, of which see on Num. xxxiv. 11, Josh. xii. 3. *The sea of the plain* i. e. that salt sea, as it here follows, which before that diabolical configuration was a goodly plain called *the plain of Jordan*. Gen. xiii. 10. *Ashdodth-pisgah*, the proper name of a city of which Josh. xiii. 20.

18 And I commanded you at that time, saying, The Lord your God hath given you this land to possess it. Ye shall pass over armed before your brethren the children of Israel, all that are joined for the war.

*Ye shall pass over armed* to wit, the Reubenites and Gadites, and you. 16. to whom he now turns his speech by a prophetic *ye* of *for the war*, in such number as is a brother and judge necessary. See Josh. i. 11, iv. 13.

19 But your wives, and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given you.

20 Until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan, and then shall ye return every man unto his possession, which I have given you.

*Rest*, a peaceable and fixed possession.

21 And I commanded Joshua at that time, saying, Thine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the Lord your God he shall fight for you.

23 And I besought the Lord at that time, saying,

24 O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

For he supposed God's threatening might be revocable, as many others were. *That goodly mountain* or *that blessed mountain*, which the Jews not improving their understanding of that mountain on which the temple was to be built. For as Moses desired and determined to go

pire as habitation for God, Exod. xv 2, and knew very well that God would choose a certain place for his habitation and to put his name there, Deut. xii 5; so he also knew that it was the manner both of the true worshippers of God and of idolaters to worship their God in high places, and particularly, that Abraham did worship God in the mount of Moriah, Gen. xxi 2, and therefore did either reasonably conjecture that God would choose some certain mountain for the place of his habitation, or possibly understood by revelation that in that very mount of Moriah, where Abraham performed that eminent and glorious act of worship there also the children of Abraham should have their place of constant and settled worship. Thus he seems to call that mountain, emphatically and eminently, that which was much in Moses's thoughts, though not in his eye, and the *holy* (as the Hebrew *tab oth* signifies) or the *goodly mountain*. Or the mountain may be here put for the mountainous countries, as that word is oft used, Gen. xxi 9, Numb. xii 29, xxiii 7, Deut. i 7, Josh. v 6, vi 16, 21, &c. And it is known that a great part of the glory and beauty and profit of this country lay in its hills or mountains. See Deut. xi 11, xxiii 15. And that *goodly mountain* may by an enallage of the number be put for those goodly mountains in Canaan which were many. Thus also he proceeds gradually in this discourse and description, and prays that he may see in general the good land that is beyond Jordan, and then particularly the *goodly mountain* of it and especially that famous mount of Lebanon, which was so celebrated for its tall and large cedars and other trees and excellent plants. See Psal. xxix 5, civ 16, Isa. ii 13, xiv 8.

26 But the LORD was wroth with me for your sakes, and would not hear me; and the LORD said unto me, Let it suffice thee, speak no more unto me of this matter.

*I for your sakes*, by occasion of your sins, which provoked me to unadvised words and carriage, Psal. cxi 32, 33. See Numb. xx 12, Deut. xxxi 2, xxxiv 1. *Let it suffice thee* that it thus is my pleasure and unalterable resolution. Compare 2 Cor. xii 9.

27 Get thee up into the top of Pisgah and lift up thine eyes westward and northward and southward and eastward, and behold it with thine eyes for thou shalt not go over this Jordan.

*Pisgah*, of which see on Numb. xxxii 12. *I lift up thine eyes* towards the land of Canaan and its several quarters.

28 But charge Joshua, and encourage him, and strengthen him for he shall go over before this people and he shall cause them to inherit the land which thou shalt see.

*Charge Joshua*, give him commission and authority, and command to execute his trust and conduct the people. *Strengthen him* with exhortations and promises of the assurance of my presence and help, and of good success. *He shall go over* it was not Moses but Joshua or Jesus, that was to give the people rest. Heb. iv 8.

29 So we abode in the valley over against Beth-peor.

The house or temple of Peor, or of Baal-peor of which see Numb. xxv 3, whence this place or city had its name.

#### CHAP. IV.

An exhortation to obey the law, 1—13, and warning against idolatry, 14—24, from the mischief of it upon themselves and children, 25—28, God's promise upon their repentance, 29—31, and from God's witnesses towards them, 32—40. Cities of refuge are appointed, 41—43.

NOW therefore hearken, O Israel, unto the statutes and unto the judgments,

which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

The *statutes*, the laws which concern the worship and service of God. The *judgments*, the laws concerning your duties to men. So these two comprehend both tables, and the whole law of God.

2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

*Ye shall not add* by devising other doctrines or ways of worship than what I have taught or prescribed. Numb. xv 39, 40, Deut. xii 8, 32, 1 Kings vii 35, Prov. xxx 6, Math. xx 9, for this were to accuse me of want of wisdom or care or faithfulness in not giving you sufficient instructions for my own service. *Neither shall ye diminish* by rejecting or neglecting any thing which I have commanded though it seem never so small.

3 Your eyes have seen what the LORD did because of Baal-peor for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God are alive every one of you this day.

5 Behold, I have taught you statutes and judgments even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do them for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

For though the generosity of heathen people, the latter and degenerate age, the world did, through inveterate prejudices, and for their own lusts and interest, condemn the laws of the Hebrews foolish and absurd yet it is most certain that divers of the wisest heathens did highly approve of them so far that they made use of divers of them and then led them into their own laws and constitutions. And Moses, the giver of these laws, hath been intoned with great honour for his wisdom and learning many of them. And particularly, the old heathen oracles expressly said that the *Chaldeans or Hebrews, who worshipped the uncreated God, were the only wise men*.

7 For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?

God nigh unto them, by glorious miracle, by the presence of his special presence, by the operations of his grace, and particularly, as it here follows, by his readiness to hear our prayers, and to give us those succours which we call upon him for.

8 And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day?

Whence he implies that the true greatness of a nation doth not consist in pomp or power, or largeness of empire, as commonly men think, but in the righteousness of its law.

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

**10** *Specially* the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

Some of them stood in Horeb in their own persons, though then there were but young: the rest stood then in the name of their parents in whom they may well be said to stand there, because they are said to have entered into covenant with God, because their parents did so in their name and for their use.

**11** And ye came near and stood under the mountain, and the mountain burned with fire unto the midst of heaven with darkness, clouds, and thick darkness.

Upping up into the *heart* which is oft called *hethren*, and the *midst* of the *heart* of it is not only that which is strictly and properly the middle part but that which is within it, though but a little way in which sense places or persons or things are said to be in the heart of the sea, Exod. xv. 8, Prov. xxiii. 31. Ezek. xxxiii. 2. and Christ in the heart of the earth Matt. xii. 40.

**12** And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude, only ye heard a voice.

No resemblance or representation of God, whereby either his person or properties or actions were represented, such as were usual among the heathen.

**13** And he declared unto you his covenant which he commanded you to perform: *even* ten commandments, and he wrote them upon two tables of stone.

**14** And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

Statutes and judgments are the ceremonial and political laws which are here distinguished from the moral or the ten commandments. See I.

**15** Take ye therefore good heed unto yourselves: for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire.

By which came out his usual manner in that progress to the worship of images.

God who is other places and times do appear in similitude in the fashion of a man, with the most human appearance, when he comes to give a civil law for the regulation and direction of the Israelites in the worship of God: in the day to men he purposely avoids all such representations, to show that he disallows all worship of images, or himself by any of those of what kind soever as it here follows ver. 16. 17. because he is the invisible God, and cannot be represented by any visible image. See Isa. xl. 18. Act. xviii. 29.

**16** Lest ye corrupt yourselves, and make you a graven image, the similitude of any beast, the likeness of male or female.

Lest ye corrupt your mind with men's old carnal thoughts of God. Or, lest ye come by any courses by worshipping God in a carnal manner or by falling into idolatry of *graven images* for worship, or for the representation of God: as it is expressed ver. 19. for either way it was not simple unlawful: *graven* put into or made a figure of a man or a beast.

**17** The likeness of any beast that is on the

earth, the likeness of any winged fowl that flieth in the air,

Whereby the heathen nations did represent and worship God, some by an ox, some by a goat, or a hen, or a serpent or a fish &c.

**18** The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth.

**19** And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.

Driven to worship them, i. e. strongly inclined, and in a manner constrained, partly by the glory of these heavenly bodies which may seem to be made for higher purposes, than to enlighten this lump of earth, partly from that natural propensity which is in men to idolatry. Or shouldst be driven or thrust to wit out of the way of the Lord (as it is more fully expressed, Deut. xiii. 6) or be seduced or led aside, as silly sheep easily are, and worship them. Or shouldst be cast down, or throw down thyself and worship them, i. e. worship them by falling down before them. Unto all nations, which are not gods but creatures, made not for the worship but for the use of men, yea of the meanest and most barbarous people under heaven, and therefore cannot without great absurdity be worshipped, especially by you who are so much advanced above other nations in wisdom and knowledge, and in this, that ye are my peculiar people.

**20** But the Lord hath taken you, and brought you forth out of the iron furnace: *even* out of Egypt, to be unto him a people of inheritance, as ye are this day.

The furnace where iron and other metals are melted to which Egypt is fully compared, not only for her cruel and cruel usages which they there endured, but also because they were thoroughly tried and purged thereby as metals are by the fire. *People of inheritance*, his peculiar possession from generation to generation. See Exod. xvi. Deut. vi. 6, 17. 18. And therefore for you to forsake God and worship idols will be not only wickedness but monstrous and most abominable ingratitude.

**21** Furthermore the Lord was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritance.

God hath intended you the favour which he denied to me, which are daily increasing your obligation to God.

**22** But I must die in this land, I must not go over Jordan, but ye shall go over and possess that good land.

**23** Take heed unto yourselves, lest ye to get the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee.

Or, commanded thee, to wit, not to do, which is easily understood by comparing this place with Exod. xx. 1, 2. and with Gen. iii. 11, where this phrase is fully expressed. See more on Lev. xv. 2, Deut. ii. 37.

**24** For the Lord thy God is a consuming fire, *even* a jealous God.

A consuming fire, a just and terrible God, who notwithstanding his special relation to thee, will severely punish, and destroy thee if thou provokest him by idolatry, or other ways. A jealous God, who being exposed to thee

will be highly incensed against thee, (if thou followest after other lovers, or committest whoredom with idols,) and will bear no rival or partner.

25 ¶ When thou shalt begot children, and children's children, and ye shall have remained long in the land, and 'shall corrupt yourselves, and make a graven image, or the likeness of any thing, and 'shall do evil in the sight of the Lord thy God, to provoke him to anger.

In the sight of the Lord these words are here added, either, 1 As a caution Your idolatry though possibly secretly and cunningly managed, will not be hid from him, he sees it, and he will punish it. Or 2 To aggravate their spiritual whoredom as being committed in the sight and presence of their Lord and Husband, whose eye is more particularly upon them in all their ways, than it is upon other people. Or 3 By way of opposition unto men's judgment idolatry oftentimes seems good, and reasonable, and religious in the eyes of men, but, saith he, it is evil in the eyes of the Lord, whose judgment is most considerable.

26 ¶ I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it, ye shall not prolong your days upon it, but shall utterly be destroyed.

Heaven and earth, either, 1 Figuratively i.e. God and angels, and men. Or either, 2 Properly, it being usual in Scripture to call in the sensible creatures as witnesses in such cases, as Deut xxxi 1, Isa i 2, Jer ii 12.

27 And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

I.e. Idols. You shall be compelled by men and give up by you to idolatry. So that very thing which was your choice shall be your punishment, it being just and usual for God to punish one sin by giving them up to another, as is witnessed from Rom i 21-23.

29 ¶ But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

If thou seek him, if thou desirest his help and favour. See Deut xxx 2, Isa lv 6. With all thy heart, i.e. sincerely and fervently.

30 When thou art in tribulation, and all these things fall upon thee, 'even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice,

In the latter days either in general, in succeeding ages and generations, or particularly in the days of the Messias which are commonly called in Scripture the latter, or last days, as Isa ii 2, Hos v 5, Mich iv 1, Dan ii 41, Heb i 2, xx 26. And so thus may respect the conversion and redemption of the Jewish nation even in those times when their case seems most desperate when they have forsaken their God and rejected their Messias for many ages, to wit towards the end of the world.

31 (For the Lord thy God is a merciful God,) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

Made with thy fathers, including their posterity, as Gen. xvii. 7.

32 For ask now on the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

From the one side of heaven i.e. of the earth under heaven. Ask all the inhabitants of the world. Compare Matt xii 31, with Mark xiii 27.

33 ¶ Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

i.e. And was not overwhelmed and consumed by such a glorious appearance. See Exod xxv 11, xxxiii 20.

34 Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

By temptations by tribulations and persecutions, which are commonly called temptations, which are here fully mentioned as one great occasion first of their cries unto God, and then of God's coming for their rescue. Or temptation is the general title which is explained by the following particulars signs and wonders &c., which are called temptations because they were trials both to the Egyptians and Israelites whether thereby they would be induced to believe and obey God or no. Great terrors, raised in the minds of the Egyptians, as the history sheweth, compare Deut ii 25 xxxv 12, or by terrible things done among them.

35 Unto thee it was shewed, that thou mightest know that the Lord he is God, there is none else beside him.

36 ¶ Out of heaven he made thee to hear his voice, that he might instruct thee, and upon earth he shewed thee his great fire, and thou heardest his words out of the midst of the fire.

Out of heaven, i.e. out of the air, above Mount Sinai. See Exod xix 9, xx 18, 22. Upon earth, at the top of Mount Sinai.

37 And because he loved thy fathers, therefore he chose thee out after them, and brought thee out in his sight with his mighty power out of Egypt.

In his sight, keeping his eye fixed upon him, as the father doth on his beloved child. Or with his presence, i.e. he did not send them forth by Moses but he himself was present with them and as it were marched along with them in the pillar of cloud and fire.

38 ¶ To drive out nations from before thee greater and mightier than thou art, to bring them in, to give thee their land for an inheritance, as it is this day.

39 Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath there is none else.

40 ¶ Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever.

11 ¶ Then Moses severed the cities on this side Jordan toward the sun rising  
As God had commanded him, Num<sup>b</sup> xxx. 6-11

12 ¶ That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past and that fleeing unto one of these cities he might live

13 ¶ Namely, Bezer in the wilderness, in the plain country, of the Reubenites, and Ramoth in Gilead, of the Gadites, and Golan in Bashan of the Manassites

14 ¶ And this is the law which Moses set before the children of Israel

Which had been already intimated already but is more particularly and positively expressed in the following chapters, to which these words are a preface

15 These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt

16 On this side Jordan, in the valley over against Beth-peor in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt

17 And they possessed his land and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sun rising

18 ¶ From Arcton, which is by the head of the river Arnon even unto mount Sion which is Hermon

19 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah

## CHAP. V

God upon Mount Horeb makes a covenant with Israel  
The covenant of ten commandments is ascribed to Moses in two tables 6-22 The Israelites desire that not God but Moses may speak to them 23-25 which he approves of 26-31 Moses when strict obedience, with a promise of life 32-33

AND Moses called all Israel and said unto them, Hear O Israel the statutes and judgments which I speak in your ears this day that ye may learn them, and keep, and do them

Moses called all Israel to wit by their elders who were to impart it to the rest

2 ¶ The Lord our God made a covenant with us in Horeb

3 ¶ The Lord made not this covenant with our fathers but with us, even us, who are all here alive this day

4 ¶ Not only with us, but with our fathers, as it is Gen xxxiii 28, xxxv 10 I Sam vii 2 Jer vii 19 xxxi 31, Matt ix 17 On 2 Not as if with the Lord But then the word covenant is a word which signifies the covenant of grace in general to us, and to our fathers, as Exod ii 24 but for this particular and special designation of the covenant of Sinai, as Exod vi 2 the foregoing words 27-28 as now it is this day he saith no, that all who now are covenant at Sinai are now alive, for it is not the voice of God, it is that the covenant was

made with all that are now alive, which is most true, for it was made with the elder sort of them in their own persons and with the rest in their parents, who did covenant for them for this phrase, with us is put exclusively as to their fathers but not as to their posterity, as is evident from the nature of the covenant, Acts ii 39, and course of the story

4 ¶ The Lord talked with you face to face in the mount out of the midst of the fire,

Not in a visible shape, which was utterly denied, Deut. iv 12, 15, but personally and immediately, not by the mouth or ministry of Moses, plainly and certainly, as when two men talk face to face, freely and familiarly, so as not to overwhelm and confound you Compare Exod xxxiii 11 Numb xii 8

5 ¶ I stood between the Lord and you at that time to show you the word of the Lord for ye were afraid by reason of the fire, and went not up into the mount ) saying,

As a mediator or messenger between you, according to your desire below, ver 27 Compare Exod xxx. 16 & xx. 19 Gal iii 19 The word of the Lord not the commandments, which God himself uttered, but the following statutes and judgments

6 ¶ I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage

The ten commandments, delivered Exod xx are here repeated with some small difference of words, but the substance perfectly the same and therefore the explanation of it need not be fetched thence

7 Thou shalt have none other gods before me

8 ¶ Thou shalt not make thee any graven image or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth

9 ¶ Thou shalt not bow down thyself unto them nor serve them for I the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,

10 ¶ And showing mercy unto thousand, of them that love me and keep my commandments

11 ¶ Thou shalt not take the name of the Lord thy God in vain for the Lord will not hold him guiltless that taketh his name in vain

12 ¶ Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee

Keep the sabbath day, to wit, in mind and memory as Exod xx 8 so God hath commanded thee, to wit, Exod xx, whether he directs them, and therefore he omits the argument of the creation, which is urged the first time

13 ¶ Six days thou shalt labour, and do all thy work

14 But the seventh day is the sabbath of the Lord thy God in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates, that thy manservant and thy maidservant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.

*Remember that thou wast a servant, and therefore art highly obliged both to serve that God who redeemed thee, especially upon his own day, and not to grudge thy servants their rest upon that day.*

16 Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

*In Lev. xx. the order is contrary, and thy neighbour's house is put before his wife, whereby it is evident that Moses intended this but for one commandment, wherein the order of the words was an inconsiderable circumstance, if there were two commandments, as some would have it, it would be altogether uncertain which is the ninth, and which the tenth commandment, seeing the one is first, Lev. xx., and the other here.*

22 ¶ These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

*He added no more, he ceased for that time to speak immediately, and with that loud voice unto the people, for the tables were delivered to Moses, and by him communicated to the people. Thus he did to show the pre-eminence of that law above the rest, and its everlasting obligation.*

23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders.

24 And ye said, Behold, the Lord our God hath shewed us his glory, and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25 Now therefore why should we die? for this great fire will consume us, if we hear the voice of the Lord our God any more, then we shall die.

*Why should we die? for though God hath for this reason respect to our admiration, yet we shall never be able to endure any further discourse from him in such a terrible manner, but shall certainly sink under the burden of it. Compare Gen. xvi. 13, Judg. vi. 22.*

26 For who is there of all flesh, that hath heard the voice of the living God

speaking out of the midst of the fire, as we have, and lived?

*There is here, you for man in his frail, corruptible, and mortal state, as Matt. xv. 17, 1 Cor. xv. 50, Eph. vi. 12, Heb. ii. 14.*

27 Go thou near, and hear all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and do it.

28 And the Lord heard the voice of your words, when ye spake unto me, and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

*Heb. Who will give them such an heart? This is spoken of God after the manner of men, to show that such a heart is desirable to him, and required by him: otherwise it is certain that God can give such a heart, and hath promised to give it, Jer. xxxii. 10, Ezek. xxxvi. 27. And if God will work, who can hinder him? Job. xl. 10.*

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.

32 Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left.

*Neither by superstitious additions to God's commands, nor by a bold or profane rejection or contempt of any one of them.*

33 Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may go well with you, and that ye may prolong your days in the land which ye shall possess.

## CHAP. VI.

*The end of the commandment, obedience, 1, 2. He exhorts them thereto, 3. The unity of the Divine essence asserted, 4. The duty required of the fathers, 5, to love God, 5, 6, and teach their children, 7, to use signs, as monuments of it, 8, 9. Not to forget God in prosperity, 10—12. Not to worship other gods, 13, 14. Not to tempt God, 15, but keep his commandments, 17, and to train up the knowledge of God's works to their posterity, 20, 21.*

NOW these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land which ye go to possess it.

1 That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all

the days of thy life; and that thy days may be prolonged

That thou mightest fear the Lord which he hereby implies to be the first principle of true obedience.

3 ¶ Hear therefore, O Israel and observe to do it that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey

4 ¶ Hear, O Israel The Lord our God

One is our Lord and the only object of our worship

5 And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might

Now he shows another spring or principle of sincere obedience to God even hearty love to God which will make his work and service easy, and that the fear he mentioned before ver. 2, was such as would consist with love to God and not that slavish fear and honour which produce hatred

6 And these words which I command thee this day, shall be in thine heart

In thy mind to remember them and meditate upon them and in thy affection to love and pursue them

7 And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house and when thou wiltest by the way and when thou liest down and when thou risest up

Teach them diligently Heb. what or see particular is they may put it up into their heart The metaphor signifies the manner of instructing them that it is to be done diligently and frequently and with great care

8 And thou shalt bind them for a sign upon thine hand and they shall be as frontlets between thine eyes

Thou shalt use diligence and use them as to keep them in thy remembrance as men of time bind some thing upon their hands or put it before their eyes to prevent forgetfulness of a thing which they must do or to remember compare Prov. vi. 21 ver. 3 See the note on Exod. xiii. 16

9 And thou shalt write them upon the posts of thy house, and on thy gates

10 And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac and to Jacob, to give thee great and goodly cities which thou buildedst not

11 And houses full of all good things, which thou buildedst not, and wells digged, which thou diggedst not, vineyards and olive trees which thou plantedst not, when thou shalt have eaten and be full

12 Then beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage

13 Thou shalt fear the Lord thy God, and give him a 1 shalt swear by his name

When thou hast a oath and just cause to swear By his name, understand not, as Deut. x. 2 not by idols, or any creature

14 Ye shall not go after other gods, of the gods of the people which are round about you,

15 (For the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth

Among you, Heb. in the midst of you, to see and observe all your ways and your turnings aside to other gods

16 ¶ Ye shall not tempt the Lord your God, as ye tempted him in Massah.

17 Not provoke him as the following instance expounds sinners, especially presumptuous sinners, are oft said to tempt God, i. e. to make a trial of God, whether he be what he pretends to be, so wise as to see their sins, so just and true and powerful as to take vengeance on them for their sins concerning which they are very apt to doubt because of the present impunity and prosperity of many such persons See Num. xiv. 22, Psal. lxxviii. 18, Matt. iv. 7, Acts v. 9

17 Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee

18 And thou shalt do that which is right and good in the sight of the Lord that it may be well with thee, and that thou mayest go in and possess the good land which the Lord swore unto thy fathers,

Not that which is right in thine own eyes as many persons and unful practices seem right and good to unimproved men Let God's will and word and not thine own fancy or invention be the rule in God's service God is here oft said to be right in God's sight as he xxxv. 15 Acts iv. 19, and evil actions are oft said to be right in our own eyes 1 Pet. iii. 5 Judg. xviii. 6

19 To cast out all thine enemies from before thee, as the Lord hath spoken

20 And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt, and the Lord brought us out of Egypt with a mighty hand

22 And the Lord shewed signs and wonders, great and fierce, upon Egypt, upon Pharaoh, and upon all his household, before our eyes

23 And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers

24 And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day

The benefit of obedience is ours, not God's, Job xxxv. 7, and therefore our obedience is highly reasonable, and absolutely necessary

25 And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us

Heb. righteousness shall be to us We shall be counted



and pronounced by God to be truly righteous and holy persons if we sincerely obey him, otherwise we shall be declared to be unrighteous and ungodly persons and all our profession of religion will appear to be an hypocrisy. Or, *mercy shall be to us, or with us* for as the Hebrew word rendered *righteousness* is very oft put for *mercy*, as Psal. cxviii 5, xxxvi 10, li 11, Prov x 2, xi 1, Dan ix 16, &c., so this sense seems best to agree both with the Scripture use of this phrase, in which *righteousness* seldom or never, to my remembrance, but *grace or mercy* frequently, is said to be to us or with us, as 2 Sam xv 20, Psal lxxviii 24, Prov xiv 22; Gal vi 16, 2 John 3, and with the foregoing verse and argument, God, saith he, ver 21, commanded these things for our good, that he might preserve us alive, as it is this day. And, saith he in this verse this is not all, for as he hath done us good, so he will go on to do us more and more good, and God's *mercy shall be to us with us*, in the remainder of our lives and for ever, if we observe, &c.

## CHAP VII

Israel is commanded to cast out the Hittites the Perizzites, &c. 1 All communion with them forbidden 2 3 for fear of idolatry, 4 They must turn the places of idolatry, 5 The Israelites' holiness and relation to God 6 His faithfulness to the obedient 9 and vengeance on them that hate him, 10 The advantages of obedience 12 16 God encourages them, and promises to drive out the nations before them, 17- 21 They are commanded to destroy their images, 23, and keep themselves clean from their cursed things, 26

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou,

There were ten in Gen. xv 19- 21, but this being some hundreds of years after that it is not strange if three of them were either destroyed by foreign or domestic wars or by cohabitation and marriage united with and swallowed up in some of the rest.

2 And when the LORD thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them: thou shalt make no covenant with them, nor show mercy unto them.

To covenant with them, to spare them or permit them to dwell with thee in the land. Other nations had more favour but these were for their great wickedness and for the good of Israel, devoted to utter destruction.

3 Neither shalt thou make marriages with them, thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

There is manifest danger of apostasy and idolatry from such matches, which reason doth both limit the law to such of these as were unconverted, otherwise Salmon married Rahab, Matt i 5, and enlarge it to other idolatrous nations, as appears from 1 Kings xi 2, Ezra ix 2 Neh xiv 23.

5 But thus shall ye deal with them, ye shall destroy their altars, and break down their images, and cut down their

groves, and burn their graven images with fire.

Idolaters planted groves about the temples and altars of their gods. Hereby God designed to take away whatsoever might bring their idolatry to remembrance or occasion the reviving of it.

6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people: for ye were the fewest of all people.

To wit, at that time when God first declared his love to you, and choice of you for his peculiar people, which was done to Abraham. For Abraham had but one son concerned in this choice and covenant, to wit, Isaac, and that was in his hundredth year, and Isaac was sixty years old ere he had a child, and then they had only two children, and though Jacob had twelve sons, yet it was a long time ere they made any considerable increase. Nor do we read of any great multiplication of them till after Joseph's death, 1 Gen i 6 7.

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Because the LORD loved you, &c. because it pleased him to love you, it was his free choice without any cause or motive on your part. Compare Deut x 15, 1 Sam vii 22, Psal xlv 3.

9 Know therefore that the LORD thy God, he is God: the faithful God, which keepeth covenant and mercy with them that love him: keep his commandments to a thousand generations.

The faithful God, true to his word, and constant in performing all his promises.

10 And to repay them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

Them that hate him, not only those who hate him directly and properly, (for so did few or none of the Israelites, to whom he here speaks), but those who hate him by construction and consequence: those who hate and oppose his people and word and image: those who pre-emptuously and wilfully persist in the breach of God's commandments, as appears from ver 9 where the love of God, to which the hatred is opposite, is described and expressed by the keeping of his commandments. To their face, is openly, and so as they shall see it, and not be able to avoid it. He will not be slack, to wit, so as some men count slackness, 2 Pet iii 9, so as to delay it beyond the fit time or so as to forget it, yet withal he is long-suffering, and slow to anger, as that and other places inform us.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers.

The covenant of mercy which he made with thee out of

12 <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> 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13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

*He will love thee, he will continue to love thee, and to manifest his love to thee: he will not repent of his love to thee.*

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

*The evil diseases of Egypt, such as the Egyptians were infected with, either commonly, as that botch, Deut. xxviii. 27, or miraculously and extraordinarily, from the hand of the Lord, as that in Exod. ix. 10, 11. Compare Exod. xxviii. 25. Psal. cxi. 17.*

16 And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods: for that will be a snare unto thee.

*An occasion of thy utter destruction. See Lev. xxi. 33, xxviii. 12. Judg. ii. 1.*

17 If thou shalt say in thine heart, These nations are more than I, how can I dispossess them?

18 Thou shalt not be afraid of them: but shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt.

*Well remember, Heb. remembering, remember, i. e. to remember it frequently, considerably, particularly, and for thy encouragement. Thou art to do those things which they do not come to, to do and prosper.*

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the Lord thy God brought thee out of Egypt, so shall the Lord thy God do unto all the people of whom thou art afraid.

*The great temptations, the trials and exercises of thy faith and obedience to my will and commandments, shall be unto thee, as he did to Thine I and his people, mentioned in Gen. xxi. 18.*

20 Moreover the Lord thy God will send the heretot among them until they that are left and hide themselves from thee, he will destroy them.

*The heretot, i. e. of which, Exod. xxi. 28.*

21 Thou shalt not be affrighted at them: for the Lord thy God is among you, a mighty God and terrible.

22 And the Lord thy God will put out those nations before thee by little and little, thou shalt devour them as thou didst devour the beasts of the field, and thou shalt tread upon them as thou didst tread upon the beasts of the field.

*Thou shalt not be affrighted, i. e. thou shalt not be overcome by them, as thou didst overcome the beasts of the field, and thou shalt tread upon them as thou didst tread upon the beasts of the field.*

23 But the Lord thy God shall deliver them into thine hand, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

*This promise is made upon condition of their performance of their duty, which they neglecting, they justify themselves, as we see, Judg. ii. 1-3.*

25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God.

*It is on them, where with the idols are covered, adorned, nor consequently any other of their ornaments. Thus he commands to show us utter detestation of idolatry, and to cut off all occasions of it.*

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

*Thou shalt not be allowed to utter destruction, as thou wilt. See Deut. xxi. 21, 23, &c.*

CHAP. VIII.

*Thou shalt be allowed to remember, i. e. to remember God's judgments and mercies, 2-6. The excellency of the law in their way going into the land, 7-10. Not to forget the Lord in their fulness and prosperity, 10-16. Nor ascribe the wealth to their own power, 17, but to God, 18. And therefore to destroy idolatry, 19, 20.*

1 All the commandments which I command thee this day, shall ye observe to do: that ye may live, and multiply, and go in and possess the land which the Lord swore unto your fathers.

*That ye may live, i. e. live comfortably and happily, as it is oft taken as Gen. xxi. 18, Prov. iii. 2, as on the contrary, troubles or afflictions are called death, Exod. 17, 2 Cor. xi. 23.*

2 And thou shalt remember all the way which the Lord thy God blessed thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no.

*All the way, i. e. all the events which befall thee in the way, the miraculous protections, deliverances, provisions, instructions which God gave thee, and withal the frequent and severe punishments of thy disobedience. To know what was in thine heart, i. e. that thou mightest discover to thyself and others that infidelity, inconstancy, hypocrisy, apostasy, rebellion, and perverseness, which lay hid in thy heart, the discovery whereof was of singular use, both to thee and to the church of God, in all succeeding ages.*

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee

know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live

1 e By every or any thing which God appoints for this end, how unlikely soever it may seem to be for nourishment as appears in the manna, seeing it is not the creature, but only God's command and blessing upon it, that makes it sufficient for the support of life.

4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years

Thy raiment did not wear away through age which thy feet need not have done without a miracle, neither did thy foot swell, notwithstanding thy long and hard travels which also was miraculous

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee

1 e Unwillingly, being constrained by thy necessity, moderately, in judgment remembering mercy and for thy reformation, not for thy destruction. Compare Prov. iii. 11, 12, Heb. xii. 5 &c.

6 Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him

7 For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills

Depths, i. e. deep wells, or springs or lakes, which were fountains and rivers

8 A land of wheat, and barley and vines, and fig trees, and pomegranates, a land of oil olive, and honey

Of olive oil, Heb. of the olive tree of oil i. e. not of wild olive but of fruitful olive trees, which yield plenty of oil

9 A land where in thou shalt eat bread without scarceness, thou shalt not lack any thing in it, a land whose stones are iron, and out of whose hills thou mayst dig brass

Where are mines of iron in a mountain, and up on which travellers must tread, and where they do upon stones, and out of whose hill thou mayst dig brass to wit in great plenty. These are mentioned, because they had none such in Egypt whence they came

10 When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee

1 e Solemnly praise him for thy food, which is a debt of gratitude and justice, because it is from his providence and favour that thou receivest both thy food and thy sustenance and strength by it. The more reason why and bound is that too common pretences of thanksgiving to believe a God and his providence from whom all their comforts come, grudge to own him at their meals either by desiring his blessing before them, or by offering him praise to God after them

11 Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day

12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied,

14 Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage

Thine heart be lifted up, as if thou didst receive and enjoy these things either by thy own wisdom, and valour, and industry ver. 17 or for thy own merit, Deut. ix. 4 See Hos. xiii. 6, 1 Cor. iv. 7

15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water, who brought thee forth water out of the rock of flint,

16 Who led thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end

That he might humble thee, by keeping thee in a constant dependence upon him for every day's food, and convincing thee what an impotent helpless and beggarly creature thou art in thyself having nothing whereon to subsist, but from hand to mouth, and being supported wholly by the alms of Divine goodness given to thee from day to day. The mercies of God if duly considered, are as powerful an argument or mean to humble us as the greatest afflictions because they increase our debt to God, and manifest our dependence upon him, and insufficiency without him, and by making God great they make us little in our own eyes though this clause as well as that which follows, may have respect to their afflictions mentioned ver. 15. At thy latter end, i. e. that after he hath purged and prepared thee by afflictions he may give thee, and thou mayst receive and enjoy his blessings with less disadvantage whilst by the remembrance of former afflictions thou art made thankful for them and more cautious not to abuse and forget them again

17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth

18 But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers as it is this day

To get wealth, so this word is used, Numb. xxi. 19, Job. xxi. 18. Prov. xxi. 20

19 And it shall be, if thou do at all forget the Lord thy God, and walk after thine gods and serve them, and worship them, I testify against you this day that ye shall surely perish

20 As the nations which the Lord destroyed before your face, so shall ye perish because ye would not be obedient unto the voice of the Lord your God

## CHAP. IX.

Israel's march over Jordan to possess Canaan. 1-5. But must not avert it to their own righteousness. 1-6. 1 rehearsal of their manifold provocations at Horeb, 8, at Idrabab, 22, and at Kadesh-barnea, 23

HEAR, O Israel. Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

And, in a short while, within a little time the word day be not put for time, as Job. vii. 56, 1 Cor. i. 10, Rev. x. 11 within two months, for Moses spoke thus on the third day of the eleventh month, Deut. i. 1 and it needed

over Jordan on the tenth day of the first month, Josh. iv. 19. Nations, i. e. the land of those nations, for that only they were to possess, but as for the nations or people they were not to possess, but to destroy them. Thus they are said to *inherit* God. Jer. xix. 1, i. e. the country and cities of God, as it is there explained. *Greater and mightier than thyself*, this he adds, partly that they might not be surprised when they find them to be such, partly that they might not trust to their own strength but wholly rely upon God. *Idly*, for the destroying of them, and after the work was done might ascribe the praise and glory of it to God alone and not to themselves. *I came up to heaven*, is the phrase used, Deut. i. 28. See on Gen. xi. 4.

2 A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard and say, Who can stand before the children of Anak?

Either from the size, or rather from common fame, for this seems to be a proverb used in those times.

3 Understand therefore this day, that the Lord thy God is he which goeth over before thee, as a consuming fire he shall destroy them, and he shall bring them down before thy face. So shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee.

Quickly, without great difficulty or long wars.

4 Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess this land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee; and that he may perform the word which the Lord swore unto thy fathers, Abraham, Isaac, and Jacob.

Neither for thy upright heart nor holy life, which are the two things which God above all things regards. 1 Chron. xxix. 17, Ps. lxxv. 1, 2, and consequently he excludes all merit. And yet they who did not have this earthly reward could not merit the kingdom of glory. *That he may perform the word which he swore*, to show my truthfulness in accomplishing the promise which I gratuitously made and confirmed with my oath. By such words it is implied that this land was not given to them for the righteousness of their fathers though they were righteous and holy persons and much less for their own righteousness which they had not as it follows.

6 Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness, for thou art a stiffnecked people.

Rebellious and perverse, and a disputation of all pretence of righteousness, such were the people but there were divers particular persons in them truly righteous and holy, and yet even their righteousness is denied to be the reason of their inheritance.

7 Remember and forget not, how thou provokest the Lord thy God to wrath not without witness from the day that thou didst depart out of the land of Egypt until thou came unto this place; ye have been rebellious against the Lord.

8 Also thou hast provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you.

When your miraculous deliverance out of Egypt was fresh in memory, when God had but newly manifested himself to you in so stupendous and dreadful a manner and had taken you into covenant with himself, when God was actually conferring further mercies upon you.

9 When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water.

I wholly abstained from all meat and drink. Compare 1 Kings xiii. 8, 9, 17, 2 Kings vi. 22.

10 And the Lord delivered unto me two tables of stone written with the finger of God, and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly.

Immediately and miraculously, which was done not only to procure the greater reverence to the law, but also to signify that it was the work of God alone to write this law upon the tables of men's hearts. See Jer. xxxi. 33, 2 Cor. iii. 7. In the day of the assembly, i. e. when the people were gathered by God's command to the bottom of Mar Saim, to hear and receive God's ten commandments from his own mouth.

11 And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone even the tables of the covenant.

12 And the Lord said unto me, Arise, get thee down quickly from hence, for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them, they have made them a molten image.

13 Furthermore the Lord spake unto me, saying, I have seen this people and behold, it is a stiffnecked people.

14 Let me alone, that I may destroy them and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they.

Let me alone, stop not the course of my fury by thy intercession.

15 So I turned and came down from the mount, and the mount burned with fire; and the two tables of the covenant were in my two hands.

16 And I looked, and behold, ye had sinned against the Lord your God, and had made you a molten calf; ye had turned aside quickly out of the way which the Lord had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

Not by an unbridled passion, but in zeal for God's honour, and by the direction of God's Spirit, to signify to the people that the covenant between God and them contained in those tables was broken and made void and they were now quite cast out of God's favour, and could expect nothing from him but fiery indignation and severe punishment. See on Exod. xxxii. 19.

18 And I fell down before the Lord, as at the first, forty days and forty nights; I did neither eat bread, nor drink water, because of all your sins which ye sinned,

in doing wickedly in the sight of the Lord to provoke him to anger

*I full deprec.* in way of humiliation and supplication, on your behalf.

19 For I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you to destroy you But the Lord hearkened unto me at that time also

20 And the Lord was very angry with Aaron to have destroyed him and I prayed for Aaron also the same time

*The Lord was very angry with Aaron* though he was only accessory, as being persuaded, and in a manner compelled, to comply with your desire

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust and I cast the dust thereof into the brook that descended out of the mount

*Your sin,* i. e. the object and matter of your sin as sin is taken for xxxi 7 *I cast the dust thereof into the brook* that there might be no monument or remembrance of it left

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the Lord to wrath

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you then ye rebelled against the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice

24 Ye have been rebellious against the Lord from the day that I knew you

25 Thus I fell down before the Lord forty days and forty nights, as I fell down at the first because the Lord had said he would destroy you

*Forty days and forty nights* the same mentioned before ver 18 as appears, 1 By comparing this with Exodus where this history is more fully related and where this said to be done twice only 2 By the occasion and matter of Moses's prayer here following which is the same with the former 3 By the words here following, *as I fell down at first* which show that this was the second time of his so doing

26 I prayed therefore unto the Lord and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand

*Through thy greatness,* i. e. through the greatness of thy power, which appeared most eminently in that work as noted, ver. 29

27 Remember thy servants, Abraham Isaac and Jacob, look not unto the stubbornness of this people, nor to their wickedness, nor to their sin

*Thy servants,* i. e. the promise made and sworn to thy servants, which was mentioned above, ver. 5

28 Lest the land whence thou broughtest us out say Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness

29 Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm

*The people* whom thou hast chosen to thyself out of all mankind, and publicly owned them for thine, and hast purchased and redeemed them from the Egyptians

## CHAP. X.

*Moses repeats God's mercies in restoring the two tables, 1-5 Aaron's death, Eleazar his son officiates in his stead, 6 The tribe of Levi is separated for the priesthood, 8-9 God hearkening to Moses not to destroy them, 10, he is commanded to lead them towards Canaan, 11 God requires their obedience 12-15 To circumcise their hearts, 16, 17 To help the fatherless and widow 18 To love strangers 19 To fear God and serve the Lord for his mercies towards them 20-22*

AT that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood

*At that time* when God was newly appeased by my intercession *An ark of wood,* either a temporary ark for this use till the other was finished, or the firm ark as may seem by comparing this with ver. 5 It is not evident in what order these things were done nor is it strange if Moses in this short and general relation neglect the order of time as being nothing to his present purpose

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark

3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand

4 And he wrote on the tables according to the first writing ten commandments which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly and the Lord gave them unto me

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made and there they be, as the Lord commanded me

6 And the children of Israel took their journey from Beeroth of the children of Ekan to Mosera there Aaron died, and there he was buried, and Eleazar his son ministered in the priest's office in his stead

The following history comes in manifestly by way of parenthesis as may appear from ver. 10, where he returns to his former discourse, and it seems to be here inserted, either 1 Because the priests and Levites here mentioned were the guardians and keepers of the ark and tables here mentioned Or rather, 2 As an evidence of God's gracious answer to Moses's prayers, and of his reconciliation to the people notwithstanding their life and great provocation to him with it after this they proceeded by God's guidance in their journey, some eminent signs whereof he names for all and though Aaron died in one of them yet God made up that breach, and Eleazar came in his place, and ministered as priest, one branch of which office was to intercede for the people Then with his God brought them from the barren parts of the wilderness to a land of rivers of waters, ver. 7 a pleasant and fruitful soil Then he adds God separated the Levites, &c., ver. 8 Mosera Object This place seems directly contrary to that, Num. xxxiii

31, where their journey is quite contrary to this, even from *Moseroth* to *Bene-jakan*. This indeed is a great difficulty and prolone with like occasion to cavil. And if satisfactory answer be not yet given to it by interpreters it ought not therefore to be concluded unanswerable, because many things formerly thought unanswerable have been since fully cleared, and therefore the like may be presumed concerning other doubts yet remaining. And it were much more reasonable to acknowledge here a transposition of the words through the scribe's mistake than upon such a pretence to reject the Divine authority of these sacred books which hath been contrived by such unreasonable arguments. But there is no need of this scrupulousness seeing partly other answers are and may be given to this difficulty sufficient to satisfy most and impartial inquirers. *Answ. 1.* The places here mentioned are different from those Numb. xxxiii. are very frequent in Scripture for diverse persons and places to be called by the same names and yet the name are not wholly the same, for there it is *Bene-jakan* and here *Leeroth* *he-jakan* or *Beroth* of the children of *Isachar*, then *Moseroth* here *Mosera* there *He-hequed*, here *de-gad* there *Isachar* here *Isabath*. If the places were the same it might justly seem strange why Moses should so industriously make a change in every one of the name. And therefore there may be other sections which being omitted in Numb. xxxiii. are supplied here at some other word in Scripture to supply the defects alone placed out of another. *Answ. 2.* Admitting these two places to be the same with those Numb. xxxiii. yet the journey is diverse. They went from *both* of the children of *Jakan* to *Mosera* which is omitted in Numbers, and therefore here supplied, and then back again from *Mosera* or *Moseroth* to *Bene-jakan* as there and for which return there might then be some sufficient reason, though now unknown to us, as the reason of many such like turns of God might either be for his own pleasure, or it is not impossible he might do it for this reason, that by this seeming contradiction a well-known other might be just judgment do what he thought fit to the Jew. *Answ. 3.* Even he *stand* *in black* before him and proud eyes and say them that occurred of crying and murmuring which they exceedingly reck and fully endured, which the reason is such some of the reasons why God hath left many difficulties in Scripture. *Answ. 4.* The word may be otherwise rendered from *Leeroth* of the children of *Isachar* and from *Mosera* which is the name of the place, a not observed as was noted before of the defect of this word because it was not fit to the purpose here, and because it might be easily fetched from Numb. xxxiii. where the journey is more particularly and exactly described. For an explication of that may be more sumptuously and to be supplied as this Exod. vi. 2, 3. I saw a great multitude of people in the land of Egypt. And the people were applied from the land of Egypt to the land of Canaan. And it seems there to be any more reason to render it to be a turn from *Mosera* to the land of Canaan, and then to the land of Canaan. *Deo. I am* *did that* flow a the time when Aaron died not in Mosera, but in Mount *He* Numb. xxxiii. 38. *Answ. 1.* Mosera may be a different place from Moseroth and that may be the name of a new city in which Mount *He* was, or to which it belonged. Or the same mountain in respect of diverse parts and parts of it, or it might be called by divers names here Mosera and there *He*. And it is possible they might be in the same business and pass to diverse stations and so on upon place which they off did in their wilderness journey, so the other side of the same mountain. *Answ. 2.* The Hebrew particle *whom* may here not the name of the place, *Leeroth* *he-jakan* and may be rendered of the place, *Leeroth* *he-jakan* 24, *Psalm* *xix* *1*, *Psalm* *xix* *1*, *Psalm* *xix* *1*. And *then* is not to be taken as a particle, as it is used in Scripture, there is a doubt whether it is necessary be understood.

*Psalm* *ad* *10*, *11* **7** Upon then they journeyed unto Gudgodah, and then Gudgodah to Iathbath, a land of rivers of waters. *Iathbath* *1* *Psalm* *ad* *10*, *11* that place is that which is in Mosera.

list mentions 1. or from Bene-jakan, for relatives many times in Scripture belong to the remoter antecedent. Or 2. from that time, for this particle sometimes notes not place but time, as 2 Kings ii. 21, Isa. lvi. 20. So the meaning is, at, or about that time, as it is ver. 8 which being considered, may serve to clear the great difficulty discoursed upon the last verse concerning the seeming contradiction of this place and Numb. xxxiii. 31, 32.

**8** ¶ At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day.

*At that time* about that time, when I was come down from the mount as was said ver. 5, for these words manifestly look to that verse, the sixth and seventh verses being put in by way of parenthesis as was said before. Or if it relate to the words immediately foregoing, this may be meant of a second separation of them upon Aaron's death, and having mentioned the separation of Eleazar to the office of the high priest in his father's stead, ver. 6, he now repeats it that the Levites who were his, as they had been his father's servants, were separated as before, or were confirmed in their office. *To stand before the Lord*, a phrase used concerning the prophets 1 Kings xvi. 1, xvi. 13, this being the posture of ministers. Hence the angels are said to stand, 2 Chron. xviii. 18, Luke i. 19. *To bless in his name*, either, 1. Particularly, to pronounce the solemn blessing of God upon the congregation, which was done in God's name, of which see Lev. ix. 23. Numb. vi. 23, &c. But that work was peculiar to the priests not common to all the Levites. Or more generally, to bless either 1. God, i. e. to praise him which being a considerable part of the Levites work 1 Chron. xvi. it is not probable it would be omitted here where their office is so particularly described. Or 2. the people, whom they did bless by performance of those holy ministrations for the people, and giving those instructions to them to which God's blessing was promised and usually given, and thus they did in God's name, i. e. by command and commission from him.

**9** ¶ Wherefore Levi hath no part nor inheritance with his brethren the Lord is his inheritance according as the Lord thy God promised him.

*The Lord is his inheritance*, i. e. the Lord's portion, with titles and offerings which belong to God, are given by him to the Levites for their subsistence from generation to generation as inheritances run.

**10** And ¶ I staved in the mount according to the first time, forty days and forty nights, and the Lord hearkened unto me at that time also, and the Lord would not destroy thee.

**11** ¶ And the Lord said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

*That they may go in* this shows that God was appeased and reconciled to the people, whom therefore he led to war is towards Canaan.

**12** ¶ And now Israel, what doth the Lord thy God require of thee, but to love the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul,

*What doth the Lord thy God require*, by way of duty and gratitude to God for such amazing mercies.

**13** To keep the commandments of the Lord and his statutes, which I command thee this day for thy good?

**14** Behold, the heaven and the heaven

of heavens is the Lord thy God, the earth also, with all that therein is

*The heaven, the airy and starry heaven. The heaven of heavens, the highest or third heaven, 1 Kings viii 27, 2 Cor xii 2, called the heaven of heavens for its eminency, as the song of songs, king of kings, holy of holies &c. The earth also, with all creatures and all men, which being all his, he might have chosen what nation he pleased to be his people*

15 Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day

He shows that God had no particular reason nor obligation to their fathers any more than to other persons or people, all being equally his creatures, and that his choice of them out of and above all others proceeded only from God's good pleasure and free love

16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked

Rest not in your bodily circumcision, but seriously set upon that substantial work which is signified and designed thereby: cleanse your hearts from all filthiness and superfluity of naughtiness, which is fitly compared to the foreskin which if not cut off made persons profane, unclean, and odious in the sight of God. Compare Deut xxx 6, 10, 11, 14, 15, 25, Rom ii 28, 29, Col ii 11

17 For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward

*Regardeth not persons, whether Jews or Gentiles, but deals justly and equally with all sorts of men, and whatsoever fears and obeys him shall be accepted of him: so all miserable transgressors shall be severely punished, and you no less than other people, therefore do not flatter yourselves as if God would be to you with your sins because of his particular kindness to you or to your fathers*

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment

*Executeth the judgment: i.e. plead their cause and give them right against their more potent adversaries: and therefore he expects you should do so too*

19 Love ye therefore the stranger as you love yourselves in the land of Egypt

20 Thou shalt fear the Lord thy God, him shalt thou serve, and to him shalt thou cleave, and swear by his name

*To him shalt thou cleave with firm confidence, true affection, and constant attendance and obedience*

21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen

*They praise, either, 1 The object and matter of thy praise is God xv 2, whom thou shouldst ever praise. Or rather, 2 The ground of thy praise, i.e. of thy praiseworthiness, he who makes thee honourable and glorious above those people whom God he is not*

22 Thy fathers went down into Egypt with threescore and ten persons, and now the Lord thy God hath made thee as the stars of heaven for multitude

their children, 19 and keep memorials of it, 20 for their own benefit, 21 God promises again upon their obedience, to drive out the nations, 22-25 a blessing and a curse as set before them, 26-29 They are but to bless on Mount Gerizim, but curse on Mount Ebal 29

THEREFORE thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway

2 And know ye this day for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm,

*Know ye, i.e. acknowledge and consider it with diligence and thankfulness*

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land,

4 And what he did unto the army of Egypt unto their horses, and to their chariots: how he made the water of the Red sea to overflow them as they pursued after you, and how the Lord hath destroyed them unto this day,

*The effect of which destruction continueth to this day in their weakness and fear and our safety from all their further attempts against us*

5 And what he did unto you in the wilderness, until ye came into this place,

6 And what he did unto Dathan and Abiram, the sons of Ishab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel

*In their possession, i.e. at their feet ye see and in their power ye feel what he did unto them*

7 But your eyes have seen all the great acts of the Lord which he did

*All of them he had seen: and some of them had seen all the great things done in Egypt, and at the Red Sea, and in the wilderness*

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it,

9 And that ye may prolong your days in the land, which the Lord swore unto your fathers to give unto them and to their seed, a land that floweth with milk and honey

10 For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out: where thou sowedst thy seed, and watered it with thy foot, as a garden of herbs

*With great pains and labour of thy feet partly by going up and down to fetch water and disperse it, and partly by digging furrows with thy foot and using engines for distributing the water, which manner they thought with their feet. For though the river Nile did once in a year overflow the grounds, and made them fruitful yet oftentimes it failed and left them, and then they were put to great pains about their ground, and when it did overflow galls*

# CHAP XI

Moses exhorts them to obedience by rehearsing God's works 1-9, and by the excellency of the land they were to possess, 10-12. A promise of blessings to their obedience 13-15. They are warned against idolatry, 16-17. In the 18th



fully, and left its mud upon the earth: yet that mud was in a little time hardened, and needed another watering and much digging and labour both of the hands and feet especially in place something higher or more remote from that river, which inconvenience Cain was free from.

11 But the land, whither ye go to possess it as a land of hills and valleys, and drunketh water of the rain of heaven.

*A land of hills and valleys* and therefore much more fruitful than Egypt was which as it was enriched so it was annoyed with Nile which overflowed the land in summer time and thereby made the country both unpleasing and which is much worse unfruitful. And health being the great stalk of outward beauty. Cain must therefore needs be a more desirable habitation than Egypt which is the thing here implied. *Drinketh water of the rain of heaven* which is more honourable because this comes not from man's art or industry but immediately from God's power and goodness more easy being given thee without thy charge or pain more sweet and pleasant not hindering thy outward upon thy occasions, is the overflow of Nile did, whereby the Egyptians were confined in a great measure to their several houses more safe and healthful than from that mud which attends upon the waters of Nile and more certain too, the former and the latter Cain promised to be given to them in their several seasons upon condition of their obedience which condition though it may seem a clog and inconvenience yet indeed was a great benefit that by their own necessities and worldly interest they should be obliged to that obedience upon which their happiness depended both for this life and for the next.

12 A land which the Lord thy God hath for thee: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.

*A land which the Lord careth for* to wit in a special manner watering it immediately not only by his own hand without man's help and giving peculiar blessing to it which Egypt enjoys not. *The eye of the Lord is always upon it*, to give it the rain and other blessings proper to the several seasons. But all the ceremonies and the fruitfulness of the land consequent upon the same were a pledge upon their disobedience as it here follows. And therefore to meet it all franks that our later writers derive the land of Canaan as in great part a barren soil which is far from absorbing any ground to question the Divine authority of the Holy Scriptures in which its fruitfulness is declared that it doth much more confirm its being but in effect that therefore that God would bear a fruitful land into barrenness for the unobedience of those that dwell in it. Psalm 105 and elsewhere and the wickedness of the Canaanites in so continuing being notorious it is but just and fit that the barrenness of their land should be as evident and infamous.

13 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day to love the Lord your God and to serve him with all your heart and with all your soul.

14 That I will give you the rain of your land in his due season the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

*The rain of your land*, i.e. which is needful and sufficient for you fruit, or which is put to your land not common to Egypt water is of itself as water, there is little or no rain. *The first rain at the autumn*, the first fall in seed time, to wit in the corn sowing it other a little before harvest, to wit in the corn sowing it. Other a little before harvest, to wit in the corn sowing it. Other a little before harvest, to wit in the corn sowing it.

15 And I will send grass in thy

fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them,

*That your heart be not deceived* by the specious pretences of idolaters, who will plead the general consent of all nations except yours, in the worship of creatures, and that they worship the creature only for God's sake, and as they are glorious works of God, whom they worship in and by them which, and the like arguments, being commonly alleged by heathens for their idolatries, is their own writers declare might possibly seduce an unwary Israelite, and therefore they are here cautioned against such deceit, and withal it is implied, that if a man's mind be corrupted and deceived, so as he believes idolatry to be lawful, this will not excuse him in the sight of God.

17 And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit, and lest ye perish quickly from off the good land which the Lord giveth you.

*Heaven is compared* sometimes to a bottle, Job xxxviii 37 which may be either stopped or opened, sometimes to a great storehouse where God lays up his treasures of rain Job xxxviii 22, Psalm xxxviii 7, the doors whereof God will to open when he gives rain, and to shut when he withholdeth it. See 1 Kings viii 35, 2 Chron vi 26, viii 13.

18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand that they may be as frontlets between your eyes.

19 And ye shall teach them your children speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house and upon thy gates.

21 That your days may be multiplied; and the days of your children, in the land which the Lord swore unto your fathers to give them as the days of heaven upon the earth.

*As long as this visible world lasts*, whilst the heaven keeps its place and continues its influence upon earth until all these things be dissolved. Compare Psalm lxxviii 5, lxxviii 29, Jer xxxiii 25.

22 For if ye shall diligently keep all these commandments which I command you to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him,

23 Then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be yours from the wilderness and Lebanon, from the river the river Euphrates, even unto the uttermost as shall your coast be.

*Every place*, not absolutely, as if the Jews should be lords of all the world, as the rabbins fondly conceit, but in the Promised land, as it is restrained in the following words. *Shall be yours*, either by possession, or by dominion, to wit, upon condition of your obedience. *From the*

to wit of Sin, on the south side And Lebanon, & to n Lebanon, or and to Lebanon, which was the border The river Euphrates on the east So the right of dominion extended, but that their sun cut it off and so far Solomon extended his dominion to the uttermost sea, the western or midland sea, Heb. under neth sea, for the eastern part of the world being only extended the farthest, and the southern on the left hand, the western part must needs be behind these bounds of the land see Gen x 19, vs 18, Exod xxiii 1 Josh 1 3 4

25 There shall no man be able to stand before you for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you

26 Behold, I set before you this day a blessing and a curse, I propose them to your minds and to your choice

27 A blessing, if ye obey the commandments of the Lord your God, which I command you this day

28 And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day to go after other gods, which ye have not known

Which you have no acquaintance with nor experience of their power or wisdom or goodness as you have had of mine

29 And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal

Thou shalt put the blessing, Heb. thou shalt give a sprink or pronounce or curse to be pronounced So the word to give is used Deut xii 1, 2, Job xxxvi 3, Prov ix 9 This is more particularly expressed Deut xxvii 12 13, Josh viii 33, whether I refer the reader

30 Are they not on the other side Jordan, by the way where the sun goeth down in the land of the Canaanites which dwell in the champaign over against Gilgal, beside the plains of Moreh

Over against Gilgal, looking towards Gilgal though at some considerable distance from it, is this place is sometimes used

31 Or ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein

32 And ye shall observe to do all the statutes and judgments which I set before you this day

## CHAP XI.

They are commanded to destroy all the places of idolatry 1-3, and must worship God in his own place and after his will, 4-15 The eating of blood is prohibited 16 Where and how they should eat the tithe, 17 18 The Levites not to be forced, 19 They may eat flesh of an or wharlean any where, 20-22, but not the blood 23 Holy things to be eaten at the altar of the Lord 24 They are forbidden to inquire after the heathen worship 25, 26, or to worship the true God as they, 31, but to keep to the law in their worship, 32

THESE are the statutes and judgments, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon the earth

2 Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree

All the places, temples, chapels, altars, groves as appears from other scriptures The Gentiles used to employ the high mountains for their idolatry, (see Isa lvi 5 7, Ezek vi 13, Hos iv 13) and as they considered divers places to their false gods, so they worshipped these under them

3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire, and ye shall hew down the graven images of their gods, and destroy the names of them out of that place

Then pillars upon which their images were set The names of them, i.e. all the memorials of them and the very names given to the places from the idols

4 Ye shall not do so unto the Lord your God

Not worship him in several places mountains, groves, &c. which sense is evident from the following opposition

5 But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come

To put his name there, i.e. to set up his worship there or which he shall call by his name as his house, or dwell in place, &c. to wit, where the ark should be the tabernacle, or temple, which was first Shiloh Josh xviii 1 next and especially Jerusalem

6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks

The sacrifices were wisely appropriated to that one and public place partly for the security of the true religion, and for the prevention of idolatry and superstition, which otherwise might more easily have crept in, and partly to signify that their sacrifices were not accepted for their own worth but by God's gracious appointment, and for the sake of Christ whom the altar did manifestly represent Of tithes see below on ver 17 Heave offerings, i.e. your first fruits, to wit, of the earth, as of corn and wine and oil and other fruits as plainly appears by comparing this place with Deut xviii 1, xxvi 2, where these are commanded to be brought thither, and seeing here is in exact and particular enumeration of all such things, and these cannot be put under any of the other branches, these must needs be intended here, the rather because the other kind of first fruits to wit, of the herds and flocks are here expressly mentioned And these are called here the heave offerings of their hand, because the offering was first to take these up to his hands, and to leave them before the Lord, (as other places tell us,) and then to give them to the priest as appears from Deut xviii 3, 4, xxvi 4 Your freewill offerings, even for your voluntary oblations, which were not due by any prescription, but only by your own cheer and voluntary engagement you may choose what kind of offering you please to vow and offer but not the place where you are to offer them The firstlings of your herds and of your flocks, either, 1. the holy firstlings or first born as appears by Numb xviii, where they are commanded to be brought to this one place where they are to be offered



to eat with them, as it is here, ver 16; and partly, because those might be eaten in every place, as it is expressly affirmed, Numb xxvi 31. Nor, 2. Of the title of the tithes, which was the priests', and neither Levites nor others might eat of it, except they were of, or in the priest's household. Nor 3. Of the third year's tithe, because that was to be eaten *within their gates*, Deut xiv 22, 29, as this was not I do therefore humbly conceive that this is meant of the second tithe, spoken of Deut xiv 22, and that this was the very same tithe with that third year's tithe, with this only difference, that in the third year they were to eat them together with the Levites *within their gates*, Deut xiv 22, 29, but in the two first years they were to eat them, together with the Levites also, in the place of God's worship, as it is prescribed here and Deut xiv 23. And that it is one and the same tithe which is spoken of Deut xiv 22 and ver 28, seems more than probable both because they are called by the same name, *all the tithe of their increase*, and because that ver 28 manifestly looks back to that ver 22, and because otherwise every third year the Levites were to pay three several tithes one after another which Scripture no where affirms, and it seems to make the people's burdens and the Levites' provisions too great. For the objection taken from Deut xxii 12, 13, it shall be considered in its place. And the reason of that difference of place, and why the same tithes were eaten for two years together in Jerusalem, and the third in their own gates seems to be this, that in the two first years there was a more special regard had to the Levites who were very much conversant in Jerusalem, where those tithes were then eaten, and in the third year there is a respect had to the *stranger, and the fatherless, and the widow*, who are mentioned as joint sharers with the Levites in this third year's tithe, whose occasions and obligations of coming to Jerusalem were not so many nor strong as those of the Levites, and therefore they were to be found generally within their gates, where these were to be eaten. And whereas the objection made before against the chargeable and useless carrying of the first tithes to Jerusalem might be applied here, it is answered there, and it is provided, that when they lived at a great distance from Jerusalem they might turn it into money and bestow it there. Deut xiv 24-26, which both confirms the objection as to the first tithe, for which no such provision was made, and answers it as to this, where such a remedy is expressed. And whereas it may be pleaded on the behalf of the first or the Levitical tithe, that those tithes were brought to Jerusalem and that there were store houses or chambers in the temple appointed for the receiving of the tithes, 2 Chron xxxi 5, 6, 11, 12, Neh x 37-38. xii 14 it may be answered, that these chambers, being only thirty eight in number and each of them, except two but six cubits broad and twelve cubits long, were altogether incapable of all those tithes and seem principally, if not solely appointed for the priests' tithes, and not for all them neither, but only for so much of them as would serve for the use and necessity of those priests and Levites too that were in the actual administration. *The firstlings of thy herds, or of thy flock.* A. the tithes now mentioned were not the Levitical but second tithes, as hath been discoursed, so these *firstlings* do not seem to be the first firstlings, which being appropriated to the Levites were not to be eaten by any of the people except those of or in the Levites' families, but the second firstlings, which were the first which the owner could dispose of and which, in conformity to the second tithe, he is required to set apart for this use.

17 <sup>1 ver 11, 12, 24 ch 12, 23</sup> But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto.

18 <sup>2 ch 12, 24</sup> Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

*Take heed lest a worldly mind and self-love make thee*

rob the Levites of their dues, as afterwards the ungodly Jews did. See Mat iii 8.

20 ¶ When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

*When the Lord shall enlarge thy border*, which will make it inconvenient and impossible to do what now thou dost, and because of the narrow bounds of thy camp thou canst conveniently do, to wit, to bring all the cattle thou usest to the tabernacle, which it seems probable they did, to prevent their eating of blood. Compare Lev xvi 1, 2, 1 Sam xiv 34.

21 If the place which the Lord thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

*Be too far from thee*, in which case, being obliged to carry their sacrifice to the place of worship, that the blood might be there poured forth, &c., they might think themselves obliged for the same reason, to carry the other cattle thither to be killed. They are therefore relieved from all such obligations and left at liberty to kill them at home, whether they lived nearer to that place or farther from it, only the latter is here mentioned as being the matter of the scruple and as containing the former in it. *As I have commanded thee*, in such manner as the blood may be poured forth, &c. above, ver 16, and below, ver 21.

22 Even as the roebuck and the hart are eaten so thou shalt eat them the unclean and the clean shall eat of them alike.

*As the roebuck and the hart*, as common or unhallowed food, though they be of the same kind with the sacrifices which are offered to God. *The unclean and the clean shall eat of them alike* because there was no holiness in such meat for which the unclean was to be excluded from it.

23 Only I be sure thou eat not the blood for the blood is the life, and thou mayest not eat the life with the flesh.

*The blood is the life*, of which see Gen i 1, 1 Lev xvi 11. The animal life depends upon the blood.

24 Thou shalt not eat it, thou shalt pour it upon the earth as water.

25 Thou shalt not eat it, that it may be well with thee, and with thy children after thee when thou shalt do that which is right in the sight of the Lord.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the Lord shall choose.

*The holy things*, mentioned before, ver 6, 11, 17, which thou hast consecrated to God.

27 And thou shalt offer thy burnt offerings, the flesh and the blood upon the altar of the Lord thy God and the blood of thy sacrifices shall be poured out upon the altar of the Lord thy God, and thou shalt eat the flesh.

Excepting what shall be burned to God's honour, and given to the priest according to his appointment.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God.



wives and children cannot be thought fit to be allowed to parent. *Enter thou*, though it be without success, because the very attempt of such an abominable crime deserved death, as it is judged in case of treason. *Other sons*, unknown and obscure and new gods, which greatly aggravates the crime, to forsake a God whom thou and thy fathers have long known, and had great and good experience of, for such upstarts.

7 *Namely*, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth,

He aims against the pretence of the universality of this idol worship, wherewith they were like to be oft assaulted in Prov. 1.

8 Thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him

1. e. smother his fault, hide or protect his person, but shalt accuse him to the magistrate, and demand justice upon him which was not to be done in most other criminal causes, and no wonder, this crime being of a far higher nature than others

9 But thou shalt surely kill him: thine hand shall be first upon him to put him to death, and afterwards the hand of all the people

*Thou shalt surely kill him*, not privately, which pretence would have opened the door to innumerable murders: but by procuring his death by the sentence of the magistrate, and thou shalt cast the first stone at him, as the witness was to do. See Deut. xvii 7, Acts vii 58

10 And thou shalt stone him with stones, that he die, because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage

11 And all Israel shall hear and fear, and shall do no more any such wickedness as this is among you

12 ¶ If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying,

13 *Certain men*, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known

*The children of Belial*, a title oft used in Scripture. See Judg. xix 22, 1 Sam. i 16, xxv 25, 2 Sam. xvi 7. It signifies properly persons without yoke, vile and wicked miscreants, lawless and rebellious, that will suffer no restraint, that neither fear God nor reverence man. *From among you*, i. e. from your church and religion. It notes a separation or departure from them, not in place, (as appears by their partnership with their fellow citizens both in the sin and punishment, as it here follows,) but in heart doctrine, and worship, as the same phrase is used, 1 John ii 19.

14 Then shalt thou enquire, and make search, and ask diligently, and, behold, if it be truth, and the thing certain, that such abomination is wrought among you,

*Then shalt thou enquire*, this is meant of the magistrate, to whose office this properly belongs, and of whom he continues to speak in the same manner, thou, ver. 15, 16

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

*The inhabitants of that city*, to wit all that are guilty, not the innocent part, such as disowned this apostate, who doubtless by choice and interest, at least upon warning, would come out of so wicked and cursed a place. *Destroy it utterly*, the very same punishment which was inflicted upon the cities of the cursed Canaanites, to whom having made themselves equal in sin, it is but fit and just that God should equal them in punishment.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap for ever, it shall not be built again

*For the Lord thy God*, i. e. for the satisfaction of God's justice the maintenance of his honour and authority and laws, and the punishment of his offended majesty. *It shall be an heap for ever*, it shall be an eternal monument of God's justice, and terror to after-ages, who may be tempted to like practices.

17 And there shall cleave nought of the cursed thing to thine hand: that the Lord may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers,

*Of the cursed thing*, i. e. of the goods of that accursed city. *And multiply thee*, so thou shalt have no loss of thy numbers by cutting off so many people.

18 When thou shalt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the Lord thy God

## CHAP. XIV

*Heathenish rites of mourning prohibited*, 1, 2, and the using of any abominable things. 3. All unclean beasts 4, 5, fish 9, 10 and birds, prohibited, 11-20. True tithing commanded, 22, and when was to be eaten, 23, 27. A command about the third year's tithing, 28, and who should eat it 29.

Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for a dead

1 *Ye are the children of the Lord your God*, whom therefore you must not despise by unworthy or unbecoming practices, such as heathen fellow and whom you must not despise. *Ye shall not cut yourselves nor make any baldness between your eyes*, which were the practices of idolaters both in the worship of their idols, as 1 Kings xiii 28, or in their funerals as 1 Sam. xvi 16, or upon occasion of public calamities as Jer. xlii 5, xliii 5. See more on Lev. xix 27, 28, xxi 5. *For the dead*, through excessive sorrow for your dead friends: if you had no hope of their happiness after death 1 Thes. iv 13.

2 For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself above all the nations that are upon the earth

3 ¶ Thou shalt not eat any abominable thing

1. e. Unclean and forbidden by me, which therefore should be abominable to you

4 These are the beasts which ye shall eat: the ox, the sheep, and the goat,

Of which see on Lev. xi. The small differences between some of their names here and there are not proper for this work. The learned reader may find them checked in my

*Latin Synopsis* For others, they may well enough want the knowledge of them both because these are the smaller matters of the law, and because this distinction of clean and unclean beasts is now out of date.

5 The hart, and the roebuck and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof: as the camel and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 ¶ These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat.

10 And whatsoever hath not fins and scales ye may not eat: it is unclean unto you.

11 ¶ Of all clean birds ye shall eat.

12 But these are they of which ye shall not eat: the eagle, and the ossifrage, and the osprey,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl and the night hawk, and the cuckoo, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the great eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth is unclean unto you: they shall not be eaten.

20 But of all clean fowls ye may eat.

21 ¶ Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it: or thou mayest sell it unto an alien: for thou art an holy people unto the Lord thy God. Thou shalt not seeth a kid in his mother's milk.

*Unto the stranger* is not to the proselyte for such were obliged by this law Lev. xxi. 15 but to such as were strangers in judgement as well as in nation.

22 ¶ Thou shalt truly tithe all the increase of thy field, that the field bringeth forth year by year.

It is to be under stood of the second tithe which is to be the same with the tithes of the third year mentioned here below Lev. xxv. 28. and Deut. xxvi. 12. on which is given above on chap. xii. 17. And to confirm this opinion, (though I would not lay a great stress upon conjectures) yet I cannot but observe that this tithe is spoken of only as the people's and not as the Levites' and Deut. xxvi. 12. that the Levites are not to be mentioned in either place as receivers or takers of the tithe but only as partakers of them together with the owners, and therefore they are so severely charged upon their consciences, thou shalt truly tithe

all thine increase because the execution of this was left wholly to themselves whereas the first tithes were received by the Levites, who therefore are said to take or receive those tithes, Numb. xxi. 26, Neh. x. 38, Heb. vii. 5.

23 ¶ And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks, that thou mayest learn to fear the Lord thy God always.

See on Deut. xii. 6, 17.

24 And if the way be too long for thee, so that thou art not able to carry it, or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee.

25 Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose.

*Bind up the money in thine hand*, i. e. in a bag to be taken into thy hand and carried with thee.

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household.

27 And the Levite that is within thy gates thou shalt not forsake him, for he hath no part nor inheritance with thee.

*Thou shalt not forsake him*, thou shalt give him a share in such tithes, or in the product of them.

28 ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates.

*At the end of three years* i. e. in the third year, as it is expressed, Deut. xxvi. 12. So, in the end of three years or of seven years is the same with the third or seventh year as appears by comparing Deut. xxvi. 10, Josh. iv. 16, 17, 2 Kings xviii. 9, 10, xxvi. 6. All the tithe of thine increase. I join with those expositors who make this the same tithe with the former ver. 22 as being called by the same title without any distinction between them save only as to the place of eating them. See above on ver. 22 and Deut. xii. 17. The same year this is added to show that he speaks of the third year, and not of the seventh year as some might conjecture from the phrase, at the end of three years.

29 ¶ And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come and shall eat and be satisfied, that the Lord thy God may bless thee in all the work of thine hand which thou doest.

## CHAP. XV

The seventh year a year of release, 1, to their brethren only, 2, 3. God promisseth to bless them in the land of Canaan 4-6 and commandeth them to lend freely to the poor 7-18. The firstlings to be sanctified and eaten before the Lord, 19-23.



AT the end of <sup>every</sup> seven years thou shalt make a release

In the last year of the seven, as is most evident from Exod xvi 2, Jer xxiii 14. So the like phrase is oft used, as Deut xiv 28; Josh iii 2, Jer xlv 12. Luke ii 21, Acts ii 1. And this year of release, as it is called by law, ver 9, is the same with the sabbatical year Exod xxiii 11, Lev xxv 4.

2 And this is the manner of the release. Every creditor that lendeth ought unto his neighbour shall release it: he shall not exact it of his neighbour, or of his brother, because it is called the LORD's release.

Shall release it, not absolutely and finally forgive it, but forbear it for that year as may appear, 1. Because the word doth not signify a total *dismissal* or *acquitting*, but an *intermission* for a time, as Exod xxiii 11. He shall not exact it, as it here follows, i. e. force it from him by course of law or otherwise, to wit, that year, which is easily understood out of the whole context. 2. Because the person releasing is called a *creditor*, and his communicating to him what he desires and needs is called *lending* law and ver. 8, whereas it were *giving*, and the person giving it were no *creditor*, but a *donor* if it were to be wholly forgiven to him. 3. Because the reason of this law is temporary and peculiar to that year, wherein there being no sowing nor reaping, they were not in a capacity to pay their debts. 4. Because it seems unjust and unreasonable, and contrary to other scriptures, which require men to pay what they borrow, as Psal xxxiii 21. Yet I deny not that in case of poverty the debt was to be forgiven, but that was not by virtue of this law, but of other commands of God. Or of his brother this is added to explain and limit the word *neighbour*, which is more general unto a brother, to wit, in nation and religion, to an *Israelite*, who is opposed to a *foreigner*, ver. 3. It is a brother, for that is a brother, the particle and being oft so used, as Gen xii 15, &c. The LORD's release, or a release to me for the LORD, in obedience to his command, for his honour and as in acknowledgment of his right in your estates, and of his kindness in giving and continuing them to you. If you are unwilling to release this for your brother's sake, yet do it for God's sake, your LORD and the chief creditor.

3 Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release.

4 *foreigner* or *stranger*, yet, though a proselyte. For, 1. They are oft called by this name, as Gen xxi 12, Ruth ii 10. 2. Though proselytes were admitted to the church privileges of the Israelites, yet they were not admitted to all their civil immunities or privileges. See 1 Chron xxi 2, 2 Chron ii 17. 3. Such were not then freed from their personal debt, to wit, of their service, Lev xvi 41. Deut xv 12, Jer xxxiv 11 therefore not from their civil debt. That which is thine, to wit, by right, though lent to him.

4 Save when there shall be no poor among you, for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it.

When there shall be no poor, so the words are in exception to the foregoing clause, which they restrain to the poor, and imply that if his brother was rich, he might exact his debt of him in that year. And indeed this law seems to be chiefly, if not wholly, designed and given in favour to the poor and to the borrower, as is manifest from ver. 11. But the words are and may be rendered thus: as in the margin of our Bibles, *In the end that there be no poor among you*. And so they contain a reason of this law, to wit, that none be impoverished and ruined by a rigid and unreasonable exaction of debts. They may also be translated thus, *Nevertheless of a truth, or assuredly*, (as the particle *and* is oft used,) *there shall be no poor among you*, and the sense may be this, Though I impose this law upon

you, which may seem hard and grievous, yet the truth is, supposing your performance of the conditions of God's covenant, you shall not have any great occasion to exercise your charity and kindness in this matter, for God will greatly bless you &c. so as you shall be in a capacity of lending, and few or none of you will have need to borrow and thereby to expose his brethren to the inconvenience and burden of this law. Thus the connection is plain and easy, both with the foregoing and following words. Object It is said, *the poor should never cease*, ver. 11. Answer That also is true, and affirmed by God, because he foresaw they would not perform their duty and therefore would hereby themselves of the promised blessing. The LORD shall greatly bless thee, and therefore this will be no great inconvenience nor burden to thee.

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow, and thou shalt reign over many nations, but they shall not reign over thee.

Thou shalt lend unto many, thou shalt be rich and able to lend not only to thy poor brother, but even to strangers of other nations, yet to many of them.

7 If there be among you a poor man of one of thy brethren within any of thy gates in the land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother.

8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

Open thine hand wide unto him, i. e. deal bountifully and liberally with him, giving him as if were by handful.

9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand, and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the LORD against thee, and it be sin unto thee.

Beware that there be not a thought in thy wicked heart, suppress the first rising and inward motions of such uncharitableness. Thine eye be evil, i. e. cautious, unmerciful unkind, as this phrase is used, Prov xxiii 6, Mitt xx 13. as a good eye note the contrary disposition, Prov xxii 9. It be sin, i. e. it be charged upon thee as a sin, and as a great sin, as the word *sin* sometimes signifies, 1 Prov xxiv 9. John xv 21, James iv 17.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him, because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

Thine heart shall not be grieved when thou givest unto him, i. e. thou shalt give not only with an open hand but with a willing and cheerful mind and heart Rom xii 8. 2 Cor ix 9. with out which thy very charity is uncharitable and not accepted by God, who requires the heart in all his service. In all that thou puttest thine hand unto, i. e. in all the works, is before, for the hand is the first in the moment of action.

11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand

wide unto thy brother, to thy poor, and to thy needy, in thy land

*The poor shall never cease out of the land, God by his providence will so order it, partly for the punishment of your disobedience, and partly for the trial and exercise of your obedience to me, and charity to your brother, both which are best discovered by your performance of costly duties*

**12 ¶** And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee

*If thy brother be sold unto thee* See on **Exod xiii 3** Six years to be computed either, 1 From the year of release, as they gather from hence that personal and real debts were both released together. But that seems to be supposed rather than proved. Nay, there is a manifest difference between them, for the release of real debts is expressly mentioned and required in the year of release, but so is not the release of the personal debt of servitude either here or elsewhere. Or rather 2 From the beginning of this servitude, which is every where limited unto the space of six years, as here and below **ver 18** **Exod xxi 2** **Jer xxxv 14**. And it seems a strange and forced exposition to take these *six years* for so much of the *six years* as remains until the year of release, which possibly might not be one quarter of a year, whereas a hired servant serves for a full longer time and thus it said to be *worth a double hired servant* in regard of the longer time of his service **ver 18**. Add to this, that it is mentioned as the peculiar privilege of the year of jubilee, that such servants were then freed, though their six years of service were not expired.

**13** And when thou sendest him out free from thee, thou shalt not let him go away empty

**14** Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that where with the Lord thy God hath blessed thee thou shalt give unto him

**15** And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to day

*And the Lord thy God redeemed thee* and brought thee out with triumph and with riches, which he ever they would not let I did give to thee as a just recompence for thy service, and therefore thou shalt follow his example and send out thy servant furnished with all convenient provisions

**16** And it shall be, if he say unto thee, I will not go away from thee, because he loveth thee and thine house, because he is well with thee,

Because he is sensible that he fares well with thee. Or because it is more acceptable in his eyes, or pleasing to him to be with thee

**17** Then thou shalt take an aul, and thrust it through his ear into the door, and he shall be thy servant for ever. And also unto thy maid-servant thou shalt do likewise

*For ever*, i. e. all the time of his life, or at least till the year of jubilee. **Exod xxi 6** *Unto thy maid-servant* and thou shalt do to her as thou dost to the man, either dismiss her honourably, and with plenty of provisions, or engage her to perpetual servitude in the same manner and by the same rites, whence it appears that this is different from that **Exod xxi 7**, and that the man's servant there was taken in upon other and better terms than the here

**18** It shall not seem hard unto thee, when thou sendest him away free from thee, for he hath been worth a double hired servant to thee in serving thee six

years: and the Lord thy God shall bless thee in all that thou doest

*He hath been worth a double-hired servant to thee*, or, i. e. deserves double wages to an hired servant, because he served thee upon better terms, both without wages, which hired servants require, and for a longer time even for six years, as it here follows, whereas servants were ordinarily hired but from year to year, **Lev xxv 53**, or at most but for three years as they gather from this place and **1 Sam xvi 14**

**19 ¶** All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep

*With the firstling of thy bullock* this is meant, either, 1 Of the male firstlings, which, they say, is forbidden here, because some did plough with the firstlings of their oxen and shear the firstlings of their sheep, before they were offered. But this seems absurd and incredible, because they were to be offered on the eighth day, **Exod xxii 30**, when they were very unfit for such uses. Or rather, 2 The second firstlings, of which see on **Deut xii 17**

**20** Thou shalt eat it before the Lord thy God year by year in the place which the Lord shall choose, thou and thy household

*Thou shalt eat*, either, 1 Thou O priest. Or rather 2 Thou O Israelite. For it is evident that the same person who was forbidden to work with these, **ver 19**, is here commanded to eat them &c. *Thou shalt eat it*, together with the Levites as it is to be understood from **Deut xii 18** **xv 27-29** where that is expressed in like cases *year by year* to wit in the solemn feasts which returned upon them every year. See **Deut xvi 11 14**

**21** And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God

**22** Thou shalt eat it within thy gates: the unclean and the clean person shall eat it alike, as the roebuck, and as the hart

**23** Only thou shalt not eat the blood thereof, thou shalt pour it upon the ground as water

## CHAP XVI

*Then feast of the passover to be kept*, 1-7, and to eat unleavened bread, 8. *The seven weeks and their feasts*, 9-12. *The feast of tabernacles to be observed by them and their family, seven days* 13-15. *All the males to appear before the Lord three times a year, and at these three feasts* 16-17. *Judges and officers are appointed* 18-20. *and are prohibited to set up idolatry*, 21, 22

**OBSERVANCE** the month of Abib, and keep the passover unto the Lord thy God: in the month of Abib the Lord thy God brought thee forth out of Egypt by night

*Object* They came out of Egypt by day, and in the morning as appears from **Exod xii 22**, **xiii 3**, **Numb xxxiii 3**. *Answer* They are said to be brought out by night because in the night Pharaoh was forced to give them leave to depart, and accordingly they made preparation for their departure and in the morning they perfected the work

**2** Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and of the herd, in the place which the Lord shall choose to place his name there

*The passover, 1 e either, 1 Properly and strictly so called which was the paschal lamb, and so the sheep and oxen which here follow, are mentioned only as additional sacrifices, which were to be offered in the seven days of the paschal solemnity, Numb xxviii 18, 19, &c Or 2 Largely, to wit, for the passover-offerings to wit which were offered after the lamb in the seven days, and so this very word is used 2 Chron xxxv 8 9 And this signification seems necessary here, partly because it is here said to consist of the flock and of the herd or of sheep and oxen, and partly because it follows, ver 3, Thou shalt eat no leavened bread with it, seven days shalt thou eat unleavened bread therewith, 1 e with the passover, which could not be done with the passover strictly so called, which was to be wholly spent in one day Or 3 The first of the passover and so the place may be rendered Thou shalt therefore observe or keep the feast of the passover (as these same Hebrew words are taken Numb ix 5 Job i 10, 2 Chron xxxv 1, 17, 18, 19) unto the Lord thy God, with sheep and with oxen, as is prescribed, Numb xxviii 18, &c*

3 Thou shalt eat no leavened bread  
 with it, seven days shalt thou eat un-  
 leavened bread; the rewith, *even* the bread  
 of affliction; for thou camest forth out of  
 the land of Egypt in haste: that thou  
 mayest remember the day when thou  
 camest forth out of the land of Egypt all  
 the days of thy life.

*With it, to wit with the passion in the sacred history or, in it, i.e. during the time of the feast of the pass-over the bread of affliction i.e. bread which is not usual nor sweet, but unsavoury and unwholesome, to put the in mind both of thy miseries endured in Egypt and of thy hasty coming out of it which allowed thee no time to leaven or to prepare thy bread*

1 <sup>1</sup> And there shall be no leavened  
 bread seen with thee in all thy coast  
 seven days: neither shall there any  
 thing of the flesh, which thou sacrificedst  
 the first day: it even remain all night  
 until the morning:

At even, i.e. of the place or properly so called, and by those words plainly described, which circumlocution may seem to insinuate that the word *passenger* yet I was im- properly used and therefore he chose rather to describe it than to name it, let the ambiguity of the word should occasion some mistake.

5 Thou mayest not sacrifice the pass-  
over within any of thy gates, which the  
Lord thy God giveth thee.

Within any of the gates i.e. of the cities as that word is oft used, as Gen. xii 17 xxiv 60, Deut. xvi 2 Ruth iv 10

6 But at the place which the Lord thy God shall choose to place his name in there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou comest forth out of Egypt

There thou shalt sacrifice the passover to wit, in the court of the tabernacle or temple. This he prescribed, partly that this great work might be done with more solemnity and care in such manner as God required, partly, because it was not only a sacrifice but also a sacrifice, as appears because it is so called, Exod. xii. 27, xxiii. 18, xxv. 1, Numb. ix. 7, and because here was the sprinkling of blood, which is the essential part and character of a sacrifice, and partly, to design the place where Christ, the true Passover or Lamb of God, was to be slain. At the season, understand this with some latitude, as such phrases are commonly taken, about that season, when you had received command from me to go out of Egypt, and were preparing your lives for the journey.

7 And thou shalt <sup>h</sup>roast and eat it

**'in the place which the Lord thy God shall choose, and thou shalt turn in the morning, and go unto thy tents**

*Thou shalt roast;* so that word is used in 2 Chron xxx 13 *In the morning*, either 1 The morning after the seventh day, as appears partly by the following verse, which is added to explain and limit this ambiguous word, partly, by the express command of God that the people should come to Jerusalem to keep this feast, which by God's appointment lasted for seven days, partly, from the examples of the people staying there the whole time of the feast, 2 Chron xxx 21, xxx 17, and partly from the nature and business of this feast, wherein there being so many extraordinary sacrifices to be offered, and feasts made by the people upon the sacrifices, and two days of solemn assemblies it is not probable that they would absent themselves from these solemn services, for the performance whereof they came purposely to Jerusalem. Or, 2 The morning after the first day, and so they were permitted to go then and possibly some that lived near Jerusalem might go and return again to the last day of the solemn assembly. But the former seems more probable. *They tent, &c* they dwellings which he calls tents, as respecting their present state and withal to put them in mind afterwards when they were settled in better habitations, that there was a time when they dwelt in tents.

8 Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the Lord thy God: thou shalt do no work therein.

*Six days* to wit besides the first day, on which the  
 passover was killed, or rather besides the seventh and  
 the first day, which is here mentioned apart, not, if  
 leavened bread might be eaten then for the contrary was  
 evident from many places but here use there was some thing  
 more to be done, to wit, a solemn assembly to be kept. See  
 in all these were *seven days* as it is said, Levod xii 15,  
 Lev xiiii 6, Numb xxxiii 17.

9 ¶ Seven weeks shalt thou number unto thee begin to number the seven weeks from *such time as thou beginnest to put the sickle to the corn*

Seven recks, of which                    on Exodus xxxiv 22 Lev  
xxxv 10 15    to put the                    to the corn, &c. to reap thy  
corn thy barley, when the first-fruits were offered, Lev  
xxxv 10 11

10 And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, "according as the Lord thy God hath blessed thee

*The feast of weeks, 1<sup>st</sup> of pentecost, Acts ii 1 Which thou shalt give to us and besides what was appointed, Lev xxiii 17-20, Numb xxviii 27-31*

11 And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there.

52 And thou shalt remember that thou wast a bondman in Egypt and thou shalt observe and do these statutes

13 ¶ Thou shalt observe the feast of  
tabernacles seven days, after that thou  
hast gathered in thy corn and thy wine  
Of the feast of tabernacles, see on Exod xxiii 16, Lev  
xxiii 34, Numb xxix 12.

14 And thou shalt reioice in this 1<sup>st</sup>, 2<sup>d</sup>, 3<sup>d</sup>, 4<sup>th</sup> & 5<sup>th</sup>

thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

15 Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

To wit, in God and the effects of his favour praising him with glad heart.

16 ¶ Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose, in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty.

All thy males, not the women partly because of the multitude and untidiness for many journeys, partly because the care of their children and families lay upon them, and partly, because they were sufficiently represented in the men.

17 Every man shall give as he is able according to the blessing of the Lord thy God which he hath given thee.

18 ¶ Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribe: and they shall judge the people with just judgment.

Judges, chief magistrates to examine and determine causes and differences. Officers who were inferior and subordinate to the other, to bring causes and persons before them to requant people with the mind and conscience of the ruler, and to execute their sentence. Deut. xx. 9. 10. 11. in 2, 3. In all thy gates, i.e. thy cities, which he here call gates because there were seats of judgment. Compare 1 Chron. xxiii. 4.

19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

Not wrest judgment, i.e. not to be perverse, forced and unjust. Respect, i.e. not to be partial. See on Exod. xiii. 8. Not respect persons, i.e. to give sentence according to the quality of the person, his riches or poverty, friendship or enmity, but according to the justice of the cause. I gift, i.e. bribery. The eyes of the wise, i.e. corrupts and blinds his mind that is he will not so oftentimes he cannot discern between right and wrong. The words of the righteous, i.e. either 1. The words of the sentence of his judges who are inclined and ordered to bring them to justice and have the reputation of being just, or 2. The words of the matters in cause, as used of witnesses of their just persons, or of the things which are just.

20 ¶ That which is altogether just shalt thou follow: that thou mayest live, and inherit the land which the Lord thy God giveth thee.

That which is altogether just, i.e. with righteousness, right conscience, &c. nothing but a consciousness in all causes and things, and to all persons, to give judgment. Compare 1 Cor. xvi. 7.

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee.

For this was the practice of idolatry, i.e. to have groves

13 and might be an occasion of reviving idolatry. See Judg. iii. 7. 1 Kings xiv. 23, xvi. 33, xviii. 19.

22 Neither shalt thou set thee up any image, which the Lord thy God

Hath statue whether with a picture or representation, or without it, as the idolaters used to worship smoothed and polished stones or pillars without any image upon them.

## CHAPTER XVII

They are not to offer blemished sacrifices. 1 Idolaters are to be put to death, 2-7 Doubts in difficult matters to be resolved by priests and judges, 8-13 To choose a king of their own brethren, and not a stranger, 14, 15, 16 The duty of their king, 16-20

THOU shalt not sacrifice unto the Lord thy God any bullock, or sheep, wherein is blemish, or any evilfavouredness: for that is an abomination unto the Lord thy God.

Any bullock or sheep, i.e. either greater or smaller sacrifices, all being comprehended under the two most eminent kinds. See Lev. xxi. 20, 21. An abomination, i.e. abominable, as Deut. xxi. 12.

2 ¶ It there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant,

Men or women, i.e. the weakness and tenderness of that sex shall not excuse their sin, nor prevent their punishment. In transgressing, i.e. in contravening the covenant, as it is explained ver. 3 which is called a transgression of God's covenant made with Israel, partly because it is a breach of their faith given to God, and of that law which they covenanted to keep, and principally, because it is a dissolution of their eternal covenant with God, a renouncing of God, of his worship and service, and a choosing other gods.

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded,

Those glorious creatures, which are to be admired in the wonderful works of God, but not to be set up in God's stead, nor worshipped as gods. See Job xxi. 26. By condemning the most specious and reasonable of all idolatry, he intimates how absurd a thing it is to worship stocks and stones, the works of men's hands. Which I have not commanded, i.e. I have forbidden, to wit, Exod. xx. Such negative expressions are oft emphatical, and imply the contrary, as Prov. x. 2, xvii. 21, xxiv. 23.

4 And it be told thee, and thou hast heard of it, and enquired diligently, and behold, it be true, and the thing certain, that such abomination is wrought in Israel,

Told thee by any person, thou shalt not slight so much as a rumour or flying report of so gross a crime. Enquired diligently by sending messengers, examining witnesses, &c.

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.

6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death, but at the mouth of one witness he shall not be put to death.

At the mouth, i e upon the testimony delivered upon oath before the magistrates. *Three witnesses*, to wit credible and competent witnesses. The Jews repeated the testimony of madmen, children, women, servants, familiar friends, or enemies, persons of dissolute lives and evil fame.

7 The hands of the witnesses shall be  
first upon him to put him to death, and  
afterward the hands of all the people.  
So thou shalt put the evil away from  
among you.

*Shall he first upon him, either laid upon his head to design the person or stretched out to throw the first stone at him. God thus ordered it, partly for the caution of witnesses, that if they had through malice or with a wicked heart falsely they might now be afraid to imbrue their hands in innocent blood. partly for the security and satisfaction of the people in the execution of this punishment. *The hands of all the people* who, being all jointly and mutually obliged to God, are bound to express their zeal for his honour and service and then detestation of wickedness and therefore be jointly dishonourable and abominable to him.*

8 ¶ If there arise a matter too hard  
for thee in judgment, <sup>10</sup> between blood  
and blood, between plea and plea  
and between stroke and stroke, *being* matters  
of controversy within thy out's then  
shalt thou arise, <sup>11</sup> and set thee up into  
the place which the Lord thy God shall  
choose

*interfere for this*, he speaks to the interior magistrate  
 who was elected in several cities. It appears by the op-  
 inion of these to them it fell alone. If with he thou-  
 of of skill or confidence to determine the weight and  
 weight cause. *Between blood and blood* in the capital  
 of the manner of blood shed when it be without a crime  
 for which a punishment or pardonably be the laws  
 vol. xix 13 20 22 28 xxi 2 North xxxv 11 16  
 13 Dea xix 1 10 *Between place and place* in civil  
 matters between plaintiff and a defendant. *Be-  
 tween cities between state and state* in either  
 a criminal cause *between place and place* to  
 of the true leprosy who has obtained all the *plague*  
 of the second and incurable it proves him a worth  
 to be held to determine. And under the same the metem-  
 of the kind may seem to be common and different in  
 the same. But the same is not probable. I believe  
 the determination of the matter of time is not a

It is to any particular point they are now. Because a person suspected of leprosy was to be brought to him to be tried there, but we could not go in his way and house. Lev. xiv. 15, and the judges at Jerusalem either could not determine his case without consulting the person. 3. Because the cure of leprosy was not hard or difficult as the cure of most other diseases, and so particularly and painfully described that the priest needed only eyes to decide it. Or rather 2. In criminal cases concerning blows or wounds inflicted by one man upon another, and to be punished by the sentence of the magistrate according to that we read xxi. 23-25, when there is more than one witness of great difficulty and doubt about which of the combatants there is *Matters of controversy* are such things as matters of blood and pluck and stroke, terms of mutual and the intricacies divided in their opinions about it. In that it was a clear case this was not to be done. Some think this an additional clause to comprehend these and other things, thus as if he had said, and in general any of *the matters of stripes or contusions*. *What the Lord will choose*, to wit, to set up his word and favor, such as temple there, because there was the shode both to then sanctify him or chief control which was constituted a priest and civil magistrates who were not able to determine all controversy, and of the high priest who were to consult God by Urim. Numb. xxv. 21 in such a matter, he could not be divided off twice.

And thou shalt come unto the priests  
the Levites, and unto the judge that

shall be in those days, and enquire, "1-3 9 Feb 44  
they shall show thee the sentence in  
judgment •

*Unto the priests the Levites* &c. unto the great council which it is here denominated from because it consisted chiefly of the priests and Levites as being the best expounders of the laws of God by which all those controversies mentioned ver. 8 were to be decided. And the high priest was commonly one of that number and may seem to be understood here under the *priests* whereof he was the chief. *Unto the judge* this judge here is either 1 The supreme civil magistrate who was made by God the keeper of both tables, and was by his office to take care of the right administration both of justice and of religion who was to determine causes and suits by his own skill and authority in civil matters and by the priests direction in spiritual or sacred causes. But this seems obnoxious to some difficulties because 1 The judge was obliged to dwell in the place of God's worship which the civil magistrate was not and oftentimes did not. 2 The judge was one whose office it was to expound and teach other the law of God as it here follows. Or 11 therefore not the civil magistrate. Or 2 The high priest who was obliged to live in this place, to whom it belonged to determine some at least of those controversies mentioned ver. 8 and to teach and expound the law of God. And he may be distinctly named though he be one of the priests partly because of his eminency and superiority over the rest of them as after *that's* ceremony *Sadai* is particularly mentioned Pl. xviij title and partly to show that among the priests he especially was to be consulted in such cases. But this also seems liable to objection. 1 That he seems to be included under that general expression of the *priests and Levites*. 2 That the high priest is never in all the Scripture called simply the judge but generally called the *prist* or the *high priest* or *chief priest* or the like and it is most probable if Moses had meant him here he would have expressed him by some of his usual names and titles and not by a strange title which was not likely to be understood. 3 That divers controversies between God and blood *plea* and *plea stroke and sale* were not to be determined by the high priest but by other persons as appear by Lev. xviij 22, 23 and 16 17 Or 2 The collocation of *supremacy* and *judicial* which is used before the word partly of priests and partly of wise and learned men of other titles, as is concluded in all the Jewish and of other writers. And so the word is added by way of explication not partly to show that the *priests and Levites* here mentioned, as the persons to whom all the controversies were to be referred or not all the *prist* and *Levites* which should be taken in term them but only a select of them as were or should be members of that select council to whom together with their fellow members *the elders* the cause were to be decided partly to show that that select council which had the chief and final determination of all the above said controversies was a mixt and amply consisting of wise and good men, some ecclesiastical and some secular, as it was most meet it should be because many of the cause which were brought unto them were mixed causes. As for the conjunctive particle *and* that may be taken either disjunctively for *or* as it is Lev. xvi 15 17 compared with Matt. xi 1 and Num. xxxv 6 compared with Matt. xx 37, and Lev. xvi 3 5 2 Sam. vi 19 21 or even conjunctively for *that is*, or to wit as Judg. vi 21 1 Sam. xvi 10 xxviii 3 2 Chron. xxxv 13 and so the sense may be the *prist*, *the Levites* or the *judges* as it is ver. 12 *on the priests the Levites, that is the judges* or the *judges* appointed for this work. And though the word *judge* be in the singular number and may seem to denote one person yet it is only a challenge or change of the number the singular for the plural *judges* which is not the case in Gen. ii 7 xlix 6, 1 Sam. xxxi 1 1 Kings v 22 2 Kings vi 10, compared with 2 Chron. vi 21 xvi 9 and in the Hebrew 1 Chron. ix 12 where *three* who are called *one head*. And so it is not probable here. 1 Because the following words which belong to the word *judges* there in the plural number *they they they* &c. are ver. 10 11 2 Because here is the uncertainty in the other branch the same person or persons be called the *priests* here and the *prist* ver. 12 3 Because in *that*

*judge here is put the judges* Deut. xix. 17 & here we have the same phrase used upon the same or like occasions *on the men between whom the controversy is shall stand before the Lord before the great and the judges which shall be in those days* Nor is it strange but is very reasonable that so many persons being all united in one body and to give judgment or sentence by the consent of all or the greatest part should be called by the name of one judge as indeed they were; and for that reason the *princes* are spoken of in the plural number because they were many as also the other members of that assembly were and the judge in the singular number because they in constituted but one judge. *Thou shalt observe to do* Heb. *the word or matter of judgment* is all the true and right of the cause, and what judgment or sentence ought to be given in it.

10 And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee, and thou shalt observe to do according to all that they inform thee.

*Thou shalt see them shall pass sentence* For he speaks to the inferior ministers & was before noted who were to give sentence and came hither to be advised about it. *Thou shalt observe to do* It is very observable that this place doth not part of all controversies of faith as if they were to believe every thing, which they should teach but only of some particular matters of practice and truth between men and men to which it is plainly limited ver. 8. And they are not to be commanded to believe, but only to do which is thence repeated.

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee thou shalt do thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left.

*Thou shalt observe to do* The word here is a manifest limitation of the foregoing, & sheweth that they were to do according to all that the judge or judges informed him. And they were to limit and regulate the judge as the content is that they shall be upon sentence of this supreme authority put into their hands given to teach or direct no wise than the law prescribe. The people in their obedience that they will not imply obey them in all things but in that which their sentence according to the law and word of God but not when there is any manifest contrary to God's law for then say we apply our obedience in the place they must obey God rather than man. And at once they are denied by any man of once upon any motion that doth please part of and the power verily the priest or judge to settle all controversies or questions of faith & conscience the points would extend it to put case the inferior judges should give sentence directly on the word of God's law. *Thou shalt not ship a carriage* As we did in the case of the calf *thou shalt not do the statute thou shalt do none the father and the mother shall commit adultery* &c. &c. Lack of the people in diverse bound to do as the judge hath said or bid. It may say they were such a bold and sturdy people as were not like all sober Christians with heretofore what they say they were not then this must not be taken for a limitation. But this place speaks only of the civil law and not of the spiritual law apparent in the text ver. 8. And in all such cases, although the judge be a layman and tied to his rule in civil the inferior judges but he is not responsible that people should be bound simply to acquiesce in the sentence of that inferior judge unless there would have been word of it.

12 And thou shalt do that will do presumption by thee and will not be taken unto the priest that shall stand to minister there before the Lord thy God or unto the judge, even that man shall die and thou shalt put away the evil from Israel.

*That he will do presumptuously* &c. that will proudly and obstinately oppose the sentence given against him. This

is opposite to ignorance and error, Exod. xvi. 13, 14 *The evil*, either 1 The evil thing, that scandal, the pernicious example. Or, 2 That evil, refractory pernicious person, whose practice herein tends to the dissolution of all government, and the ruin of the common wealth of Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell there, and shalt say, I will set a king over me, like as all the nations that are about me.

He only foresees and foretells what they would do, but doth not seem to approve of it, because when they did this thing for this very reason here alleged he declares his utter dislike of it 1 Sam. viii. 7.

15 Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose one from among thy brethren shalt thou set king over thee thou mayest not set a stranger over thee, which is not thy brother.

*Thou shalt set him* &c. appoint or install. If you will choose a king which I shall suffer you to do I command you to mind this in your choice. *Whom the Lord shall choose* approve of or appoint. So it was in Saul, and in David. God reserved to himself the nomination both of the family and of the person. See 1 Sam. ix. 16 & 21. xvi. 12, 1 Chro. xvi. 15. *From among thy brethren* of the same nation and religion partly because such persons were most likely to mention true religion and deal with rightness, gentleness, and kindness to his subjects partly that he might be a fit type of Christ their prince. King who was to be one of them by their blood but not a stranger over them to rule by their own heart and counsel but if God by his providence and for their sin should set a stranger over them they must submit to him as appearance for xxxviii. 17, 1 Chro. xii. 12. Matt. xxii. 17.

16 But he shall not multiply horses to himself nor cause the people to return to Egypt, to the end that he should multiply horses forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way.

*He shall not multiply horses to himself* to wit excessively beyond what the state and majesty of his place require. He that God would prevent many sins and miseries. 1 Pride of heart and contempt of his people. 2 Covetousness and tyranny and the imposition of unreasonableness upon his people. 3 Carnal confidence which his enemies would be promoted. See Psal. xxxiii. 17. Prov. xi. 31. 1 Much commerce with Egypt as he follows which was famous for horses, it appears for Exod. xvi. 23. 1 Kings x. 26, 28. 2 Chro. i. 16. ix. 25. Isa. xlii. 1. &c. Lack xii. 1. *Not cause the people to return to Egypt* for his habitation or for trade. The God forbade to prevent 1 Their unthankfulness for his deliverance out of Egypt. 2 Their confederacies with Egyptians their trade to them and their trade very prone to and their infection by the adjacency and other manifold wickednesses for which Egypt was famous. 3 Their multiplication of horses as it here follows. *The Lord hath said* what was said before in the text, which he showed himself of their rebellion. Exod. xii. 17. Numb. xvi. 1. &c. &c. &c. The Lord hath now said it to me, and in his name and by his command, declare it to you. *That way*, in the way that leads to that place.

17 Neither shall he multiply wives to himself, that his heart turn not away neither shall he greatly multiply to himself silver and gold.

Neither shall he multiply wives as the manner of other kings was: *that his heart turn not away*, to wit from God and his law, either, 1. To idolatry and superstition to which women are oftentimes prone and especially such women as he was likely to choose, even the daughters of neighbouring and idolatrous kings and princes as Solomon did, or, 2. To other manifold sins and violations of his duty to his people either by neglect and contempt of his business through effeminacy and sloth or by oppressing his people, and perverting justice, to comply with the vast and exorbitant desires of his wives. *Neither shall he greatly multiply to himself silver and gold* lest this should lift up his heart in confidence and pride which God abhors and reject in him a contempt of his people and lest it should incline or engage, or enable him to burden his people with immoderate exactions. They are not simply forbidden to be rich if God made them so either by the voluntary gifts of their subjects or by the spoils of their enemies which was the case of David and Solomon, and Ishaphat &c. but they are forbidden either inordinately to desire or actually to procure great riches by grinding the faces of their poor people or by other wicked arts and courses as the manner of their neighbouring kings was.

18<sup>f</sup> And it shall be when he sitteth upon the throne of his kingdom that he shall write him a copy of this law in a book out of *that which is before the priests the Levites*

*He shall write*, either with his own hand as the Jews say or at least by his command and procurement. *Out of that which is before the priests the Levites* i.e. out of the original which was carefully kept by the priests in the sanctuary. Deut. xxxi. 26. 2 Kings xxii. 8 partly that it might be a true and perfect copy and partly that it might have the greater authority and influence upon him coming to him as from the hand and presence of God.

19 And it shall be with him and he shall read therein all the days of his life that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them.

*All the days of his life* i.e. diligently and constantly without the greatness of his place and the weight and multitude of his business shall excuse or hinder him.

20 That his heart be not lifted up above his brethren and that he turn not aside from the commandment to the right hand or to the left to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

*That his heart be not lifted up*, he intimates that the scriptures, diligently read and studied, are a powerful and probable means to keep him humble because they show him that though a king, he is subject to a higher Monarch to whom he must give an account of all his administration and actions and receive from him his sentence and doom agreeable to their quality which is sufficient to subvert the pride of the haughtiest person in the world, if he dares consider it.

## CHAP. XVIII.

*The Lord is the priests and Levites' inheritance* 1. 2. *Then due from the people* 3-5. *A Levite's portion that came to serve voluntarily* 6. 8. *All unlawful arts prohibited* 9.

11. *Christ is promised whom they must believe to* 11. 19. *False prophets threatened*, 20. *The cost of a false prophet* 21, 22.

THE priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the Lord made by fire and his inheritance.

*The offerings of the Lord made by fire*, by which phrase we here manifestly see that he means not burnt-offerings, 2 a 2

which were wholly consumed by fire and no part of them eaten by the priests, but other sacrifices, which I put was offered to the Lord by fire, and part was allotted to the priests for their food. *His inheritance* i.e. the Lord's portion of inheritance which God had reserved to himself, as tithes and first-fruits, and other oblations distinct from those which were made by fire, and so these two branches make up the whole of that which belonged to God, and was by him given to the Levites.

2 Therefore shall they have no inheritance among their brethren: the Lord is their inheritance as he hath said unto them.

1. The Lord's part and right, as was now said.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep, and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

*A sacrifice* to wit a sacrifice of thanksgiving, or a peace-offering, as appears from Lev. vii. 31, 33 which is oftentimes called simply a sacrifice as Lev. xiii. 12. Lev. xvi. 5. 8. Numb. xv. 3. Deut. xii. 27. *The shoulder, and the two cheeks, and the maw*. *Quiet* How doth this agree with other texts in which the shoulder and the breast, and these parts only are the priest's due, not the cheeks and maw? *Answer* 1. Who shall it? God shall do it, what if he now makes an addition in duties to the priest's commons? Nothing more usual than for one scripture to supply what is lacking in another, and for a latter law of God to add to a former. 2. The breast may be here omitted because it is comprehended under the shoulder to which it is commonly joined and with which it was waved before the Lord. 3. The Hebrew word here rendered *maw* or *stomach* which was reckoned among duties by the ancients is not to my remembrance used elsewhere and therefore it may have another signification and some render it *the breast* others take it for the uppermost part of the stomach which lies under the breast.

4 The firstfruit also of thy corn, of thy wine, and of thine oil and the first of the fleece of thy sheep shalt thou give him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons for ever.

*Minister in the name of the Lord* i.e. either by authority and commission from him or for his honour and worship of others.

6 ¶ And if a Levite come from any of thy gates out of all Israel where he sojourneth, and come with all the desire of his mind unto the place which the Lord shall choose,

*He that for my private occasions or to sojourn there for a season or rather with full purpose to fix his abode and to spend his whole time and strength in the service of God, as appears by the sale of his patrimony mentioned ver. 8.* It seems probable that the several priests were to come from their cities to the temple by turns before David's time and it is not in they did so after it. But if any of them were not contented with this seldom attendance upon God in his tabernacle or temple, and desired more entirely and continually to devote himself to God's service there he was permitted so to do because this was an eminent act of piety joined with self-denial to part with those great conveniences which he could and did enjoy in the city of his possession and to oblige himself to more constant and laborious work about the sacrifices, &c.

7 Then he shall minister in the name of the Lord his God, as all his brethren the Levites do, which stand there before the Lord.

8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

5. (Lev. 31 & 36)  
6. (Lev. 14 & 46)  
7. (Lev. 14 & 46)  
8. (Lev. 14 & 46)



*Take portions*, to wit, with their brethren who were in actual ministrations, as they share with them in the work so shall they also in the encouragements. *Beside that which cometh of the sale of his patrimony*, though he have an estate wherewith he may subsist by the sale of his house in his city, and his cattle and other movables, yet you shall not upon this ground either deny or diminish their part of your maintenance. The reason of this law was, partly because he that waited on the altar ought to live by the altar, and partly because it was fit he should keep his money where he might discern what he sold it after words he saw occasion for it. *Heb besides his sale by the fathers* i.e. of that which came to him by his fathers or according to his father or his father's house and these words may be joined not with the word immediately foregoing, but with the former part of the verse, the next word coming in by a kind of parenthesis in the manner and order. *Besides that which cometh by the sale of their goods they shall have like portions to eat to what their brethren have*, each of them according to his father's house i.e. a Gentile shall eat with his brethren the Gentiles who are then ministering and a Ma'rite with the Ma'rites &c. and so there shall be no disturbance nor change at the appointed times by their access to the number.

9 ¶ When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination or an observer of times, or an enchanter, or a witch.

*To pass through the fire* either by a superstitious tradition or punishment or by a cruel sentence of them. See Lev xiii 21, 22; xvi 31, xlii 10. 2 Chron xxxiii 7. Psal cxi 37. Jer vii 31. xix 5. Ezek xvi 6. 21. xxiii 20. *That useth divination* i.e. foretells both secret or to come. Much in II by unlawful arts and practices. *An observer of times* superstitiously pronouncing some days good and lucky and others unlucky for such a such action. Or, *an observer of the clouds* or leaves i.e. one that divineth by the motions of the cloud by the stars or by the flying or chattering of birds all which heathens used to observe. *An enchanter or a conjuror* that discovers hidden things by a superstitious use of words or ceremonies by observation of water or smoke or any contingency as the meeting of thurs &c. See on Lev xix 26. *A witch* one that is in covenant with the devil and by his help hides their censures, or hurts their persons. See Exod vii 11, xxi 15.

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

*A charmer* one that charmeth serpents or other cattle. *Or a fortune teller* that foretells the events of men's lives by the conjunctions of the stars &c. See now on Lev xix 26. *A consulter with familiar spirits*, whom they call upon by certain words or rites to engage them in evil designs. *A wizard* Heb *ka'nam* of cunning men who by superstitious or forbidden ways undertake to reveal the secret things. *Necromancer* one that seeks up and inquires of the dead. 1 Sam xxviii 7. Isa viii 19.

12 For all that do these things are an abomination unto the Lord, and because of these abominations the Lord thy God doth drive thee out from before thee.

The people of the land with thee are coming to possess mentioned above ver 9.

13 Thou shalt be perfect with the Lord thy God.

Sincerely and wholly in seeking him and cleaving to him and to his word and not thereto abhorring all commerce and conversations with devils or other agents, such as were now mentioned.

14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners, but as for thee, the Lord thy God hath not suffered thee so to do.

Hath not suffered thee to follow thy own vain mind, and these superstitious and diabolical practices, as he hath suffered other nations to do, Acts xiv 16 but hath instructed thee better by his word and Spirit and thereby kept thee from such courses and will more fully instruct thee by a great Prophet &c. Or, *hath not given to thee* to wit such persons to consult with, but hath given thee prophets to instruct thee and will in due time give thee an eminent Prophet as it here follows.

15 ¶ The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.

*Will raise up* i.e. will produce and send into the world in due time. *A Prophet* these words may be understood secondarily concerning the succession of prophets which God would raise for the instruction of his church both because this is alleged as an argument why they need not consult with diviners &c. because they should have prophets at hand whomsoever it was needful to advise them, and because this Prophet is opposed to the false prophet, and a general rule is hereupon given for the discovery of all succeeding prophets, whether they be true or false ver 20—22. But they are chiefly to be understood of Christ, as the following words show, which do not truly and fully agree to any other particularly where he is said to be *like unto* Moses which is simply denied concerning all other prophets Deut xxxiv 10 and therefore it is not probable that it should be simply affirmed concerning all true prophets succeeding him. But Christ was true and in all commendeth his puts him in being both a Prophet and a King and a Priest and Mediator as Moses was in the excellency of his ministry and work in the glory of his miracles, in his familiar and intimate converse with God &c. And this place is expounded of Christ done by God him II in the New Testament Act iii 22. vii 37. See also John i 15, vi 14.

16 According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

*In the day of the assembly* i.e. of that great and general congregation of all the people together.

17 And the Lord said unto me, They have well spoken that which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him.

*Will put my words in his mouth*, will instruct him what to say, reveal myself and my will to him. *He shall speak unto them all that I shall command him*, he will faithfully execute the office and trust I commit him.

19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

*I will require it of him* i.e. I will punish him severely for it as this phrase is taken Gen ix 5. xlii 22. The sad effect of this threatening the few have felt for above sixteen hundred years together.

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, I will require it of him.

ech 1 12 \*that shall speak in the name of other  
 Jet 2 h gods, even that prophet shall die

21 And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

d Jer 28 9 22 \*When a prophet speaketh in the  
 e Jer 18 17 name of the Lord, \*if the thing follow  
 2 not, nor come to pass, that is the thing  
 f Jer 20 which the Lord hath not spoken, *but* the  
 prophet hath spoken it *presumptuously*  
 thou shalt not be afraid of him

If the thing follow not, which he gives as a sign of the truth of his prophecy. He means the prediction of some strange and wonderful event, as appears by comparison with Deut xiii 1, 2. The Lord hath not spoken the falsehood of his prediction shows him to be a false prophet, though the truth and accomplishment of his prediction had not proved him to be a true prophet as is evident from Deut xiii 2, 3. Presumptuously impudently ascribing his own vain and lying fancies to the God of truth. Thou shalt not be afraid of him i.e. of his predictions or threatenings, so as to be scared from doing thy duty in bringing him to deserved punishment

### CHAP. XIX.

The rehearsal of the cities of refuge for him that killeth his neighbour ignorantly 1-10. But he that hateth and killeth his neighbour, though fled into one of these cities must die 11-13. No removing of old land marks 14. The number of witnesses, 15. The punishment of false witnesses 16-21.

1-10 When the Lord thy God \*hath cut off the nations whose land the Lord thy God giveth thee, and thou shalt succeed them, and dwellst in their cities, and in their houses,

2 \*Thou shalt separate three cities for thee in the midst of thy land, which the Lord thy God giveth thee to possess it.

In the midst of thy land to wit beyond Jordan as there were three already appointed on this side Jordan Numb xxi 14. H is within the midst of the land either for the land as in the midst of the city, for in 2, is the same with that in the city 2 Kings xxi 19 or to design the places that they should be situated in the midst of the several parts of their land to which they might conveniently fly from all the parts of the land.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the Lord thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

Thou shalt prepare thee a way, distinguish it by evident marks, and make it plain and convenient to prevent mistakes and delays. Into three parts, not into more, because it was fit that the places should, as far as it was possible, be at some considerable distance from the hands of the person lest the sight of the manslayer might have provoked their passion and occasioned his ruin.

4 ¶ And \*this is the case of the slayer which shall flee thither, that he may live. Whoso killeth his neighbour ignorantly, whom he hated not in time past,

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the felleve, and he lighteth upon his neighbour, that he die. he shall flee unto one of those cities, and live.

6 \*Let the avenger of the blood pur-

sue the slayer, while his heart is hot and overtake him, because the way is long, and slay him, whereas he was not worthy of death, inasmuch as he hated him not in time past.

This verse is to be joined with ver 3 as is evident the 4th and 5th verses coming in as a parenthesis which is usual in Scripture and other authors. And slay him which is supposed, but not allowed, as appears from the following words. But the avenger of blood is not to be punished with death for killing the manslayer in case he found him without the borders of the city of refuge after he had been received there, Numb xxi 26, 27 because then he was guilty of a new crime to wit a contempt of God's ordinance and a gross neglect of the duty of self preservation, and therefore deserved death from God, who might permit it to be inflicted by the avenger of blood.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the Lord thy God \*enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers,

Enlarge thy coast as far as Ephraim. See Gen xv 18, Exod xxiii 31. Deut i 7.

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways, then shalt thou add three cities more for thee, beside these three.

10 That innocent blood be not shed in thy land, which the Lord thy God giveth thee for an inheritance, and so blood be upon thee.

11 ¶ But \*if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and flee into one of these cities.

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

The elders of his city either of the slain person who were most likely to prosecute the murderer, or of the murderer because God would oblige even his own fellow citizens to prosecute him to death that it might appear how heinous murder and the murderer is to God, and ought to be so to all men. Fetch him thence demand him of the elders of the city of refuge who upon the hearing of the cause and the evidence of the murder were obliged to deliver the offender to justice.

13 ¶ Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.

Thy neighbour's landmark, by which the several portions of land distributed to several families were distinguished one from another. See Job xxiv 2. Prov xxv 28, Hos v 10.

15 ¶ One witness shall not rise up against a man for any iniquity, or for any sin in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

shall not rise up, or, not stand, or, not be established, as

cepted owned as sufficient it is the same word which in the end of the verse is rendered *be established*

16 ¶ If a false witness "rise up against any man to testify against him *that which is wrong*

A single witness though he speak truth is not to be accepted for the condemnation of another man, but if he be convicted of false witness this is sufficient for his own condemnation

17 Then both the men, between whom the controversy is, shall stand before the Lord, "before the priests and the judges, which shall be in those days

See on Deut xix 9-12 and observe that the controversies both here and there referred to and to be determined by the priests and judges are only between man and man and not doctrines of faith and manners as the papists for their own advantage pretend

18 And the judges shall make diligent inquisition, and behold, if the witness be a false witness, and hath testified falsely against his brother

19 "Then shall ye do unto him, as he hath thought to have done unto his brother: so shalt thou put the evil away from among you

20 "And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you

Those which remain are the rest of the people See Deut xiii 11, xiv 13

21 "And thine eye shall not pity: but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot

What punishment he intended for the law allotted to the accused if he had been convicted of the same shall the false accuser bear Of this law see on Exod xxi 24 Lev xxiv 20

## CHAP XX

The priest's exhortation to encourage the people to fight their enemies 1-4 The officers' proclamation who are to be dismissed from the war 5-9 A proclamation of peace to be made to beset cities 10, and to deal with them as they accept or refuse it, 11-18 What trees were to be cut down for the siege and what not 19, 20

WHEN thou goest out to battle against thine enemies, and seest "horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is "with thee, which brought thee up out of the land of Egypt

When thou goest out to battle upon a just and necessary cause as upon great provocation, or for thy own defence

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people

The priest, an eminent priest appointed for this work and to blow with the holy trumpet Num x 9, xxxi 6. Speak unto the people "with the assent to one regiment of the army after another to some by himself to others by his brethren or deputies which accompanied him for that end

3 And shall say unto them, Hear, O Israel: ye approach this day unto battle against your enemies: let not your hearts faint: fear not, and do not tremble, neither be ye terrified because of them

Faint, Heb. be soft or tender. Softness or tenderness of heart towards God is condemned 2 Kings xxi 19 but towards enemies it is recommended Jer viii 2, Lev xxvi 36 2 Chron xii 7, i Thess ii 1

4 For the Lord your God is he that goeth with you, "to fight for you against your enemies, to save you

5 ¶ And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it

Houses were dedicated by feasting and thanksgiving to God See the title of Psal xxx, and Neh xii 27 Heb. hath initiated it i.e. entered upon it, taken possession of it dwell in it Let him return to his house, lest his heart be set upon it and thereby he be negligent or timorous in the battle to the scandal and prejudice of others Another man dedicate it, and so he should lose and another get the fruit of his labours, which might seem unjust or hard And God provides even for men's infirmities But this and the following exceptions are to be understood only of a war allowed by God not of a war commanded by God not in the approaching war with the Canaanites from which even the bridegroom was not exempted, is the Jewish writers note

6 And what man is he that hath planted a vineyard, and hath not yet reaped of it? let him also go and return unto his house, lest he die in the battle, and another man cut it off

This and the former dispensation were generally convenient but more necessary in the beginning of their settlement in Canaan for the encouragement of those who should build houses or plant vineyards, which was chargeable to them and beneficial to the commonwealth Taken of it Heb. made it common to wit for the use of himself and family and which it was not till the fifth year Lev xx 2, xxxi 5

7 "And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her

Betrothing was done by a solemn and mutual promise but not by an actual contract See Gen xiv 11, Deut xxi 23

8 And the officers shall speak further unto the people, and they shall say, "What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people

Or rather, as the Hebrew hath it they shall set or place the captains of the armies in the head or front of the people under their charge that they may conduct and manage them, and by their example encourage their soldiers But it is not likely they had the captains to make or choose when they were just going to battle

10 ¶ When thou comest nigh unto a city to fight against it, "then proclaim peace unto it

This seems to be understood not of the cities of the Canaanites, as is manifest from ver 16-18, who were under an absolute sentence of utter destruction 1 xod xxi 23 Deut vii 1, 2, whence they are blamed that made any league or peace with them Judges 2, but of the cities either of other nations who were not disturbed by or commenced war against them, or aided their enemies, or oppressed their friends and allies, or of the Hebrews themselves if they were guilty of abominations of idolatry or apostasy from God, or of sedition or rebellion against

authority, or of giving protection and defence to capital offenders. See Gen xiv, Judg xx, 2 Sam xv, &c.

11 And it shall be, if it make thee answer of peace and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

By their purses and by their labours too, as appears from 1 Kings ix 15, 2 Chron viii 7, 8.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it.

13 And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword.

A just punishment of their obstinate refusal of peace offered.

14 But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself, and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee.

The little ones excused by their sex or age as not involved in the guilt, nor being likely to revenge their quarrel.

15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

16 But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth.

Heb. no soul, i. e. no man is that word is oft used. Compare Josh x 10, with xi 11. For the beasts, some were excepted as being under a special curse were given for an prey.

17 But thou shalt utterly destroy them, namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee.

18 That they teach you not to do after all their abominations, which they have done unto their gods, so should ye sin against the Lord your God.

19 ¶ When thou shalt besiege a city a long time in making war against it to take it, thou shalt not destroy the things thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege.

The trees thereof, to wit, the fruit trees, as appears from the following words, which is to be understood of a general destruction of them not of the cutting down of a few of them as the convenience of the siege might require. Man's life, i. e. the sustenance or support of his life is taken Deut xxiv 6. But this place may be otherwise translated as it is in the margin of our English Bibles. For O man (the Hebrew letter he being the note of a vocative case as it is Psal ix 7) the tree (for tree the singular number for the plural, as is common) of the field is (or ought, as the Hebrew is used Luth ix 1, Psal lxxv 10) to be employed, or in the siege, or as it is in the Hebrew to go before thy face, i. e. to be taken care for thy security in the siege. The trees of the field. I here understand not its general signification of all trees including fruit-bearing trees as the phrase is commonly used but its more special and distinct signification, for unfruitful trees, as it is taken Is. lv 12, or such as grow only in open fields, such as are elsewhere called the trees of the wood, 1 Chron xvi 33, Isa vii 2, or the

trees of the forest, Cant ii 3, Isa x 19, which are opposed to the trees of the gardens Gen iii 2 8, Psal ii 5, Luth xxvi 9, as the flowers of the field, Psal cxi 15, Isa xl 6, and the lilies of the field, Matt vi 28 are opposed to those that grow in gardens, and are preserved and cultivated by the gardener's art and care. And so it is a very proper argument to dissuade from the destroying of fruit trees, because the wild and unfruitful trees were sufficient for the use of the siege. And this sense fully agrees with the following words, where the concession or grant which here is delivered in more ambiguous terms, of the tree of the field, is repeated and explained concerning the trees which thou knowest that they be not trees for meat.

20 Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down, and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

## CHAP XXI

How to expiate an uncertain murder, 1-9. The usage of a captive taken to wife, 10-11. The first born, though the son of the hated is not to be disinherited, 15-17. The punishment of a stubborn son, viz. death, 18-21. The cruel death of them that are hanged, 22, 23.

IF one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him.

In the field, or in the city or any place, only the field is named, as the place where such murders are most commonly committed, and most easily concealed.

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain.

Thy elders and thy judges, those of thy elders who are judges, for the latter word explains and retains the former the judges or rulers of all the neighboring cities who were all concerned in this inquiry. They I mean, unless it be evident and confessed which city is nearest for then measuring was unnecessary.

3 And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke.

A fit innocent and representative of the murderer, in whose stead it was killed who by this act hath shown himself to be a son of Babel who would not bear the yoke of God's law. A type also of Christ, who was obliged to no work, and under no yoke, but what he had voluntarily taken up in himself.

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither sown nor sown, and shall strike off the heifer's neck there in the valley.

Neither sown nor sown, partly to represent the hard and unprofitable and untimely heart of the murderer, and partly that such a desolate and horrid place might bring a horror of murder and of the murderer. Strike off the heifer's neck, to show what they would and should have done to the murderer if they had found him.

5 And the priests the sons of Levi shall come near, for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord, and by their word shall every controversy and every stroke be tried.

The priests shall come near both to direct them in all the circumstances of action and to see that the law was observed, and to bless them in God's name by praying for them and absolving or pronouncing them guiltless in this matter. Every controversy, not absolutely all manner of

cent overages that could possibly arise as if their word were to determine whether there were a God or providence or no, whether God should be worshipped and his commands observed, or no, whether Moses was a true prophet or an impostor, whether apostate and idolatrous Israelites should be punished or no, which is apparently absurd and ridiculous, but every such controversy is might arise about the matter here spoken of, nothing being more usual than to understand universal expressions in a limited sense, and indeed this is limited and explained by the following words, *and every stroke* the particle *and* being put expositively, of which instances have been formerly given in every controversy which shall arise about its stroke, whether such a mortal stroke is here spoken of, a murder which may well be called a *stroke* is oft used for to *kill* as Gen ix 15, Lev xxv 17 &c. or any other stroke or wound given by one man to another.

6 And all the elders of that city, *that are next unto the slain man*, shall wash their hands over the heifer that is beheld in the valley.

In testimony of their innocency. See on Matt xxvii 24.

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

*They shall answer* to wit to the priests who shall examine them and determine the controversy. *This blood* thus about which the present inquiry is made, or *this which is here present*, for it is thought the corpse of the slain man was hurled into the same place where the heifer was slain. *Neither have our eyes seen it* we have we seen or understood how or by whom this was done.

8 Be merciful, O Lord, unto thy people Israel whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

Not imputed to them nor punished in them. In God's some times, and to *forget* when he doth not punish he is said to *forget*. Be merciful, though there was no mortal guilt in this people yet there was a criminal uncleanness in the land, which was to be expiated and forgiven.

9 So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou goest forth to war against thine enemies and the Lord thy God hath delivered thee into thine hands, and thou hast taken thine captive.

*Thou shalt* of other nations, but not of the Canaanites for they may not spare their women and much less marry them. Gen xxi 16. Deut viii 3.

11 And shalt among the captives a beautiful woman and hast a desire unto her, that thou wouldst have her to thy wife.

*Hast a desire* to wit, or, *hast cleaved to her* to wit in love, or *hast a delight in her* which may be a modest expression of *love* and seems probable because it is said ver 11 *that he had humbled her*, to wit by military means when he took her captive, not after he had married her for then he would have expressed it thus, *because thou hast married her* which had been more emphatical than to say *because thou hast humbled her*. And here seem to be two cases supposed, and direction given what to do in both of them. 1 That he did desire to marry her of which he spake ver 11. 2 That he did not desire this or not delight in her of which he speaks ver 11.

12 Then thou shalt bring her home to thine house, and thou shalt shave her head, and thou shalt pare her nails.

Either 1 To take off his affections from her by rendering her uncovetous and defamed, but the last words must not be rendered *shall pare her nails*, but *shall pare* or *trim*.

her, or *suffer them to grow*, as the Chaldee, Arabic, and divers of the learned Jews and other interpreters render it. Or, 2 To express her sorrow for the loss of her father and mother, as it follows ver 13, it being the ancient custom of mourners in most nations to shave themselves and in some to pare their nails, in others to suffer them to grow. Or rather, 3 In token of her renouncing her heathenish idolatry and superstition and of her becoming a new woman, and embracing the true religion, which her captive condition and subjection to his will would make her inclinable to do in profession.

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month; and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

*The raiment of her captivity*, i.e. either, 1 Those goodly raiments in which she was when she was taken captive, instead of which she now must put on a servile habit, as this is generally understood, or rather 2 Those servile and sordid raiments which were put upon her when she was taken captive in the manner was to do with captives, as the phrase itself seems to intimate, as *prison garments* (Jer liii 3) are such garments as prisoners use to wear, and *garments of penance* are prisonworthy or glorious garments, and it seems harsh to call those *garments of captivity* which are made for and generally worn by free persons only, and which are usually taken away from persons when they come into captivity. Add that this doth not seem to be any part or token of her sorrow but rather a mending of her condition and exchanging her servile habit for a better and more decent one which might be thought this were a mourning habit. *Her father and mother*, either their death, or which was the effect of the same her final separation from them. What she signified her alienation from them or from the idolatrous and idolatrous courses and her final separation from all other persons to her husband and to the true religion. Compare Psal xiv 11. *She shall be thy wife* supposing what might very reasonably be supposed of her in her circumstance, and what she signified by the foregoing ver. that she should submit to her husband's religion in which case the marriage might be tolerable. Or this was permission and indulgence given to them for the animosity of their hearts, as in the case of divorce. Deut xxiv 1. Matt xix 8.

14 And it shall be if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money; thou shalt not make merchandise of her, because thou hast humbled her.

If thou have no delight in her, either 1 After thou hast married her, and so this is a permission of a divorce, which being indulged towards an Israelish woman, was not likely to be denied towards a stranger. Or rather 2 Because thy marriage for it is not probable that God having given him competent time for the trial of his affections to her before he was permitted to marry her would suffer him upon so slight an occasion, within a day or two after so solemn a contract to send her away, nor is there a word spoken here of any divorce. *If he shall not make merchandise of her* i.e. make gain of her either by selling her to his own servile works or by prostituting her to the luxury or to the service of others. *Humbled her*, i.e. humbled her as this phrase is oft used as Gen xxvii 2, Deut xxi 21 29, Judg xvi 21. 1 Sam xxi 10 11.

15 ¶ If a man have two wives, one beloved and another hated, and they have both him children, both the beloved and the hated, and if the firstborn son be hers that was hated.

*Two wives*, either, 1 Both together, which practice though tolerated is not hereby made lawful but only provision is made for the children in that case. Or 2 One after another. *Hated*, comparatively, i.e. less loved, as Gen xxix 31, Matt vi 24, Luke xiv 26.

16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn.

*He may not*, it is not lawful because contrary to the rights and law of nature. *Before the son, or, before the face of the son*, i.e. in his lifetime as this phrase is understood, Gen. xi 28 xvi 12 xvi 18. And when this phrase is rendered *before* another, it signifies only in the presence of another, but never notes the preference of one person to another, which the Hebrews express in another manner. And this may be added to intimate that if the eldest son were dead and had left a child the father was free to give the right of his first born unto his second son, rather than to the child of the eldest. On this phrase may be an aggravation of the fact, whereby his father did in a manner put in his face and fashion a reproach upon him in his very sight and presence.

17 But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all *that* he hath, *for* he is the beginning of his strength, in the right of the firstborn is his.

*to acknowledge* i.e. make it appear that he owns him *double portion*, for the phrase see 2 Kings ii 9 Zechar. vi 11, and for the thing see Gen. xxxi 31, 1 Chron. v 1. *The beginning of his strength*, i.e. the first evidence of his manly strength and ability for procreation.

18 ¶ If a man have a stubborn and rebellious son which will not obey the voice of his father, or the voice of his mother, and *that* when they have chastened him, will not hearken unto them.

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place,

The consent of both *father and mother* is required to prevent the abuse of this law to cruelty. And it cannot reasonably be supposed that both would agree without necessity and the sons' abominable and incorrigible wickedness in which case it seems right and righteous law because the crime of rebellion against his own parents was so high in itself and did so fully signify what a pernicious member and son of Belial he would be in the commonwealth of Israel who had disobeyed all his natural obligations. Yet the Jews say this law was never put in practice, and therefore it might be made for terror and prevention and to render the authority of parents more revered and powerful. *Bring him out unto the elders of his city*, who was a sufficient caution to preserve children from the violence of any hard-hearted parents, because these elders were first to examine the cause with all exactness, and then to pronounce the sentence.

20 And they shall say unto the elders of his city, This our son is stubborn and rebellious he will not obey our voice, *he is* a glutton, and a drunkard.

*Stubborn and rebellious* adds incorrigible'ness to all his wickedness. *glutton and a drunkard*, under which two offences others of a like or worse nature are comprehended by a synecdoche.

21 And all the men of his city shall stone him with stones, that he die. So shalt thou put evil away from among you, and all Israel shall be in fear.

Stoning was the punishment appointed for idolaters and idolatry, which if it seem severe it is to be considered that parents are in God's stead and intrusted in God's measure with his authority over their children. And that families are the matter and foundation of the church and commonwealth, and they who are naughty members and rebellious children in them, do commonly prove the bane and plague of these, and therefore no wonder if they are stoned to the bud.

22 ¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree.

Which was done after the malefactor was put to death some other way, this public shame being added to his former punishment. See Josh. vii 25, viii 29, x 26, 2 Sam. iv 12.

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day, (for he that is hanged is accursed of God,) that *thy* land be not defiled, which the Lord thy God giveth thee *for* an inheritance.

*Is accursed of God* i.e. he is in a singular manner cursed and punished by God's appointment with a most shameful kind of punishment as this was held among the Jews and all nations and therefore this punishment may suffice for him and there shall not be added to it that of being buried which was another great calamity. For xvi 1. And this clause is here appropriated to those that are hanged partly because this punishment was inflicted only upon the most notorious and public offenders, and such brought the curse of God upon the community as Num. xvi 1. 2 Sam. xxi 6. and principally to forewarn that Christ should undergo this execrable punishment and made a curse for us Gal. iii 13 which though it was not to come in respect to men yet was put on unto God and in his eye at the same time. And so this is delivered with respect unto Christ as many other passages of Scripture manifestly are. *Do not defile* i.e. do not pollute either by inhumanity toward the dead or rather by suffering the mourning of a nation of the man's great wickedness and of God's curse to remain public and visible a longer time than God would have it whereas it should be put out of sight, and buried in oblivion.

## CHAP. XXII

*Rules about stray cattle* 1-3. *About thy neighbor's earthenware* 4-5. *Woman's securing of her chastity* 6-7. *Of birds caught by the fowls* 8-9. *Of dainties* 10-11. *Of ploughing with an ox* 12-13. *Of garments of divers colors* 14. *Of fruit upon the four quarters of a garment* 15. *The punishment of him that slandereth his wife* 16-17. *The punishment of the scandalous* 18-19. *The punishment of adultery* 20-21. *Of rape* 22-23. *Of fornication* 24-25. *Against incest* 26-27.

THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

*Thy brother* is called by communion not of religion, but of nature, as having one Father even God, Mat. ii 10, as appears. 1. Because the same law is given about them as my ox &c. Lev. xxiii 4. 2. Because the obligation of this law had been uncertain, seeing men could not certainly tell whether the straying ox or sheep belonged to a Jew or to a stranger. 3. Because this was a duty of common justice and charity, which the law of nature taught even heathens, and it is absurd to think that the law of God delivered to the Jews should have been strict in it than the law of nature given to the Gentiles. *Hide thyself from them* i.e. do not dissemble or pretend that thou dost not see them, or neglect or pass them by as if thou hadst not seen them.

2 And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

*If thy brother be not nigh unto thee*, which may mean a duty more trouble some or chargeable. *If thou know him not* which implies, that if they did know the owner they should restore it to him. *Thou shalt bring it* i.e.

thine own house, to be used like thine own cattle. Thou shalt restore it to him again, the owner as it may be presumed, paying the charges.

3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment: and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

1 c. Dr. Kimble that thou hast found it. Or, *hide it*, 1 c. conceal the thing lost.

Deut. 23: 5. 1 ¶ Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

Help him 1 c. thy brother, the owner. Compare Levod. xxiii. 5.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God.

This shall not be done ordinarily or unnecessarily for in some case it may be lawful, as to make an escape for our's life. Now this is forbidden partly for decency sake that men might not confound nor seem to confound those sexes which God hath distinguished: that all appearance of evil might be avoided: such change of garments carrying a mixture of ambiguity or sign of softness and effeminacy in the man of intemperance and impudency in the woman of lightness and petulency in both: and partly to cut off all suspicion and occasions of evil which this practice opens a wide door unto.

6 ¶ If a bird's nest chance to be before thee in the way in my tree, or on the ground: whether they be young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.

7 But thou shalt in any wise let the dam go, and take the young to the nest: that it may be well with thee, and that thou mayest prolong thy days.

Let the dam go partly for the bird's sake which suffers much by the loss of its young, for God would not have cruelty exercised toward the brute creatures: and partly for men's sake, to refrain their passions and covetousness: that they should not monopolize all to the use of one, but might leave the hopes of a future seed for others.

8 ¶ When thou buidest a new house, then thou shalt make a battlement for thy roof: that thou bring not blood upon thine house: if any man fall from thence.

Let the battlement be a low wall or a low parapet, because the roofs of their houses were made flat or plain that in might walk upon them. See Jer. xvi. 27. 1 Sam. ix. 25. 2 Sam. x. 2, & Lev. 16. Mitt. x. 27. Blood is the guilt of blood by a man's fall from the top of thy house, through the want of the necessary provision.

9 ¶ Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard be defiled.

With divers seeds 1 c. 1. With divers kinds of seed mixed and sown together between the rows of vines in thy vineyard, which was a practice done in the field. Lev. xix. 19, and Lev. xix. 23. Or 2. With any kind of seed differing from that of the vine, which would produce either herbage or corn: fruits of trees whose fruit might be mixed with the fruit of the vines. Now this and the two following precepts are given to the Jews, and the two last are given accordingly to the nature and state of the church for documents or instruction in greater matters, and particularly to commend their simplicity and sincerity in all their carriage towards God and man, and to

forbid all mixture of their inventions with God's institutions, in doctrine or worship. The fruit of thy seed 1 c. Heb. the fulness of thy seed 1 c. that seed when it is ripe and full. See Exod. xxii. 29, Numb. xviii. 27. Defiled, either, 1. Naturally corrupted or marred whilst one seed draws away the fat and nourishment of the other from the other, and so both are starved and spoiled. Or rather 2. Legally and morally, as being prohibited by God's law and thereby made unclean: as on the contrary, things are sanctified by God's word allowing and approving them. 1 Fin. iv. 5. Heb. be sanctified or, be as a sanctified thing, by an ellipsis of the particle as, 1 c. unlawful for the owner's use, as things sanctified were. Or, sanctifying is put for polluting, by a figure called euphemism, which is frequent in Scripture: as when blessing is put for cursing, as Job ii. 9, and in other authors, as when they use sacred for execrable.

10 ¶ Thou shalt not plow with an ox and an ass together.

Either 1. Because the one was a clean beast the other unclean: whereby God would teach men to avoid polluting themselves by the touch of unclean persons or things. 2. Or 3. 11. Or, 2. Because of their unequal strength, whereby the weaker the ass would be oppressed and overwrought. Or 3. 1. of mystical reasons, of which see on ver. 9. Lev. xix. 19.

11 ¶ Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

12 ¶ Thou shalt make thee fringes, upon the four quarters of thy vesture, wherewith thou coverest thyself.

Fringes or laces or strings partly to bring the command of God to their remembrance, as it is expressed Numb. xv. 38. and partly as a public profession of their nation and religion: whereby they might be discerned and distinguished from strangers: that so they might be more careful to observe themselves as became the people of God: and that they should not be a hindrance to own their God and religion before all the world. Wherewith thou coverest thyself these words are either restrictive to the upper garment where with the two were covered, or again, a precept why they should use these things, because here with the command they listen their garments and prevent the uncovering themselves as might easily happen, when they wore no breeches but only loose garments.

13 ¶ If any man take a wife, and go in unto her, and hate her, because unto her he hath had carnal knowledge of her.

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid.

Of speech Heb. of words, 1 c. of discourses or detractions.

15 Then shall the father of the damsel, and her mother take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate.

The linen cloth or sheet as is expressed, ver. 17 which in the first congress was infected with blood, as a token and usual. But because this is not now constant the enemies of Scripture take occasion to quarrel with the law as unreasonable and unjust: and such is might oppress the innocent and hence take occasion to reject the Holy Scriptures. It were much more reasonable for them men either to expound this place metaphorically, of producing the proofs and testimonies of her virginity which should be a satisfactory as if that cloth were produced: or if the Jews understood it, modestly to acknowledge their own ignorance in this: as they are forced to do in many other things, and not injudiciously to censure it as a law: because they cannot resolve it. But it is not needful to get over law, were many things may be particularly said for the vindication of this law. 1. That it was necessary for that people because of their hardness of heart towards their wives, and their levity and dissolu-



change of wives. 2 That either this trial or at least the proof of her virginity, was to be taken presently after the day of marriage, and that proof was to be admitted afterwards upon occasion. 3 That this law was seldom or never put in execution as the Jews note and seems to be made for terror and caution to husbands and wives, as many other laws have been in like cases. 4 That that God who gave this law did by his providence govern all affairs, and rule the tongues and hearts of men, and therefore would doubtless take care so to order matters that the innocent should not suffer by this means which he could prevent many ways. 5 That there is a great difference in times and climates. Who knows not that there are many things now by our moderns thought uncertain or false which by the ancient physicians were thought and affirmed to be true, and certain in their times and countries; and that many signs of diseases and other things do generally hold true in those more southerly and warmer parts of the world which are many times deceitful in our northern and colder climates? 6 That this very way of trial of virginity hath been used not only by the Jews but also by the Arabians and Egyptians as is affirmed by divers learned writers, among whom yet it was more doubtful and less used than among the Jews who might promise to themselves that God would guide the execution of his own law to a just and good issue. 7 That this sign, if it were uncertain in persons of ripe years yet it may be reasonably thought certain and constant in virgins or young and tender age, and that the Jews did ordinarily marry their daughters when they were about twelve or thirteen years old as is confessed as making haste to roll away that reproach which they thought to be in an unmarried state.

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid, and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him,

Euler 1 By the following mulct. Or, 2 By severe reproof, which that word oft signifies. Or, 3 By stripes, as is expressed Deut. xxv. 2, 3. Which is not strange considering how precious a thing one's good name is, of which he endeavoured to deprive his wife.

19 And they shall utter him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up a civil name upon a virgin of Israel: and she shall be his wife, he may not put her away all his days.

Into the father of the damsel, because this was a reproach to his family, and to himself, because such a miscarriage of his daughter would have been ascribed to his evil education. He may not put her away all his days, which seems to have been his design in this false accusation, and therefore that liberty of a divorce which is permitted to others Deut. xxiv. 1, shall be denied to him.

20 But if this thing be true, and the tokens of virginity be not found for the damsel.

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die, because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

Quest. Why should she die when her crime was only fornication, which was not punished in a woman with death Exod. xxii. 16, 17? Answer. Because there was not only fornication in this case, as Exod. xxii. 16, but this was accompanied with deep dissimulation and injury to her husband in the false profession of virginity and it might be presumed that she committed this folly after she was

betrothed to him and therefore so obstinately denied it as knowing the danger of it in that case. Or God ordered it thus for the honour and custody of the matrimonial bed from all defilement, that she who being defiled before she was married or betrothed and therefore not punishable by death yet if she should presume to carry her defilement into the married estate with a pretence of virginity, she should then be put to death.

22 ¶ If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

If a man be found, if he be convicted of this fault, though not taken in the very act.

23 ¶ If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and he with her,

By this betrothing she had actually engaged herself to another man and was in some sort his wife and therefore is sometimes so called as Gen. xxiv. 21, Matt. i. 20.

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die, the damsel, because she cried not, being in the city: and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

Because she could not and therefore justly presumed to have consented to it.

25 ¶ But if a man find a betrothed damsel in the field, and the man force her, and he with her: then the man only that lay with her shall die.

The man force her, which was to be examined and determined by the consideration of all the circumstances.

26 But unto the damsel thou shalt do nothing, there is in the damsel no sin worthy of death for as when a man riseth against his neighbour, and slayeth him, even so is this matter.

Not an act of choice of force and constraint.

27 For he found her in the field, and the betrothed damsel cried, and there was none to save her.

The damsel cried, which is in that case to be presumed, charity obliging us to believe the best till the contrary be manifest.

28 ¶ If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and he with her, and they be found,

1 An unmarried man, as appears 1 From his obligation to marry the person he abused which it is not probable would have been imposed upon him had he been married. 2 Because if the man had been married, this had been adultery, and so had been punished with death. Lay hold on her, which notes some kind of force or artifice, whereby she was overpowered, whereas Exod. xxii. 16 she was enticed which implies consent, and therefore the man doth here receive a greater punishment because he used hostile violence towards her, which was the greater sin.

29 Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife, because he hath humbled her, he may not put her away all his days.

Fifty shekels of silver, besides the dowry, a Philo the learned Jew notes, which is here omitted, because it was common and customary and because it might easily be gathered out of Exod. xxii. 16 it being sufficient here to mention what was peculiar to this case. She shall be his wife to wit, if her father consent to it which is to be supposed out of Exod. xxii. 16, it being not likely that the

father should lose his paternal right of disposing his child when she was in some sort forced rather than when she was enticed. *He may not put her away all his days* which others were suffered to do, Deut. xxi. 1 and he who entered the world (Exod. xxii. 16) was not prohibited to do

30 ¶ A man shall not take his father's wife, nor discover his father's sin

4 See Ruth 1:13, 16-18.  
 5 Shall not take to wife. So this protects the state, and the next branch speaks of the act only. *His father's wife*, his mother-in-law. See Lev. xxiv. 8, xxv. 11; Cor. v. 1. *His father's skirt*, i. e. the skirt of the mother's garment, i. e. the uncleanness which he here called *his father's skirt*, because his father and mother were one flesh, or because his father alone had the right to uncover it. The phrase is taken from the ancient custom or ceremony of the bridegroom pulling the skirt of his garment over the bride to signify his right to her and authority over her, and his obligation to the marriage duty. See Ruth iii. 9; 1zek. xvi. 8.

## CHAP. XXIII

*Who are to be excluded from the congregation* 1-6 In  
Idolatry and Egyptian not to be observed and why 7-8  
*No excuse to be in the camp* 9-11 *No filthy*  
17 *No abominable sacrifice must be* 18 *No way but*  
to strangers 19-20 *Wives must be kept* 21-23 *The*  
*liberty that was lawful in their neighbour's field or vine*  
*yard* 24-25

III that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord.

Heb. *gawadad* by compression or abbreviation of *gawadad* to wit of the stones which was the course the Gentiles took with intents to make them churches. And these churches and friends ver. 2 seem to be not only those of other nations, some understood it without any foundation for such fiction, but also of the Levites, the reason of the Levites the same in all to wit that God would frame into divorce these heathenish practices of making churches and getting priests which led to idolatry would especially do unto his own people. *Shall it be done into the congregation of the Lord* why his place cannot be used and so that they might not come into the church or holy assembly to worship God to pray or hear & because profane of any nation being admitted to communion church privileges, no less than the Jews (see evidence from Lev. xv. 18. Lev. xxv. 18. Numb. ix. 11. xv. 15.) it were absurd to think that any of the Israelites in such a natural or involuntary defect could be shut out from God's communion, nor so that they were to be put out of the natural of God's people, to lose the privilege of communion with the church to wit the benefit of the year of rest & jubilee which it is not probable the Israelites were to forfeit merely for this unexceptionable imperfection but even so that they should not be incorporated into the Levitical community, for so the phrase may seem to have been taken out by the whole congregation (Lev. xvi. 1. & 23. 29.) although at that time the government was put in the hands of such persons as were here mentioned ver. 3 or of their children seeing it is apparent from Lev. xvi. that many priests and Levites and other officers of the tabernacle of Israel were married to strange women who were excluded by this law from all share in the sacrament and for that among other reasons Nehemiah put it forth in Israel by virtue of the law here following. *Or* 2. That they should not be admitted to honours and offices in the church or community of Israel and thus the *congregation of the Lord* doth not here signify as commonly it doth at this day of the people but the society of the elders & rulers of the people who as they represent the whole congregation and act in their name and for their service & so they are sometimes called by the name of *congregation* as Numb. xvi. 12. 21. 22. 1. Sh. xvi. 9. 1. Km. xvi. compared with ver. 1. 1. and 1. Chron. xii. 1, 2. 1. xxx. 1. 10. 20 compared with 1. Chron. xxviii. 1. xxx. 6. and of the congregation of God as it is said the Hebrew of Psal. lxxxvi. 1. *Howbeit* 7. 1.

seeing they are oft called the *congregation*, they may very well be called in a special manner the *congregation of the Lord*, because they were appointed by God, and act in his name a d stead, and for his work and service, and did also assemble near the tabernacle where God was eminently present. Add to this, that the Hebrew word *kahal* generally signifies a *congregation* or *company of men met together*, and therefore this cannot so conveniently be meant of all the body of the people, which could never meet in one place, but of the chief rulers, which frequently did so. Nor is it strange that eunuchs are excluded from government partly because such persons are commonly observed to want that courage which is necessary for a governor, Exod. xxiii. 21 and partly because as such persons ordinarily were despisable so the office and authority in their hands, was likely to be exposed to the same contempt

2 A bastard shall not enter into the congregation of the LORD, even to his tenth generation shall he not enter into the congregation of the LORD.

*A bastard*—so the word is commonly rendered, and so it notes a person base born, or born in fornication or adultery, or by incestuous or any prohibited mixtures of man and woman. *Object 1* This law seems harsh and too severe for the innocent bastard. *Answer 1* It was only an exclusion from government, which was a tolerable burden. *2* It was a necessary caution to prevent and brand the sin of incestuousness to which the Jews were more than ordinarily prone. *Object 2* Ithaz and Jephthah were both bastards yet advanced to great honour and authority. *Answer* God gives laws to us, and not to himself, and therefore he might when he saw fit confer what favour or power he pleased upon any such person, as he did to these. But so we add that the Hebrew word *mamzer* signifies not every bastard but a bastard born of any strange woman, as the word may seem to intimate, and as such persons generally seem to have been because of that special provision, that there should be *no inheritance of the daughters of Israel* as it is here below ver. 17. *To his tenth generation, or his tenth generation* as it is in the Hebrew, and so in the following verses.

37 An Ammonite or Moabite shall not enter into the congregation of the Lord: even to their tenth generation shall they not enter into the congregation of the Lord for ever.

This may be understood either 1. Of the males only, or the children of such fathers, as interpreters commonly take it. Or thus 2. Of females also, or of all that were born either of such fathers or mothers, as may be gathered from Lev. xvi. Neh. xiii. where the children of strange wives were purged from Israel, no less than the children of men. Thus And it is an all word maximum, that the birth follows the bell. And where is the children of Rahab ever hath been produced to the contrary it may be said, that we before that these were extraordinary instances, and that God when he pleased might exempt any particular people of them from this curse, though the Israelites might not do so. *To answer* so it comes to note the immutability and perpetuity of this law, that it should be inviolably observed in all succeeding ages, and not dispensed with for any one man in the persons or interpretation whatsoever. But why then should this clause be added only here, saying the force of a law, are is inviolable is this? It seems therefore to extend the duration of this exclusion of them from the congregation of the Lord beyond what was said at first, and to be added by way of reiteration, *even to their tenth generation*, *shall they not enter yet even for ever, &c.* they shall never enter, as it is expressed, without any mention of the tenth generation. Neh. xiii. 1 that they shall not come into the congregation of God for ever

4<sup>1</sup> Because they met you not with bread and with water in the way, when ye came forth out of Egypt: and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee

*They met you not*, as the manner of those times was to wait and provide for strangers and travellers, see Gen xiv 17, xvi 2, 3, xix 1, 2, Judg xix 17-21, which was the more necessary, because in those times and countries there were no such public houses of entertainment, as now there are among us. Their fault then was unmercifulness to strangers and pilgrims, and afflicted persons, which was aggravated both by their relation to the Israelites, as being the children of Lot, and by the special kindness of God and of the Israelites to them in not fighting against them, as they had just occasion to do and as they did by others, Deut ii. *Object* *Quest* How doth this agree with Deut ii 24-29, where the Moabites which dwell in Ar are said to have sold them meat and drink? *Answer* 1 It is one thing voluntarily to meet them and kindly to relieve them with bread and water which they are here denied to have done, and quite differing thing to sell them bread and water when they are upon their very borders, and their own interest forced them to do so. 2 It may seem that it was only those Moabites that dwell in Ar did so as is said Deut ii 29, and that all the rest of the people neglected or refused to do it, and therefore the sin being so general and national, no wonder if the punishment be so too. 3 These and the following words, both here and Neh xiii 1 are to be taken distributively, and this first member of the verse belongs to the Ammonites, who did not meet them with bread &c., and the latter part to the Moabites who together with the Midianites, but not with the Ammonites, hated Balaam &c.

5 Nevertheless the Lord thy God would not hearken unto Balaam but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee.

6 *Forced* Balaam to bless thee who was hired and inclined to curse thee, if possibly he could.

7 *Thou shalt not seek their peace nor their good* their prosperity all thy days for ever.

8 *Make no contracts* either by marriages, or leagues, or commerce with them, but rather shalt constantly keep a jealous eye over them, as enemies who will vantage every opportunity to insnare or destroy thee. The counsel was now the more necessary because it was part of the Israelites lived beyond Jordan in the borders of those people, and therefore God sets up this wall of partition betwixt them, as well knowing the mischief of bad neighbours, and Israel's proneness to receive infection from them. Each particular Israelite is not hereby forbidden to perform any office of humanity to them, but the body of the nation is forbidden all friendly and familiar conversation with them.

9 *Thou shalt not abhor in Edomite* for he is thy brother thou shalt not abhor in Egyptian because thou wast stranger in his land.

*In Edomite* the children of Edom only the Amalekites are excepted by God's particular order and upon special reason Deut xxx 17-19 *Thy brother* by J in Jacob's blessing *Thou wast a stranger in his land* and didst receive habitation protection and provision from them all thy time, which kindness thou must not forget for their following persecution. It is ordinary with great men and others that on injury or offence blot out the remembrance of twenty courtesies, but God doth not deal so with us nor will he live us to deal so with others but commands us to overlook and forget injuries and to remember kindnesses.

10 The children that are begotten of them shall enter into the congregation of the Lord in their third generation.

*Supposing* the grandfather or great grandfather turned proselyte, and the children continue in that faith received by such ancestors.

11 *When the host goeth forth against thine enemies, then keep thee from every wicked thing.*

Then especially take heed, because that is a time and state of confusion and licentiousness when is one said, the laws of God and man cannot be heard for the noise of arms, and because the success of thy arms and enterprises depends upon God's blessing, which wicked men

have no reason to expect and because they do then carry thy life in this hand, and therefore hast need to be well prepared for death and judgment.

12 *If there be among you any person* that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp.

*Of which uncleanness* see Lev xv 4, 16-17, or by uncleanness of any like kind, one kind being here as oft put for all. *He shall go out of the camp* *Quest* Why doth this uncleanness oblige a man to go out of the camp when it did not oblige him to such a removal, Lev xv 2? *Answer* 1 It is not unreasonable if they were obliged to greater strictness and purity when they were undertaking so difficult and dangerous work. 2 There is a manifest reason of the difference because in their houses they had private chambers, where they could in such cases keep themselves from converse with others, whereas in the camp their conveniences were so small and their occasions of action so many, that it was very hard for his fellow soldiers that continued with him in the same tent or part of the camp to avoid the touching of him which yet was infectious, Lev xv 7, 22.

13 But it shall be, when evening cometh on, he shall wash himself with water and when the sun is down, he shall come into the camp again.

14 Thou shalt have a place also without the camp, whither thou shalt go forth abroad.

To wit to ease thyself, as it follows ver 15.

15 And thou shalt have a paddle upon thy weapon, and it shall be, when thou shalt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee.

*A paddle* the nature of which may be known from the use which here follows. *Cover that which cometh from thee* partly to prevent the annoyance of ourselves or others, partly to preserve and exercise modesty and natural honesty, and principally that by such outward rite they might be reminded to the greater reverence of the Divine Majesty and the greater caution to be in all real and moral uncleanness, especially now when it is most necessary so to do.

16 For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee, therefore shall thy camp be holy that he see no uncleanness in thee, and turn away from thee.

*In the midst of thy camp* either because the ark was continually present with them, or at least some of the holy instrument which were pledges of God's presence, or because God had promised to go forth with them when they engaged in a just and necessary war.

17 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee.

This is not to be understood universally as if all servants that flee from their masters though without any sufficient cause or colour of justice might be detained from them by any person to whom they fled for refuge, for this is apparently contrary to all the laws of religion and justice, and charity and would open a door to infinite disorders and mischief. But it is to be understood 1 Of the servants of strangers, because it follows ver 16, *he shall dwell with thee even among you*, which shows that he had dwelt with and belonged to another people. 2 Of such as belonged to the Canaanites or other neighbouring nations because if he had lived in remote countries it is not probable that he would flee so far to avoid his master, or that his master would follow him so far to recover him. And for he Canaanite this sentence was not put because he was heathen and there were all forbidden to God and to Israel and whatsoever they or we did was by special and divine command. And for the other neighbours it may seem just also put because



surely require it of thee, and it would be sin in thee.

*Thou shalt not slack to pay it* to wit, if the matter of it be lawful and in thy own power. See Num. xxx. 2. *Not slack or delay*, because delays may make thee both unable to pay it and unwilling too the sense of one's obligation growing every day weaker than other's. *It would be sin in thee* i. e. it would be laid to thy charge as a sin, and bring judgment upon thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform, *even* a freewill offering, according as thou hast vowed unto the Lord thy God which thou hast promised with thy mouth.

*A free will offering*, which though thou didst freely make, yet being made, thou art no longer free but obliged to perform it.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure, but thou shalt not put any in thy vessel.

*Thou mayest eat grapes thy fill* which was allowed in those parts because of the great plenty and fruitfulness of vines there.

25 When thou comest unto the treading corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

#### CHAP. XXIV.

*Of the woman that is divorced by her husband with a bill of divorcement* 1. *A The bill of the new married man's* 5. *Parents and plagues* 6. *After fathers* 7. *Levitical* 8. *And again of parents* 9. *plagues* 10-13. *Of adulterers* 14-15. *None to be punished for evil* 16. *Of justice and love* 17. *Carthage's father and daughters* 17-22.

1 *W*HEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

*That she find no favour in his eyes* i. e. he dislike or loathe her. It is a figure of a wife which by more is understood that is expressed in Prov. 2, xxv. 21. xxv. 23. *Uncleanness* Heb. *naughtiness* or *shamefulness* or *filthiness* of a thing, i. e. some filthy or hateful thing, some loathsomeness of body or quality of mind, not observed before marriage, or some light and unchaste carriage, as this or the like phrase commonly signifies but not amounting to adultery, which was not punished with divorce, but with death. *Send her out of his house* which is not a command to divorce her, is some of the few understood it, nor an allowance and approbation as plainly appears, not only from the New Testament Matt. v. 31-32. vi. 8, 9 but also from the Old Testament Gen. ii. 24. Mal. ii. 16, but merely a permission or toleration of that practice for prevention of greater evils and cruelties of that hard minded people towards their wives and thus only for a season, even until the time of reformation, as it is called Heb. ix. 10, i. e. till the coming of the Messiah, when things were to return to their first institution and purest condition. The husband is not here commanded to put her away but if he do put her away, he is commanded to write and give her a bill of divorcement before he send her out of his house. And though it be true, as our Saviour observes, that Moses did suffer the divorces, to wit, without punishing them which also is here implied, yet it must be acknowledged, that if we consult the Hebrew words, those three

first verses may seem to be only a supposition and the words rendered, *then let him write her* in the Hebrew run thus, *and hath written her*, and so it follows ver. 2. *And she be departed out of his house and be gone and become another man's wife*, then follows ver. 3, which even according to our translation carries on the supposition *And if the latter husband hate her*, &c. Then follows the position or prohibition, ver. 4.

2 And when she is departed out of his house, she may go and be another man's wife.

1 or although he could not causelessly put her away with out sin, yet he being put away and forsaken by her husband might marry another without sin as is determined in the same or a like case, 1 Cor. vii. 15.

3 And if the latter husband hate her, and write her a bill of divorcement, and give it in her hand, and sendeth her out of his house or if the latter husband die, which took her to be his wife,

1 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled for that is abomination before the Lord and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

This is the punishment of his levity and injustice in putting her away without sufficient cause which by this offer he now acknowledgeth. *After that she is defiled*, not simply and absolutely, as if her second marriage were sinful but respectively, or as to her first husband to whom she is defiled or uncleanness in woman that is forbidden for the forbidden are accounted and called unclean Judg. vii. 7 because they may no more be touched or used than an unclean thing. *Thou shalt not cause the land to sin* i. e. thou shalt not suffer such abominable business and lewdness to be practised lest the people be polluted and the land defiled and accused by that means.

5 ¶ When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business, but he shall be free some one year and shall cheer up his wife which he hath taken.

*Any business* i. e. any public office or employment which may cause him absence from or neglect of his wife. *He shall be free at home one year* that their affections newly engaged may be firmly settled or as there may be no occasion for the divorce last mentioned.

6 ¶ No man shall take the nether or the upper millstone to pledge for he taketh a man's life to pledge.

*The nether or the upper millstone* used in their hand mills of which see Exod. xi. 5. Num. xi. 8, for xxx. 10. Under this one kind he understands all other things necessary to get a livelihood, the taking away whereof is against the laws both of charity and prudence, seeing by the things alone he can be enabled both to subsist and to pay his debts. *A man's life*, i. e. his livelihood, or the necessary support of his life.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, then that thief shall die, and thou shalt put evil away from among you. See on Exod. xxi. 16.

8 ¶ Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you as I commanded them, so ye shall observe to do.

By which words he plainly intimates that they were not only to have an eye to the Levitical instructions, but also

and especially unto the word and command of God, and that if the Levites' sentence were manifestly contrary to the command of God, it were not to be obeyed. As now if a Levite or priest should, for fear, or favour, or gain, pronounce a perjury to be clean who were really and manifestly unclean, and had the unique terrible marks of leprosy upon him, I suppose no man in his wits will question but every man that saw and knew this were bound to avoid the touching of him: and that if he did touch him, he should be defiled as it

9<sup>h</sup> Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt

God smote Miriam with leprosy for her contempt of Moses, and therefore thou mayest expect the same or like punishment if thou dost despise the counsel and direction of the Levites, who which I have set over thee, and commanded thee to observe in this and the like matters

10<sup>c</sup> When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge

To prevent both the poor man's reproach, by having his wants exposed to view, and the creditor's insolence and neediness which might be occasioned by the sight of a needy man which he despised, and the debt he could not spare

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee

Thou shalt choose what pledge he please, provided only sufficient for the purpose

12 And if the man be poor, thou shalt not sleep with his pledge

But restore it before night, that he may not have such things for pledge without which he cannot get up since it were in vain to him, to that it undervalue every day. Exod. xxi. 26, 27

13 In any case thou shalt deliver him the pledge again when the sun is set down, that he may sleep in his own garment, and bless thee, and it shall be righteousness unto thee before the Lord thy God

It is the instrumentally ministered, as said to Aaron and his sons, to wit, him down the blessing of God upon the by his prayer. For then his prayer will be not in vain, but shall not be in vain for his own behalf, yet every shall avail for thy benefit. Righteousness unto thee, for the Father's sake, and accepted by God, a work of righteousness, or holiness, or goodness, and mercy, which oft is called *righteousness*, as Psal. cxix. 9, Prov. x. 2, Dan. ix. 7

14 Thou shalt not oppress an hired servant that is poor, and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates

Neither shalt thou lay upon him your burdens of work, neither by withal, nor his wages from him, as it follows

15 At his day thou shalt give him his hire, neither shall the sun go down upon thee, for he is poor, and I set thee in his heart upon it, lest he cry against thee unto the Lord, and it be sin unto thee

Thou shalt appoint him weekly or daily wages, so that he may not stand in need of support which is due to him, and he may be comforted by him, for he cannot be comforted by himself. Settle his heart, that he be not lifted up, which will his state in debt, and he shall be content upon it. See Psal. cxviii. 1, Jer. xxxi. 2

16 The father of the fatherless shall not be put to death for the children, neither shall the children be put to death for the fathers, every man shall be put to death for his own sin

Understand it well, if the one be free from the guilt of the other's sin, and except in those cases where the sovereign Lord of life and death, before whom none is ignorant, hath commanded it, as Deut. xxi. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 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992, 993, 994, 995, 996, 997, 998, 999, 1000

17<sup>c</sup> Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take the widow's raiment to pledge

Not of the fatherless, nor of the widow, which is to be supplied out of the last member, nor indeed of any other person, but he particularly mentions these, partly because in a more apt to wrong such helpless persons, and partly because God is pleased especially to charge himself, and so to charge others with the care of those who have no other refuge. See Isa. i. 23, Jer. vi. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

18 But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence, therefore I command thee to do this thing

Thou shalt remember, to wit, affectionately and gratefully, and by the compassionateness of others, miseries thou shalt make it evident that thou hast not forgotten thy own miseries and deliverances. I command thee to do this thing, I have thereby authority to command thee, and thou having obligations on that account, both to obey me, and to pity others in the same calamities, thou shalt do it

19<sup>c</sup> When thou cuttest down thine harvest in thy field, and hast gathered in the sheaf, thou shalt not go again to fetch it, it shall be for the stranger, for the fatherless, and for the widow that the Lord thy God may bless thee in all the work of thine hands

20 When thou beatest thine olive tree, thou shalt not go over the boughs again, it shall be for the stranger, for the fatherless, and for the widow

When thou beatest thine olive tree with staves, as thou used to do to fetch down the olives

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward, it shall be for the stranger, for the fatherless, and for the widow

22 And thou shalt remember that thou wast a bondman in the land of Egypt, therefore I command thee to do this thing

## CHAP. XXV

1<sup>c</sup> As must do justly, 1<sup>2</sup> Strips not to exceed forty, 3<sup>c</sup> The threshing or not to be muzzled, 4<sup>c</sup> The duty of raising seed to a brother, 5-10<sup>c</sup> The punishment of an insolent woman, 11<sup>c</sup> 12<sup>c</sup> A just weight and measure, 13<sup>c</sup> 16<sup>c</sup> The memory of Amalek is to be blotted out, 17-19

11<sup>c</sup> If there be a controversy between men, and they come unto judgment, that the judges may judge them, then they shall justify the righteous, and condemn the wicked

A *contra casu* about criminal matters, as it follows. They shall justify i. e. acquit him from guilt and false ac

uations, and free him from punishment. Congress  
 ruled, declare him guilty, and punishment of course  
 entails. I am not a punishment man, but I am a

2 And it shall be, if the wicked man  
be worthy to be beaten, that the judge  
shall cause him to lie down; and to be  
beaten before his face, according to his  
fault, by a certain number.

*Wrong to punish*—which the Jews say was the case of all those crimes, and the law commands to be punished, without taking into the mind or degree of the punishment. *Before his face*: that the punishment may be duly inflicted, without excess or defect, which otherwise might easily happen through the executioner's passion or partiality.

Forty stripes he may give him, and  
not exceed: lest, if he should exceed,  
and beat him above these with many  
stripes, then thy brother should seem  
wile unto thee.

Not ~~dismissed~~ it seems not superstitious, but prudent caution, when the Jews would not exceed thirty-nine stripes, 2 Cor. xi 21 lest through mistake or forgetfulness or carelessness they should go beyond their bounds which they were commanded to keep but they were not required to go to the utmost extent of them. Thy brother, who, though faulty and chastised yet still is thy brother by nation, and probably by religion too. *Should seem vile unto thee* i.e. should be made contemptible to his brethren either by this sad name of him, as if he were a slave or brute beast - or by the ~~of~~ <sup>of</sup> longevity or immensity of body which excessive beating might produce.

¶ Thou shalt not muzzle the ox  
when he treadeth out the corn

As the Gentiles used to do, having divers devices to keep them from eating when they trod out the corn which they did in those parts, and twice by even Hos x 11 either immediately by their hoofs, Isa xxviii 28, Mich vi 3 or by drawing carts or other instrument over the corn, Isa xxi 10, xxviii 27 sh 12 Amos 3 He truly God taught their humanity and kindness even to their best that served them, Prov xii 10 and much more to their servants or other men who laboured for them and especially to their ministers. 1 Cor ix 9

5 ¶ <sup>h</sup>If brethren dwell together and  
one of them die and have no child the  
wife of the dead shall not marry without  
unto a stranger her husband's brother  
shall go in unto her, and take her to him  
to wife, and perform the duty of an hu-  
band's brother unto her

brothers, strictly so called as is evident from ver 7, *Duch* 1  
 Gen xxxviii 8, Ruth 1 13, Matt xxii 24, 25 *Duch* 1  
*gether*, either 1 Strictly, in the same house or family  
 which is not probable because the married brother may be  
 removed to have left his father's house, and set up a  
 family of his own. Or 2 More largely in the same town  
 or city, or, at least, country This is added for a relief of  
 their consciences, that if the next brother had removed his  
 abode into remote parts, or were carried thither into  
 captivity, which God fore-saw would be their case, then the  
 wife of the dead had her liberty to marry to the next kin  
 in that lived in the same place with her One of them,  
 ver 11. T. The first and eldest of them, as it was practised  
 in xxviii. 6, &c, and expounded, Matt xxii 24, one  
 being put for the first, as Gen 1 5, in 11. Hag 1 1  
 ver 24, 25 And the chief care was about the first born  
 who were invested with singular privilege, and were type  
 of Christ. Ver 2 Any of them, for the words are general  
 and so the practice may seem to have been Ruth in and  
 reason of the law may seem to be in a great measure  
 the same, which was to keep up the distinction as of tribes  
 and families, that as the Levites might be discovered by  
 inquiry from a which he was appointed to proceed so also  
 the inheritance, which were divided among all the brethren,  
 the first born having only a double portion Have no child,  
 ver 10 son But son is oft put for any child, male or

Scripture and other authors, and therefore the Hebrew word is rendered no child here as it is in *Exodus* xxi. 21; *Mark* xii. 19, *Luke* vi. 28. And indeed this position was not necessary when there was a daughter, whose child might be adopted into the name and family of the grandfather. *1 Esdras* vi. 10, to one of another family, as that word is oft used *His husband's brother shall go in unto her*, except he was married himself as may appear by other scriptures, and by the reason of the *Septuagint*, and, as some add, from the phrase of *dwelling together* to wit, in their father's family.

6 And it shall be, *that* the firstborn  
which she beareth *shall* succeed in the name of his brother *which* is dead, that  
his name be not put out of Israel

In the name of his brother, shall be called and reputed his son See Ruth is 17 That his name be not put out of Israel, that a family be not lost So this was a provision that the number of their families might not be diminished

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say My husband's brother refuseth to raise up unto his brother a name in Israel he will not perform the duty of my husband's brother

To raise up unto his brother a name, to revive his brother's name and memory.

8 Then the elders of his city shall call him, and speak unto him: and if he stand *to it*, and say, "I like not to take her,"

Speak unto him to convince him of the duty, and persuade him to it. If he stand to it, if he obstinately refuse it

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot and spit in his face and shall answer and say So shall it be done unto that man that will not build up his brother's house

1. *Loose his shoe* partly a sign of his resignation of all rights to the woman and to her husband's inheritance, for 1. the shoe was a symbol of one's power and right. Psal. lxxviii. 9. so the putting of the shoe was a token of the alienation of such right and that he would not and henceforth might not, enter upon his brother's land, and partly as a note of infamy, to signify that by this unmanly and dishonourable action he was unworthy to be amongst free men and fit to be reduced to the condition of the uncircumcised servants or captives who used to go barefoot. Isa. xlii. 2. *Spit in his face* as a return of his contempt upon him self. See Numb. xii. 14. Isa. l. 6, Matt. xxvi. 67. xxxviii. 30. This was not done, Ruth is, either because he was not a brother, but a remote kinsman and so deserved less shame, or because Ruth did not prosecute him to the utmost but freely consented to this exchange. *Laid up*, a phrase oft used for the procreation of children and the increase of a family. See Gen. xxi. 2, Lev. i. 21, 1. King. i. 38, 1. Chron. xxi. 25.

10 And his name shall be called in Israel The house of him that hath his shoe loosed

His person, names being oft put for *per* one and his  
 ostentatious also. So it was a lasting blot.

11 ¶ When men strive together one with another, and the wife of the one draweth near to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, y<sup>e</sup> draweth him by the secrets

12 Then thou shalt cut off her hand,  
thine eye shall not pity *her* p. 11

14



ience of this degenerate age shows, and therefore it is not strange that it is so severely restrained and punished. *Thine eye shall not pity her*, which thou wilt be very apt to do because of the infirmity of her sex, and the urgency of her occasion, this being done for the necessary preservation of her husband.

13 ¶ Thou shalt not have in thy bag divers weights, a great and a small.

The great is to buy with, or openly to make show of the small for their private use in selling.

14 Thou shalt not have in thine house divers measures, a great and a small.

15 But thou shalt have a perfect and just weight, a perfect and just measure, that thy days may be lengthened in the land which the Lord thy God giveth thee.

16 For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt.

Which circumstance greatly aggravates their sin, that they should do this to a people who had been long exercised with sore afflictions, to whom pity and help was due by the laws of nature and humanity, and for whose rescue God had in so glorious a manner appeared, which they could not be ignorant of. So this was barbarous to Israel, and setting the great Jehovah at defiance.

18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary, and he feared not God.

Smote the hindmost of thee, which God permitted both for the punishment of Israel's sins, and to hinder and prepare them for the difficulties of their expedition.

19 Therefore it shall be when the Lord thy God hath given thee rest from all thine enemies round about in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

Blot out the remembrance of Amalek, which was in great measure done afterward. See 1 Sam. xv. xxvii. b, xxx. 1, 17. 1 Chron. iv. 43. Psal. ix. 12, 13.

## CHAP XXVI

The offering, thanksgiving and rejoicing before the Lord of Ten who offereth first fruits 1-11, as also of the three days times 12-15. The covenant between God and his people renewed 16-19.

AND it shall be when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein.

2 ¶ Then thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God hath choose to place his name there.

This seems to be required of each particular master of a family, either upon his first settling, or once every year at one of their three feasts, when they were obliged to go up to Jerusalem, where they were to offer up to the Lord, either of their corn, or of the fruit of trees.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us.

Unto the priest, i. e. to any of the priests, who shall be appointed in God's stead to receive these oblations and acknowledgments.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God.

5 And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous.

Jacob was a Syrian partly, by his original, as being born of Syrian parents, as were Abraham and Rebekah, both of Chaldaea or Mesopotamia, which was a part of Syria largely so called, as is confessed by Strabo, b. 16. and by Pliny, b. 5. c. 12. partly, by his education and conversation, for which reason Christ is called a Nazarene, and a Capernaumite, and partly by his relations, his wives being such, and his children too by their mothers. Ready to perish; either through want and poverty, see Gen. xxviii. 11, 20, xxxii. 10, or through the rage of his brother Esau, and the treachery and cruelty of his father in law Laban.

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage.

7 And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression.

8 And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terriblest, and with signs, and with wonders.

9 And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.

10 And now, behold, I have brought the first fruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God.

Thou shalt set, to wit, immediately, by the priest, who was to set it there, ver. 1. Set it, i. e. the basket of first fruits.

11 And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

Thou shalt rejoice, i. e. either 1. Thou shalt hereby be enabled to rejoice and take comfort in all thy enjoyments, when thou hast sanctified them by giving God his portion. Or, 2. Thou shalt feast (which is oft expressed by rejoicing) with the Levites and strangers upon the oblation which at these solemn times were offered, which expression is confirmed by comparing Deut. xvi. 10, 11, 14.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled,

Of the tithes, see on Deut. xiv. 28. The year of tithing

Heb *the year of that tithes*, so called, either 1 Because these tithes were gathered only in that year. Or rather, 2 Because then only they were so bestowed or used, and whereas these second tithes for two years together were eaten only by the owners and Levites, and that in Jerusalem, in the third year they were eaten also by the strangers, fatherless, and widows, and that in their own dwellings. The LXX join these words with the following, and for *shenath, the year, read sheneth, the second* and take *rau* for *redundant*, as sometimes it is, and read the place thus, *The second tithes thou shalt give to the Levite, &c.*

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me. I have not transgressed thy commandments, neither have I forgotten them.

Lev. 119.  
Mat. 23, 27.

Before the LORD, i. e. either before the tabernacle or temple, or rather, in thy private and domestic addresses to God, for thus it is to be said presently upon the distribution of these tithes, which was not done at Jerusalem but in their own private *gates* or dwellings, except we will suppose that after he had given away these tithes at home he should go up to Jerusalem merely to make this acknowledgment, which seems improbable. And this is to be spoken before the LORD i. e. solemnly seriously and in a religious manner, with due respect to God's presence and will and glory, which is a sufficient ground for that phrase. I have brought away, or separated or removed to wit from my own proper and private fruits. The hallowed things i. e. the tithes which have been sanctified and set apart for these uses.

14 I have not eaten thereof in my mourning neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.

In my mourning i. e. either 1 In my funeral solemnities for the dead. But this falls in with the first branch. Or 2 In my distress or poverty, or upon pretence of my own want, in which case men are tempted and inclined to fall upon sacred or forbidden things. Or 3 In sorrow or grieving that I was to give away so much of my profit to the poor, but I have cheerfully eaten and feasted with them as I was obliged to do. For though it be taken for granted by some learned expositors from Deut. xv. 28, 29 that the owner was not to eat any part of the third year's tithes, but to give it all away to the stranger and fatherless &c., the contrary seems to me more probable from that very place where it is said *thou shalt lay it up within thy gates*, and then it follows, *that the Levite, stranger, &c. shall come to wit, to thy gates, and shall eat to wit there* as is expressed ver. 12, *that they may eat within thy gates and be filled*, which implies that these tithes, or some part of them, were eaten in the owner's gates or dwelling with holy rejoicing and feasting wherein it is most probable the owner had his share, though it be not there expressed, because it was evident in itself from the foregoing passage Deut. xiv. 23, &c., where the owner is allowed and commanded to eat those tithes together with the Levites. And how or where some think the third year's tithes ver. 28, were not the same with those ver. 23, yet it cannot with any colour of reason be thought that those tithes which were to be eaten, not only by the Levites, but also by the strangers ver. 29, were more sacred than those that were to be eaten by none but the Levites and the owners, ver. 23, 27 or that the owner might eat of the one, and not of the other. For any unclean use, i. e. for any common use, the words common and unclean being oft indifferently used one for the other, or for any other use than that which thou hast appointed which would have been a pollution of them. For the dead,

i. e. for any funeral pomp, or service, or feast, for the Jews used to send in provisions to feast with the nearest relations of the party deceased, of which see Jer. xvi. 7, 12, 13, xxiv. 17; Hos. ix. 4, and in that case both the guests and food were legally polluted, Num. xix. 11, 14, and therefore the use of these tithes in such cases had been a double fault, both the defiling of sacred food, and the employing of those provisions upon sorrowful occasions which by God's express command were to be eaten with rejoicing. Deut. xiv. 26, xxvi. 11.

15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

After that solemn profession of their obedience to God's commands, they are taught to pray for God's blessing upon their land whereby they are instructed how vain and ineffectual the prayers of unrighteous or disobedient persons are.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD thy God to be this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice.

Avouched or declared or professed, or owned. This day i. e. at this time in this wilderness, where thou hast accepted and ratified God's covenant.

18 And the LORD hath avouched thee this day to be his peculiar people as he hath promised thee, and that thou shouldst keep all his commandments.

He hath owned thee for such before all the world by eminent and glorious communications and manifestations of his power and grace and favour in thee and for thee by a solemn entering into covenant with thee and giving thee peculiar law promises, and privileges to thee above all mankind. That thou shouldst keep all his commandments, which is here mentioned as a mark of God's favour though the he hath duty and the work of God's grace that he will vouchsafe to give us such commands that he doth require and will accept of our obedience to them and that we have no power or will to obey him, Jerk. xxxvi. 26, 27.

19 And to make thee a high above all nations which he hath made, in praise, and in name, and in honour, and that thou mayest be a holy people unto the LORD thy God, as he hath spoken.

## CHAP. XXVII.

1 Commandment to set up stones for a remembrance, and to write the law upon them. They must build the altar of the LORD with whole stones, 1-8. To pronounce the blessing on Gerizim, and the curse on Ebal, 9-26.

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster.

On that day, i. e. about that time, for it was not done till some days after their passing over. Days is oft put for time as hath been noted before. Plaster them with plaster for convenience of writing upon them.

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey as the LORD God of thy fathers hath promised thee

All the words of this law, either, 1 All the words of this Book of Deuteronomy. But that seems too large for this place. Or, 2 The blessings and curses here following. But they are mentioned as a different thing. Or, 3 The law properly so called, i. e. the sum and substance of the precepts or laws of Moses, especially such as were moral and general, as may be guessed from the following part of the chapter, where the curses pronounced against all that confirm not all the words of this law to do them are particularly applied unto the transgressors of moral laws only, ver 15, 16, &c. And especially the decalogue, which oft goes under that name. Compare Josh viii 32, &c

1 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, 'in mount Ibal, and thou shalt plaster them with plaster

*Mount Sinai*, the mount of cursing. Here the law is written, to signify that a curse was due to the violators of it and that no man could expect justification or blessing from the works of the law by the sentence whereof all men are justly accursed, is being all guilty of the transgression of it in one kind and degree or other. Here the sacrifices are to be offered, to show that there is no way to be delivered from this curse but by the blood of Christ, which all these sacrifices did typify and by Christ's being made a curse for us (Gal. in 13).

5 And there shalt thou build an altar unto the Lord thy God: an altar of stones: thou shalt not lift up *any* iron tool upon them:

6 Thou shalt build the altar of the I own thy  
God of whole stones and thou shalt offer burnt  
offerings thereon unto the I own thy God  
If whole stones, i. e. rough, not hewed nor polished

7 And thou shalt offer peace offerings, and shalt eat there, and rejoyce before the Lord thy God

8 And thou shalt write upon the stones all the words of this law very plunly  
So as to be easily read by all

h r 18 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel, <sup>1</sup>this day thou art become the people of the LORD thy God.

By thy solemn renewing of thy covenant with him

10 Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

Feb. 11 1891  
Jeh. 8  
Jud. 9

Again in Joshua 8: 57 they took over against Mount  
Gierizim. Here 1 Both armies they who stood upon  
the one mount stood over against the other 2 These  
words may be rendered *before* or *near to*, (as the Hebrew *al*  
of signifies) *Mount Gierizim*, which might be over against  
it. To bless the people, whence it appears that the blessing  
also were pronounced *at* well in the curse, though they be  
not here mentioned. See Joshua 8: 3. *Simeon* and *Levi*.

and Judah, and Issachar, and Joseph, and Benjamin were the children of the free-women, Leah and Rachel, to show both the dignity of the blessing, and the curse, and that the blessing belong only to the church, evangelically such as this is expounded upon, and that, therefore, even to those that receive the Spirit of God, and liberty Joseph is here put for both Ephraim and Manasseh and Ephraim, which are here together, as if they were one, because Levi is here numbered, and he is not numbered, as it is said, where the division of the land was made, and Ephraim pass for two tribes.

13 And these shall stand before the Lord  
Ebal to curse; Reuben, Gad, and Asher,  
and Zebulun, Dan, and Naphtali.

In curse, he saith to *bless the people*, *and to curse* only to curse, not expressing whom, either those who were loth to mention the people as objects of the curse, or because he presumed and hoped that though some particular person might deserve the curse, yet the gentleness of the people would keep out of the reach of it; or to intimate, that though the blessing was peculiar to the people of Israel, yet the curse was indelible and common to all nations, as they appear from the particular sins here numbered, which are such as made the Gentiles guilty and amenable to God, as is elsewhere affirmed. See *Lev. xviii. 28.* *God and Asher, Dan and Naphtali*, are the children of the *Levitical women*, to show that the curse belongs to those of scurrile and dissingenuous spirits, and carriages to God. With these are joined *Ituben* who by his shameful sin fell from his dignity, *Gen. xlix. 4*, and *Zebulun*, as the youngest of Leah's children who was necessary to be joined with those that the numbers might be equal.

11 ¶ And <sup>h</sup>the Levites shall speak, and say unto all the men of Israel with a loud voice

*The Levites, & some of the Levites, to wit, the priests, which bare the ark, as it is expressed, Josh viii. 33, for the only of the Levites stood upon Mount Gerizim, ver. 12 but these stood in the valley between Gerizim and Ebal looking towards the one or the other mountain as they pronounced either the blessings or the curses, & as they gathered from Josh viii. 33 With a loud voice, & as they might be heard by a great number of the people, by whom the rest were informed and directed by some signal, when they should answer*

15 <sup>1</sup> Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place <sup>2</sup> And all the people shall answer and say, Amen

Under this particular he understands all the gross sinners of the first table, as under the following branches he comprehends all other sins against the second table, as manifest from hence that there are other sins, not mentioned, which are as sinful as these, and will as certainly expose a man to the curse as any of the rest. *And putteth it, or although* as that particule sometimes signifies, *in a secret place*, he takes special notice of such party to shew the folly of those men who think to hide their sins by this means, and partly to deter men from such practices who could not see nor punish, by making them their own condemners and executioners. Amen, &c. So let it be I wish this curse may befall me, if I be guilty of this crime See Numb v 22. Jer vi 6

16<sup>1</sup> Cursed be he that setteth light by  
his father or his mother And all the  
people shall say, Amen

17<sup>m</sup> Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen

18 *Cursed be he that maketh the blind to wander out of the way, and that misleadeth the simple, saying, Give your paroxysm counsel, rather for his own sake than for the man's.*

19 *Cursed be he that perverteth the judgment of the stranger, fatherless, and widow, saying, I will not increase the people shall say,*

20 *Cursed be he that lieth with his father's wife, because he uncovereth his father's skirt. And all the people shall say, Amen.*

21 *Cursed be he that lieth with any beast. And all the people shall say, Amen.*

22 *Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.*

23 *Cursed be he that lieth with his brother in law. And all the people shall say, Amen.*

24 *Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen.*

25 *Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen.*

26 *Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.*

*Confirmeth not, i. e. performeth not, for he that transgresseth both in some sort destroy and make void the law of God, as to the main end for which it was given, even to the regulation of his life and actions, and as far as lies in him diminishes the authority and force of God's law.*

CHAP XXVIII

*The blessings of obedience, 1—11 Curses for disobedience, 15—48*

AND it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

He will bless thee and honour thee with divers privileges and blessings, as follows

And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

These blessings which others greedily follow after, and oftentimes never overtake, they shall follow after thee, and shall be thine into thy lap by my special kindness

3 *Blessed shall thou be in the city, and blessed shall thou be in the field.*

4 *Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy land, and the flocks of thy sheep.*

5 *Blessed shall be thy basket and thy store.*

6 *Thou shalt be blessed when thou goest out, and thou shalt be blessed when thou comest in.*

7 *The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.*

8 *The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto, and he shall bless thee in the land which the Lord thy God giveth thee.*

*Shall command, i. e. shall by his sovereign and powerful providence give it even when it seems furthest from thee, and not likely to come to thee without a word of command from God himself.*

9 *The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.*

*Shall establish thee an holy people unto himself, i. e. shall confirm and establish his covenant with thee by which he separated thee to himself as a holy and peculiar people and shall publicly own thee for such, as it follows, ver. 10.*

10 *And all people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee.*

*That you are in dread and truth his people and children, see Deut. xiv. 1. xxvi. 18. For to be, i. e. to be called his people, signifies to be, as Isa. xlviii. 1, 5, lvi. 7, Mic. vi. 1, 19, xvi. 13.*

11 *And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord swore unto thy fathers to give thee.*

*The same things which were said before are repeated, to show that God would repeat and multiply his blessings upon them.*

12 *The Lord shall open unto thee his good treasure, the heaven to give thee rain unto thy land in his season, and to bless all the work of thine hand, and thou shalt lend unto many nations, and thou shalt not borrow.*

*His good treasure, to wit, the heaven on the sun, as it here follows, which is God's storehouse, where he treasures up rain or wind or other things for man's use. See Job xxxviii. 22, Phil. xxxiii. 7.*

13 *And the Lord shall make thee the head, and not the tail, and thou shalt be above only, and thou shalt not be beneath, if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them.*

*The head, the chief of all people in power, or at least in dignity and privileges, so that even they that are not under thine authority shall reverence thy greatness and excellency. So it was in David's and Solomon's time, and so it should have been much oftener, and much more, if they*

in the straitness, wherewith thine enemies shall distress thee in all thy gates

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

*Evel*, i. e. unmerciful she will desire or design their destruction for her food

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates

*Her young one*, Heb. *after-birth*, that which was loathsome to behold will now be pleasant to eat, and together with it she shall eat the child which was wrapt up in it and may be included in this expression *Which she shall bear*, or which she shall have born i. e. her more grown children

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name THE LORD THY GOD,

*Name*, i. e. thing of person to wit this glorious God *Names* are set out for things as 1 Kings v. 5 Paul xxi 1, cxi 1, Acts ix 12, Eph i 21, and for persons as Acts i 10, lxxv 1

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance

60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of, and they shall cleave unto thee

61 Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude because thou wouldst not obey the voice of the LORD thy God

63 And it shall come to pass that as the LORD rejoiced over you to do you good, and to multiply you, so the LORD will rejoice over you to destroy you, and to bring you to nought, and ye shall be plucked from off the land whither thou goest to possess it

*Rejoice over you to destroy you* his just indignation against you will be so great that it will be a pleasure to him to take vengeance of you For though he doth not delight in the death of a sinner in itself yet he doth doubtless delight in the glorifying of his justice upon incorrigible sinners seeing the execution of his attributes must needs please him else he were not perfectly happy *The land whither thou goes* *possessions*, which was no ordinary land but a most precious land as had in promise, a token of God's favour and a pledge of the eternal inheritance, which was a great aggravation of their loss of it

64 And the LORD shall scatter thee among all people, from the one end of the

earth even unto the other, and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind

*Neither shall the sole of thy foot have rest*, ye shall have no settlement in the land whither you are banished, but there you shall be tossed about from place to place, and sold from person to person, or, Cain-like, wander about like a vagabond

66 And thy life shall hang in doubt before thee and thou shalt fear day and night, and shalt have none assurance of thy life

Either because thou art in the hands of thy enemies, that have power, and want not will, to destroy thee; or because of the terrors of thy own mind, and the guilt of thy conscience, making thee to fear, even where no great cause to fear is

67 In the morning thou shalt say, Would God it were even and at even thou shalt say, Would God it were morning for the fear of thine heart wherewith thou shalt fear and for the sight of thine eyes which thou shalt see

68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again and there ye shall be sold unto your enemies for bondmen and bondwomen and no man shall buy you

*Into Egypt again* whom he hath now so gloriously delivered the repentance of all his kindness to thee, and resolved to undo what he hath done for thee And the remembrance of what they endured in Egypt could not but make the thoughts of returning thither again very terrible to them *With ships* which was literally fulfilled under Titus when multitudes of them were carried thither in ships and sold there for slaves as Josephus relates And this expression seems to mind them of that time when they went over the sea without ships, God miraculously drying up the sea before them &c which now they would have occasion sadly to remember *By the way* or, *to the way* the Hebrew *bath* here signifying to as it doth Gen xi 4 Lev xvi 22 Psal cxv 8 Isa ix 8 And *the way* seems not to be meant here of the usual road-way from Canaan to Egypt which was wholly by land, but to be for the end of the way or journey even the land of Egypt for to this and not to the road way between Canaan and Egypt agree the words here following, *whereof I spake unto thee, Thou shalt see it (i. e. Egypt) no more again* And *that way* is put for *that land* in a place parallel to this where the very same words are used, Deut xxv 16 to which this place palpably alludes *No man shall buy you* either because the number of you captives shall be so great that the market shall be glutted with you, or because you shall be so loathsome and contemptible that men shall not be willing to have you for slaves And this was the condition of the Jews after the destruction of Jerusalem, as Josephus the Jew hath left upon record

## CHAP XXIX.

*The manifold works and mercies of God's motive to obedience*, 1-9 *Moses solemnly engageth them to keep covenant with God*, 10-17 *Unbelief, careless contempt, and breach of covenant shall be severely punished*, 18-28 *The end and use of the revealed will of God*, 29

THESE are the words of the covenant, which the LORD commanded Moses to make with the

children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

*These are the words of the agreement, these are the terms or conditions upon which God hath made, &c. renewed covenant with you. Beside the covenant i.e. that entering into or suffering of covenant. This covenant was but one in substance, but various in the time and manner of its dispensation.*

And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land,

The great temptations which thine eyes have seen, the signs, and those great miracles.

Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day.

*This verse comes in by way of correction or exception to the foregoing clause in this manner, I said indeed, Ye have seen &c. Ver 2, and thine eyes have seen &c. but I must recall my words, for in truth you have not seen them. In seeing you have not seen, and perceiving you have not perceived them; you have perceived and seen them with the eyes of your body, but not with your minds and hearts, you have not seen them to any purpose, you have not yet learned rightly to understand the word and works of God, so as to know them for your good, and to make a right use of them, and to comply with them, which he expresseth thus, the Lord hath not given you &c., not to excuse their wickedness, but partly to direct them what course to take, and to whom they must have recourse for the amending of their former errors, and for a good understanding, and improvement of God's works, and partly to aggravate their sin, and to intimate that although the hearing ear and the seeing eye and the understanding heart, be the workmanship of God, Prov. xii 12, and the effects of his special grace, Deut. xxi 6, Jer. xxxi 33, xxxiii 39 &c. yet their want of this grace was their own fault, and the just punishment of their former sins, their present case being like theirs in Isaiah's time, who first shut their eyes and ears that they might not see and hear and would not understand, and then by the tremendous, but righteous judgment of God, had their hearts made fat and their eye and ears closed, that they should not be able to see and hear, and understand, as is manifest from the history of their carriage in the wilderness.*

And I have led you forty years in the wilderness, your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

So far that it was necessary for you to throw them away, and to get new ones. See on Deut. viii 4.

Ye have not eaten bread, neither have ye drunk wine or strong drink, that ye might know that I am the Lord your God.

*Not eaten bread, i.e. common bread purchased by your own money, or made by your own hands, but heavenly and angelical bread, Deut. viii 3, Psal. lxxviii 24, 25. You have subsisted without bread, the staff of life. Neither wine or strong drink, but only water out of the rock. The Lord your God, the Lord omnipotent and all-sufficient for your provision, without the help of any creature, and your God in covenant with you, who hath a true affection to you and fatherly care of you, even when ordinary means fail.*

And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them.

And we took their land, and gave it for an inheritance unto the Rubenites,

and to the Gadites, and to the half tribe of Manasseh.

Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel,

*Before the Lord your God, in his presence, who sees your hearts and carriages, and before his tabernacle, where it is probable they were now called together, and assembled for this work. See ver 2.*

Your little ones, your wives, and thy stranger that is in thy camp, from the river of thy wood unto the drawer of thy water.

*Thy stranger, such strangers as had embraced their religion. From the river of thy wood unto the drawer of thy water, all sorts of persons, yea, even the meanest of them, such as these were, Josh. ix 27, all sorts and ranks of servants.*

That thou shouldest enter into covenant with the Lord thy God, and into his oath which the Lord thy God maketh with thee this day.

*Into covenant and into his oath i.e. into covenant or agreement confirmed by a solemn oath.*

That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

Neither with you only do I make this covenant and this oath,

But with him that standeth with us this day before the Lord our God, and also with him that is not here with us this day.

*i.e. With your posterity, for so the covenant was made at first with Abraham and his seed by which, as God engaged himself to continue the blessing of Abraham upon his posterity, so he also engaged them to the same duties and conditions which were required of Abraham. So it is even among men, where a king confers an estate upon a subject and his heirs for ever, upon some certain conditions, all his heirs who enjoy that benefit are obliged to the same conditions. But whatsoever becomes of man's right, God the Creator and sovereign Lord of all men and things hath an unquestionable right and power to oblige all persons that are or shall be to such conditions as he pleaseth, and especially to such conditions as are for their own benefit, which is the present case.*

(For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by,

*In the land of Egypt where you have seen their idolatry, and learned too much of them, is the golden calf showed and therefore need to renew your covenant with God, where also we were in dreadful bondage, whence God alone hath delivered us, to whom therefore we are deeply obliged, and have all reason to renew our covenant with him. How we came through the nations, i.e. with what hazards, if God had not appeared for us.*

And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them.)

What sorry fools they are, what senseless and ridiculous duties, so that you have great reason to value your God and to cleave to him in covenant, and to take heed of such abominable idolatries.

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations, lest there should be among you a root that beareth gall and wormwood

*Test there should be, or I fear he would be wary lest there be, for it seems to be an ellipsis or defect of a verb, which is usual in Scripture and which we have in a case parallel to this Gen. iii. 22 And now we must take care lest he put forth &c. Or this participle he may be joined with ver. 14-15 to the purpose I will renew the covenant with you and with your posterity lest any of you or yours should be tempted to depart from God &c. Whose heart turneth away i.e. who turneth away from God to idols not by constraint but by choice and the inclination of his own heart. By this phrase he leads them to the spring of their sin and ruin even their own hearts, which he admonishes them hereby to look to above all things. A root, either 1. An evil heart inclining you to such cursed idolatry and bringing forth bitter fruit. Or rather 2. Some secret and subtle apostate who lurks and works like a root underground and slyly conveys his poison to the infection of others, for both the foregoing and following words speak of some particular person. Gall and wormwood i.e. which though for the present it may please your fancy, yet in the end assume yourselves will produce bitter fruits not only distasteful to God but also poisonous and destructive to yourselves.*

19 And it come to pass when he heareth the words of this curse that he bless himself in his heart saying, I shall have peace, though I walk in the perversity of mine heart, to add drunkenness to thirst

*When he i.e. that root or that man mentioned ver. 18 of this curse i.e. of that oath mentioned ver. 12 wherein he swore that he would keep covenant with God and that with a curse pronounced against him if he did not perform it. Now if when he read this oath or heard of it from others. He says himself in his heart i.e. that I shall have peace in my own eyes as Prov. xxi. 2 with an easy mind and hope that God did not mind such things and either would not or would not punish them. Compare Psal. lxxv. 18, Jer. ii. 20 Zech. xiv. 21 Peace i.e. safety and prosperity. I will walk in the perversity of mine heart though in my practices and worship I do not follow God's commandments, nor his laws, nor his will, yet my fancy bestideth much nothing but the gratification of mine own fancy and humors. To add drunkenness to thirst i.e. not only to satisfy his thirst i.e. his concupiscence and inclination to wickedness but even to exceed and drunkards like often more than their appetite desires and drink out of measure, so that they are often more to be drunk and as they say cannot leave their wine unless more than their natural inclination desires or their strength can well bear. Truly he is wicked and full from contempt of God, and because they would do so. The words may be rendered I did thirst to do more the perversity which is a note of the necessity to be joined with thirst and not with drunkenness and so he says may be this that when he hath multiplied his sins and made himself as it were drunk with them yet he is not satisfied therewith but still whets his appetite and provokes his thirst for more as drunkards commonly will in moments and temptations to make themselves thirst after more drink that they may drink more abundantly. Or thus I will do the most or mostening to the worst, i.e. I must be drinking and mortifying, as he ought to do fully and properly to satisfy his inclinations or to keep his mind from being led to give up himself to all the desires of the carnal heart. Compare Job xxxv. 16 Prov. xxiii. 35, Isa. lv. 1, Jer. li. 19.*

20 The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this

book shall lie upon him, and the Lord shall blot out his name from under heaven

*Shall smoke i.e. shall burn and break forth with flame and smoke as it were from a furnace. Compare Psal. xlii. 8 Blot out his name from under heaven, i.e. destroy his person and memory from amongst men.*

21 And the Lord shall separately him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law

*Unto evil i.e. unto some peculiar and exemplary plague he will make him a monument of his displeasure to the whole land. According to all the curses of the covenant; intimates that the covenant of grace, which God made with them, hath not only blessings belonging to it, as this foolish person imagined, but curses also to the transgressors of it.*

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it,

The words following, ver. 24, 25 &c.

23 And that the whole land thereof is brimstone and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein like the overthrow of Sodom, and Gomorrah, Admah and Zeboiim which the Lord overthrew in his anger, and in his wrath

*Brimstone and salt and burning i.e. is burnt up and made barren as with brimstone and salt. See Judg. ix. 15 Psal. cxi. 31 Jer. xlviii. 6 Ezek. xlviii. 11.*

24 In all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers which he made with them when he brought them forth out of the land of Egypt

26 For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them

*Whoa! God had not given or divided to them their portion, or let them worship, but hath divided them not a whit among as it is said, Deut. x. 19 not for their worship, but for their use and service. So he speaks here of the sun and moon and stars which were the principal gods worshipped by the neighbouring nations. Or to whom none hath given this i.e. that they should be worshipped or to whom no worship belongs. So this is an argument against idolatry. Or who had not given unto them, to wit, any thing it is an ellipsis of the negative, which is very frequent gods known to them by no benefits received from them as they had from their God, whom they forsook it was the greater folly and ingratitude to forsake.*

27 And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation and cast them into another land, as it is this day

29 The secret things belong unto the Lord our God but those things which are revealed

*belong* unto us and to our children for ever, that *we* may do all the words of this law.

Having now mentioned the dreadful and amazing judgments of God upon the whole land and people of Israel, and foreseeing by the Spirit of prophecy the utter extirpation and destruction which would come upon them for their wickedness, he breaks out into this pathetic exclamation either to bridle their curiosity, who hearing this, would be apt to inquire into the time and manner of so great an event, or to quiet his own mind and satisfy the scruples of others, who perceiving God to deal so severely with his own people, when in the mean time he suffered those nations which were guilty of grosser atheism, and idolatry, and impiety than the generality of the Jewish people were, to live and prosper in the world, might take occasion to deny or reproach his providence, or quest in the equity of his proceedings. To this he answers, that the ways and judgments of God, though never unjust, are oftentimes secret and sudden from us, and unsearchable by our shallow capacities, and are matter for our admiration not for our inquiry. *Unto us and to our children* but the things which are revealed by God and his word these are the proper object of our inquiries and studies that thereby we may come to the knowledge of our duty by the practice whereof we may be kept from such terrible punishments and calamities as these now mentioned

### CHAP XXX

*1 promise of gracious deliv'rance to the Jews upon their repentance, in future times 1-10 The law of God man's feet and just, 11-14 Life and death set before them, 15-20.*

*Lev 26:46* *1* AND it shall come to pass, when all these things are come upon thee the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,

*Heb 10:26* *2* The blessing when thou art obedient and the curse when thou becomest rebellious and apostate. *Set before thee* Heb placed before thy face i.e. propounded to thy consideration and choice. *Call them to mind* or bring them back to thy heart, i.e. deeply affect thy heart with the sense of these things to wit, of the blessings offered and given to them by God's mercy and the curses brought upon them selves by their sins.

*1 Sam 1:10* *3* And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul,

*1 Pt 1:10* *4* That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

*1 Th 4:11* *5* Turn thy captivity, i.e. bring back thy captives, as captives are taken Psal xiv 7, Eph v 8 Gather thee i.e. thy children, either spiritually such, as it is explained John xi 51, 52, or literally such, as it is promised Rom xi

*Gen 28:14* *6* If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.

*1 Th 1:10* *7* And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy fathers.

*1 Th 1:10* *8* And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all

thine heart, and with all thy soul, that thou mayest live.

*The Lord will circumcise thine heart*, or, for the Lord will circumcise thine heart i.e. will by his word and Spirit change and purge thy heart from all thine idolatry and superstition, and wickedness and incline thy heart to love him as it here follows See Deut 4 16 And so this is produced to show why and how those great things should be accomplished, God would first convert and sanctify them, the fruit whereof should be this, that they should return and obey God's commandments, ver 8, and then should prosper in all things, ver 9 The Hebrew text is oft rendered for, and notes the reason of a thing, as 1 Kings 11 21, xxii 3, 4, Paul 1 3, v 12, Isa xvi 2 Lxx 5 And this promise principally respects the times of the gospel, and the grace which was to be then imparted to all God's Israel by Christ, by whom alone this circumcision is obtained, Col ii 11 And so having fully described to them the law of God, the rule of their obedience here and in foregoing chapters, and considering their great instability in the performance of their obedience to it, he now seasonably adds a glorious gospel promise, and directs their faith to the Messiah by whom alone they could expect or receive the establishment of their hearts in the ways of God against apostacy.

*7* And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

*8* And thou shalt return and obey the voice of the Lord and do all his commandments which I command thee this day.

*9* And the Lord thy God will make thee and thee plentiful in every work of thine hand, in the fruit of thy body and in the fruit of thy cattle, and in the fruit of thy land, for good for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers.

Whereas thou didst formerly receive and enjoy these mercies for thy lust, through thy own wicked foolish heart when thou wast ill and fit, forgetting God and kicking against him 1 Pt 20, xxvii 15 now thou shalt have them for thy good, thy heart shall be changed by the grace of the gospel that thou shalt not now abuse them but employ them to the more cheerful and faithful service of God, the giver of them. *Rejoice over thee for good* i.e. to do thee good, as he did rejoice to destroy thee, Deut xxviii 63.

*10* If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul.

This caution and condition is added to warn them that they should not receive the grace of God in vain and to teach them that the grace of God doth not discharge man's obligation to his duty, nor excuse him for the neglect of it, and that conversion and sanctification, though it be God's work yet it is man's duty.

*11* For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

He seems to speak of the law, or of that great command of loving and obeying God, mentioned here ver 2 6, 10 16, which is the sum of the law, of which yet he doth not here speak simply or as it is in itself, but as it is mollified and accompanied with the grace of the gospel whereby God circumcises men's hearts to do this as is expressed ver 6 The meaning is that although the practice of God's law truly and severely be now far from us and above our strength yet, considering the advantage of gospel grace, whereby God enables us in some measure to our duty, and accepts of our sincere endeavours instead of perfection, and imputes Christ's perfect righteousness unto us that he liveth now it is near and easy to us And so this place well



1100 w. Rom. x 6, &c., where St Paul expounds or appl. this place to the righteousness of faith, by which alone the law is such as it is here described. *It is not hidden from thee, Heb. is not too wonderful for thee*, as Deut. xvi 8, Prov. xxx 18; Jer. xxxi 17. I.e. not too hard for thee to know and do the will of God which is but darkly manifested to other nations; Acts xvii 27, is clearly and fully revealed unto thee, thou canst not pretend ignorance or invincible difficulty. *Far off, i.e. out of thy reach*.

12 <sup>11</sup> *It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?*

*In heaven i.e. shut up there, but it hath been thence delivered and published in thy hearing.*

13 *Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?*

*Neither is it beyond the sea* the knowledge of this commandment is not to be fetched from far distant places to which divers of the wise heathens travelled for their wisdom, but it was brought to the very doors and ears and declared to thee in this wilderness.

14 *But the word is very nigh unto thee, in thy mouth, and in thy heart* that thou mayest do it.

*In thy mouth* thou knowest it so well that it is the matter of thy common discourse; *thou professest thy knowledge and believest it* in the mouths of thy priests and Levites who are duly preaching of it and instructing thee in it. *In thy heart* i.e. in thy mind, (as the heart is very commonly taken) to understand and believe it.

15 <sup>12</sup> *See, I have set before thee this day life and good, and death and evil.*

*Life and good* i.e. a good or a happy life, a figure called *hendiadys* or life and all the blessings of life, i.e. good is offered us Job vii 7, Psal. vi 6, xxviii 3, Eccles. i 2, vi 8, vi 3.

16 *In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply, and the Lord thy God shall bless thee in the land whither thou goest to possess it.*

17 *But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them,*

*Thine heart* either by thy own evil mind or by the examples or persuasions of others.

18 <sup>13</sup> *I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan to go to possess it.*

19 <sup>14</sup> *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and curse; that thou choose life, that both thou and thy seed may live.*

Compare Deut. vi 26, xv 27, 1 Sam. i 18, Isa. i 2.

20 *That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him for he is thy life and the length of thy days, that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.*

*He is thy life*, i.e. the cause or author of thy life, as life is used John xii. 6; xiii. 3.

## CHAP. XXXI

*Moses declares to the people his approaching death, and encourageth them, and Joshua, 1-8. He delivereth the law unto the priests to read it every seventh year to the people, 9-13. God putteth Joshua into his office, foretelleth to Moses and him the future disobedience and misery of the people, enjoineth Moses a song to testify against the people, 14-23. Moses chargeth the Levites to lay up the book of the law beside the ark of the covenant, 24-27, assembleth all the people to hear his song, 28-30.*

AND Moses went and spake these words unto all Israel.

*Went and spake* i.e. proceeded or continued to speak, a usual Hebrew phrase. *Or, went to the place where he had assembled the people that he might speak to them.*

2 <sup>1</sup> *And he said unto them, I am an hundred and twenty years old this day, I can no more go out and come in; also the Lord hath said unto me, Thou shalt not go over this Jordan.*

*Go out and come in*, i.e. perform the office of a leader or governor, either because I now find a decay of my mind and body which seems not well to agree with Deut. xxxiv. 7 or because I foresee the time of my death approaches.

3 <sup>2</sup> *The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them; and Joshua, he shall go over before thee, as the Lord hath said.*

4 <sup>3</sup> *And the Lord shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.*

*Which he gave to you to possess.*

5 <sup>4</sup> *And the Lord shall give them up before your face that ye may do unto them according unto all the commandments which I have commanded you.*

*Before your face* i.e. into your power. See on Deut. i 5.

6 <sup>5</sup> *Be strong and of a good courage, be it not nor be afraid of them: for the Lord thy God, he it is that doth go with thee, he will not fail thee, nor forsake thee.*

7 <sup>6</sup> *And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage for thou must go with this people unto the land which the Lord hath sworn unto thy fathers to give them, and thou shalt cause them to inherit it.*

8 <sup>7</sup> *And the Lord, he it is that doth go before thee, he will be with thee, he will not fail thee, neither forsake thee: that not neither be dismayed.*

9 <sup>8</sup> *And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.*

*This law* largely so called, the whole law or doctrine delivered unto Moses contained in these five. *Delivered it unto the priests* that they might keep

tully and religiously, and bring it forth upon occasion, and read it, and instruct the people out of it. *Which have the art, to wit sometimes in great solemnities, as Josh in 13, 17, vi. 12, 1 Kings viii 3 though the Levites also might bear it, as appears from Numb in iv x, 1 Chron xv 2 The elders of Israel were assistants to the priests, and overseers to take care that the law should be kept and read, and observed.*

**10** And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,

*The year of release, when they were freed from debts and troubles, and cares of worldly matters, and thereby fitter to attend upon God and his service*

**11** When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing

*Thyself in part, for the Jews tell us that the king was in person to read some part of it, or, at least, thou shalt cause it to be read by the priests or Levites for he could not read it himself in the hearing of all Israel, but this was to be done by several persons and to the people met in several congregations See Neh viii 1 &c*

**12** Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law

*Gather the people together, not into one place where all could not hear, but into divers assemblies or synagogues. Women hereby are required to go to Jerusalem at this solemnity, as they were permitted to do in other solemnities, when the males only were enjoined to go Exod xxiii 17 Children, to wit, such of them as could understand as appears from Neh viii 2, 3 Thy stranger i. e. the proselytes, though others also were admitted. That they may learn that they may then certainly and constantly do so, though they had also other opportunities to do so as upon the sabbath days, Acts xxi 21 and other solemn feasts, even in their private houses*

**13** And that then children which have not known anything, may hear and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it

**14** And the Lord said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourself in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation

*In the tabernacle either properly so called for though the priests only might ordinarily enter there yet others might go in upon a call and command from God which they had, or in the court of the tabernacle, at the place which God stood in the cloudy pillar, as the out coming here under the name of the tabernacle as when it comes under the name of the pillar. That I may give him a charge, immediately from myself for his greater encouragement, and to gain him more authority with the people.*

**15** And the Lord appeared in the tabernacle in a pillar of a cloud, and the pillar of the cloud stood over the door of the tabernacle

**16** And the Lord said unto Moses, Behold, thou shalt sleep with thy fa-

thers, and this people will rise up and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them

*The death of men, both good and bad, is oft called a sleep, because they shall certainly awake out of it by resurrection See Psal lxxvi 5, Dan xii 2, 1 Thess iv 13, &c, 2 Pet iii 4 This people will go a whoring God certainly foresees all things to come, yea, even those which depend upon the wills of men, or contingencies of the things as this unquestionably did Of the strangers of the land i. e. of the Canaanites, who now are possessors, but shortly will be turned out of their possessions and become as strangers in their own land This aggravates their folly, to worship such gods as could neither preserve their friends, nor annoy their enemies*

**17** Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Are not these evils come upon us, because our God is not among us?

*Hide my face i. e. withdraw my favour and help*

**18** And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods

**19** Now therefore write ye this song for you, and teach it the children of Israel, put it in their mouths, that this song may be a witness for me against the children of Israel

*This song, which is contained Deut. xxxii, is put into a song that it may be better learned, and more in their minds and memory Put it in their mouths, command them to learn it, and sing it one to another, to subject it to more circumspection and watchfulness A witness to me, of my kindness in giving them so many blessings, and my patience in bearing so long with them, of my cleanness in giving them such fair and plain warnings, and my justice in punishing such an unthankful, perverse and rebellious people*

**20** I or when I shall have brought them into the land which I swear unto their fathers, that it floweth with milk and honey, and they shall have eaten and filled themselves, and waxen fat, then will they turn unto other gods, and serve them, and provoke me, and break my covenant

**21** And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness, for it shall not be forgotten out of the mouths of their seed for I know their imagination which they go about, even now, before I have brought them into the land which I swear

*It shall not be forgotten this seems not to be a precept that they should remember it, but a prediction, that God would give them sad occasion to remember it, by bringing upon them the dreadful calamities mentioned in it. Their imagination which they go about, even now, either their inward imaginations to idolatry, which they do not check in the thought, but rather entertain with delight, and some of them do not only cherish it in their hearts, but as far as they can and dire secretly practice it as may be gathered from Amos vi 26, Acts viii 13 or their secret purposes to allow themselves therein, when they are settled in their*

land which were clearly known to God though it may be not fully evident to themselves

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel

23 ¶ And he gave Joshua the son of Nun a charge, and said, <sup>a</sup> Be strong and of a good courage for thou shalt bring the children of Israel into the land which I swear unto them and I will be with thee

This wickedness of theirs which I now foresee and foretell shall not hinder me from bringing them into Canaan

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, *The Levites, i. e. the priests, ver 9, who also were Levites*

26 Take this book of the law, <sup>a</sup> and put it in the side of the ark of the covenant of the Lord your God that it may be there for a witness against thee

*In the side i. e. in the outside in a little chest fixed to it for nothing but the tables of stone were contained in the ark 1 Kings vi 9 Here it was kept for greater security and reverence A witness against thee i. e. against thy people to whom he turned his speech that they might be more affected with it*

27 ¶ For I know thy rebellion and thy stiff neck behold, while I am yet alive with you this day, ye have been rebellious against the Lord and how much more after my death

28 ¶ Gather unto me all the elders of your tribes and your officers, that I may speak these words in their ears and call heaven and earth to record against them

29 For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you and evil will befall you in the latter days because ye will do evil in the sight of the Lord to provoke him to anger through the work of your hands

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended

## CHAP XXXII

*The Divine song, which he God's power mercy to his people, and vengeance on his enemies is crafted their ingratitude as rebuked 1-18 God's wrath and future judgments 19-26 Yet the idolatrous nations to be destroyed and they at last to be slain 27-33 He exhorts them to set their hearts on this song for their good 11-17 God sends the sun up to Mount Nebo there to see the promised land and die, 18-52*

GIVE ear O ye heavens, and I will speak and hear O earth, the words of my mouth

O ye heavens and O ye earth 1 Angels and men or, 2 Ye lifeless and senseless creatures heaven and earth, which he calls upon partly to accuse the stupidity of Israel that were more dull of hearing than these, and partly as witnesses of the truth of his charges and the justice of God's proceedings against them

2 ¶ My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass

Look what effect rain and dew have upon herbs and grass, which they make fresh and fragrant and growing the same effect I may justly expect and hope that my discourse will have upon your hearts, i. e. to make them soft and pliable and fruitful Or this may be a prayer, *Let my doctrine drop &c* Oh that it might do so, *that my discourse might not be in vain to you, but be profitable to you!* the future tense of the indicative mood being put for the imperative mood, as is usual

3 Because I will publish the name of the Lord ascribe ye greatness unto our God

*The name of the Lord, i. e. his glorious excellencies and righteous and worthy actions, by which he hath made himself known as a man is known by his name, and by which it will appear both that there is no blame to be laid upon him, whatsoever befalls you, and that it is gross madness to forsake such a God for dumb idols and mere vanities*

As I am about to publish the great power and majesty and glory of God, so do you also own and acknowledge it, as you have reason to do, or, do you attend to the words which God hath commanded me to speak to you in his name with that diligence reverence, and godly fear which the presence of so great and glorious a Majesty calls for

4 He is the Rock, his work is perfect for all his ways are judgment God of truth and without iniquity, just and right is he

*The rock, or, a rock as for the stability and everlastingness of his nature, and invincibility of his power, so also for his fixeness and immutability in his counsels and promises and way, so that if there shall be a sad change in your affairs from a high and prosperous to a calamitous and deplorable condition there will be, remember that this proceed from yourselves, and from the change of your ways and carriage towards God and not from God in whom there is no variableness nor shadow of change James 1 17 His work is perfect, all his works and actions are unblamable as being perfect ways, and righteous as if follows All his ways are judgment, all his administrations in the world and particularly all his dealings with you, are managed with judgment and justice A God of truth constant to his promises you cannot accuse him of any levity or unfaithfulness, towards you to this day*

5 ¶ They have corrupted themselves, their spot is not the spot of his children they are a perverse and crooked generation

*They, i. e. the Israelites as the following words manifest corrupted themselves this phrase sometimes in Scripture denotes sin and sometimes destruction And so the sense may be either, 1 Their wickedness is not from God, but from themselves, and their own choice, they have wilfully and industriously deprived themselves, and sold themselves to sin Or rather, 2 Their destruction is not from God who is just and true, &c, as was now said, but wholly and solely from themselves and from their own wickedness as it here follows Their spot is not the spot of his children i. e. their blemishes or sins are not committed through ignorance or frailty, or surprisal, as good men sometimes sin but they proceed from design and deliberation, in accomplices with malice, and wilfulness, and contempt, and followed with obstinacy, impenitency, and incorrigibility so that they carry themselves not like my children and people as they seem to be and profess to be but like mine enemies They are a perverse and crooked generation not only some few of them but the whole body or generation of them, are perverse i. e. froward and untractable and crooked, i. e. irregular and disorderly, not agreeing with the straight and righteous nature of God and of his law Compare Isa xlii 16*

6 Do ye thus requite the Lord, O ye

foolish people and unwise? <sup>is not he</sup> thy father <sup>that</sup> hath bought thee? <sup>hath</sup> he not made thee, and established thee?

<sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> 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and wanton cattle used to do, he grew insolent and rebellious against God and against his word and Spirit. *They are covered with fatness*, which is here rightly understood and supplied, by comparing this place with Job xv 27, Psal xvii 10.

16 <sup>1</sup> They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

To jealousy, i. e. to anger and fury, for jealousy is the rage of a man, Prov vi 31. And withal it implies the ground of his anger, to wit, their falseness to God, whom they had owned and accepted as their Husband, and their spiritual whoredom with other gods.

17 <sup>1</sup> They sacrificed unto devils, || not to God to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

Unto devils, i. e. unto idols, which the devils brought into the world in opposition to God, in and by which the devils oftentimes manifested themselves unto men, and gave them answers, and received their worship. Compare 1 Cor x 20. The Gentiles pretended to worship God in those idols, and the devils which inspired them deluded the nations with false pretences that they were a sort of lower gods. Moses therefore takes off this mask, and shows the Israelites that the pretended gods were really devils those great enemies of mankind, and therefore that it was the height of madness to honour or worship them. *Not to God* thus he saith, either because though at first they joined God and idols together in worship, yet at last they quite forsook God, and adhered to idols only, or because God utterly rejected the sacrifices which they offered to him together with idols, and took them for no sacrifices. See 1 Cor x 21. *Whom they knew not, or who never knew them*, i. e. never showed any kindness to them, or did them any good, for words of knowledge are as used as Psal i 6. Hos xiii 6. *That came newly up*, not imply or absolutely, for some of these gods had been worshipped for many generations, and had a fair pretence of long antiquity, but comparatively to the true God who is the Author of days Dan vii 9 and who was worshipped from the beginning of the world. To this effect and to the antiquity Moses recalls them, as also our Saviour doth recall the Jews to the first institution Matt xix 8. And therefore we may safely follow both their patterns in despising all pretences of antiquity which are contrary to God's first institutions continued (as all confess) in the Holy Scriptures. *Whom your fathers feared not* i. e. served and worshipped not, but justly despised and abhorred them.

18 <sup>1</sup> Of the Rock that begot thee thou art ungodly, and hast forgotten God that formed thee.

Of the Rock i. e. of God, one of whose titles this is, above, ver 4. Isai xlv 8, or of Christ who is called the Rock 1 Cor x 4 whom the Israelites are said to have tempted, ver 9. *That begot thee* i. e. who hath adopted you to be his people, and hath showed as much care and kindness to you as if he had begotten you.

19 <sup>1</sup> And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters.

Because of their sins whereby they provoked him to anger. Or because of his great and just anger against them he abhorred, or reprobated, or cast off his sons and his daughters, but such they were by calling, and profession, but not in truth and reality.

20 And he said, I will hide my face from them, I will see what their end shall be for they are a very froward generation, children in whom is no faith.

I will see what their end shall be. I will see and observe what will be the issue of all this. I will become of them at last, but that God doth not usually by way of speculation, but practically, i. e. considers with himself what he shall do with them, as I know he shall punish them and sees what he will or purposes to do. A speech after the manner of men. Or I will see is put for I will make the end

of them to see what the fruit of such actions shall be. Hebrew verbs in col do oftentimes take the signification of *to make*. In whom there is no faith, perfidious, that have broken their covenant solemnly made with me.

21 <sup>1</sup> They have moved me to jealousy with that which is not God, they have provoked me to anger with their vanities, and I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish nation.

With those which are not a people, i. e. with the Canaanite or heathenish nations, who are none of my people, who shall deserve the name of a people, as being without yoke without the knowledge and fear of God, which is the foundation of all true policy and government, and without righteous and necessary laws, and many of them are destitute of all government, and laws, and order, barbarous, and rude, and savage, and brutish in their manners. And yet these people I will prefer before you, and take in your stead, receive them and reject you, which, when it came to pass, how desperately it provoked the Jews to jealousy, may be gathered from Matt xxi 43, &c., Acts xi 2, 3, xxii 21-23, 1 Thess ii 15, 16. *A foolish nation*, so the Gentiles were both in the opinion of the Jews, and in truth and reality, notwithstanding all their pretences to wisdom. Rom i 22 their being nothing more foolish or brutish than the worship of idols. See Jer x 8, 1 Cor xii 2.

22 <sup>1</sup> I or a fire is kindled in mine anger, and I shall burn unto the lowest hell, and I shall consume the earth with her increase, and set on fire the foundations of the mountains.

A fire is kindled i. e. great and grievous judgments shall be inflicted, which oft come under the name of fire. See Deut xxi 21. Jer xxx 8, Amos ii 5. *Unto the lowest hell* or, unto hell, or the graves beneath. The sense is it shall not only burn up all the corn and fruits and building which appear above ground but it shall reach to the roots, and depth of the earth, and burn up the roots and hopes of future increase.

23 <sup>1</sup> I will heap up iniquities upon them, I will spend mine arrows upon them.

I will heap up my quiver and send upon them all my arrows which like arrows shot by a skilful and strong hand shall speedily reach, and certainly hit, and mortally wound them. Compare Jer xiv 14.

24 <sup>1</sup> They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

With hunger, with famine, which burneth and parcheth the inward parts, and makes the face black as a coal. I will send with burning heat, from fevers or carbuncles, or other inflaming distempers. *Serpents of the dust* who feed upon the dust, Gen ii 14 and lurk in it, that they may surprise unwary passengers, Gen xlix 17.

25 <sup>1</sup> The sword without and terror within shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

26 <sup>1</sup> I said, I would scatter them into corners I would make the remembrance of them to cease from among men.

27 <sup>1</sup> Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this.

The wrath of the enemy, i. e. their rage against me as it is expressed Isai xxxviii 28, 29, their insolent and furious reproaches against my name as if I were unworthy an enemy to my people or unable to deliver them. Compare Isai

xxv 13, Numb xiv 13, Deut ix 28, Josh vii 9. The fear hereof is ascribed to God after the manner of men. *They are* i. e. insolently and arrogantly, above what they used to do. Or, *make themselves strangers*, i. e. either really not acknowledge, or pretend they did not know, that which I had publicly declared, and they either did or easily might have known, to wit, that this judgment was inflicted upon them by my hand for their sins.

28 For they are a nation void of counsel, neither is there any understanding in them.

They, either, 1 The enemies last mentioned, who are foolish people, and therefore make so false and foolish a judgment upon things. Or rather, 2 The Israelites themselves, of whom he speaks both in the foregoing ver 26 and in the whole foregoing chapter, and in the next ver 29, and afterwards. I *void of counsel*, that have not wisdom to direct themselves, nor discretion to desire and receive counsel from others, but rashly and wildly go on in those courses which will certainly ruin them.

29 <sup>10</sup> that they were wise, that they understood this, that they would consider their latter end!

What their end will be, and that although God spare them long, yet at last judgment will certainly overtake them.

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?

How should one chase a thousand? whence should this miraculous change come that where God had promised that *five Israelites should chase an hundred* of their enemies, &c. Lev xxv 8, now, on the contrary *one enemy should chase a thousand Israelites*? Then *Rock* i. e. then God as before, ver 1, 18, who was their only refuge and defence, *had sold them*, to wit, for bond. Lives had quitted his right and relation to them, and given them up into their enemies hands. *Shut them up*, as it were, in the net which their chains had laid for them.

31 For their rock is not as our Rock, even our enemies themselves becoming judges.

Who by their dear bought experience have been forced to acknowledge that our God was fir stronger than they and then falls gods together. See Exod xxv 25, Numb xxv 1, 1 Sam iv 8, Jer xl 3.

32 For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter.

*For, or but*, for these words seem to contain an answer to that question, ver 30, *How should &c.* To this he answers 1 Negatively, It was not from impotency in God for that he had not forsaken and delivered them up: they could not have been so easily chased. 2 Positively *but* withal the true reason was this, *then vine, &c.* Of the vine of Sodom. The people of Israel, which I planted and brought up as a choice vine, are now degenerated and become like the vine of Sodom, their principles and practices are all corrupt and abominable. Compare Isa i 10. *Their clusters are bitter*, their fruits or actions are most loathsome to me malicious and mischievous to other, and at last will be pernicious to themselves.

33 Their wine is the poison of dragons, and the cruel venom of asps.

The poison of dragons, for although some write that the dragons of Greece have no poison in them yet that the African and Arabian dragons, of which Moses here writes, have poison in them, is confessed by ancient heathen authors. The cruel venom of asps, whose poison kills cruelly and speedily, as Aristotle and others write.

34 Is not this laid up in store with me, and sealed up among my treasures?

All their wickedness mentioned before. My long-suffering towards them may make them and others think

that I have forgotten their sins, but I remember them punctually, they are sealed up as in a bag Job xiv 17, and as men seal up their treasures that nothing be lost, and I shall bring them to their remembrance also.

35 To me belongeth vengeance, and recompense, their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

It is my office to punish sin, and therefore as I know their sins, so I will assuredly punish them. *Their feet shall slide*, they who now think they stand fast and unmovable, they shall fall into utter destruction. *In due time*, though not so soon as some may expect it, yet in that time when it shall be most proper and seasonable, when they have filled up the measure of their sins. *This due time* may be the same with that *fulness of time* Gal iv 4, when Christ came into the world, whom this people by wicked hands crucified and slew, Acts ii 23, for which *wrath came upon them to the uttermost* 1 Thess ii 15 16. *At hand* Heb is near. So the Scripture oft speaks of things which are at many hundred years' distance to meet with objections arising in mens minds from the delays of them and to signify, that though they may be at an off as to our measures of time and expectation of the things, yet in God's account they are near: they are as near as may be, as soon as ever the fit and the full time is come they come intuitively, they are nearer than summer would have them, when the measure of their sin is once full, the judgment shall not be deferred.

36 I of the Lord shall judge his people, and repeat himself for his servants, when he seeth that *their* power is gone, and there is none shut up, or left.

*For or nevertheless or but yet* as the particle *ch* sometimes used as Job v 7, Isa ix 1, xlv 25. Having spoken of the dreadful calamity which would come upon his people he now turns his discourse into a more comfortable strain according to the usual method of the prophets and here begins to show that after God had humbled and sorely chastised his people, yet at last he would have mercy upon them and turn their captivity. Here follows *Shall judge his people*, i. e. shall place their cause shall protect and defend them as that phrase is often used. See Psal vii 6, 18, Jer i 17, xi 4 Jer v 24, xxv 16. *Repeat himself for his servants* i. e. in point of the evils he hath brought upon them, will change his course and carriage towards them. *None shut up or left none shut up* either in their strong cities or castles, or other hiding places or in the enemy's hands or prisons, whence there might be some hope or possibility of redemption, and none left, as the poor and contemptible people are neglected and usually left by the conquerors in the conquered land. as 2 Kings xiv 12, but all seem to be cut off and the people quite destroyed. So this phrase is used 1 Kings xiv 19, xxi 21, 2 Kings ix 8 xiv 26.

37 And he shall say, Where are then gods, their rock in whom they trusted,

He shall say, the Lord, before he deliver his people, will first convince them of their former folly in forsaking him and following idols. he will find an occasion from that miserable and hopeless condition into which their idols have brought them, to upbraid them with it.

38 Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.

To whom you offered sacrifices and oblations after the manner of the Gentiles. See Exod xxxv 13, Psal cvi 28 1 Cor x 20. *Let them help you*, if they can do it. Compare Judg x 11, Jer ii 28.

39 See now that I, even I, am he, and there is no god with me. I kill and I make alive, I wound, and I heal: neither is there any that can deliver out of my hand.

See now, learn now by your own sad experience what vain and impotent things idols are, and what a silly thing it was in you to put your trust in them as they did ver 37. *I am he, i.e.* the only true and omnipotent, and irresistible God, as it here follows.

40 <sup>d. c. 14. 1</sup> <sup>Exod. 17. 16</sup> <sup>1 Sam. 17. 47</sup> <sup>17</sup> I or I lift up my hand to heaven, and say, I live for ever.

*I lift up my hand to heaven i.e.* I solemnly swear that I will do what here follows: that is I will deliver my people, so I will fully revenge myself upon all mine enemies, whom I have used as rods to scourge my people. *I live for ever, i.e.* A sure I live. Compare Jer. iv. 2, Heb. vi. 13, Rev. x. 5, 6.

41 <sup>1 Sam. 17. 47</sup> <sup>17</sup> If I whet my glittering sword, and mine hand take hold on judgment, <sup>17</sup> I will render vengeance to mine enemies, and will reward them that hate me.

*He once I began to prepare for war, and for the execution of my sentence. Take hold on judgment i.e.* of the instruments of judgment, of the weapons of war. A metaphor from warriors that take their weapons into their hand when they intend to fight.

42 <sup>17</sup> I will make mine arrows drunk with blood, and my sword shall devour flesh, and that with the blood of the slain and of the captives, from the beginning of revengings upon the enemy.

*Of the captives, whom my sword hath sorely wounded though not utterly killed. From the beginning of revengings upon the enemy i.e.* when once I began to revenge myself and my people upon mine and their enemies. I will go on and make it full end. Or, *with the head* or *with the blood of the head, i.e.* of the chief or chiefs of the revengings of the enemy i.e. of the revengeful or malicious enemy of God and of his people. The noun substantive is oft put for the adjective, as Gen. xxi. 5, *a multitude of nations* is put for *many nations* Rom. iv. 17, and Gen. xlv. 22 *changes of raiment* i.e. changeable raiment, and Psal. xcix. 4, *the King's strength* i.e. the strong and mighty king, and so here *the revengings of the enemy, i.e.* the revengeful enemy. And by the *head* may be here understood either the devil or the head and rulers of those empires which were enemies to God's people. Or of the *head* shall be the revenge upon the enemies i.e. I will take vengeance upon mine enemies, yea, upon the head or head of them.

43 <sup>17</sup> Rejoice, O ye nations, with his people. For he will <sup>17</sup> revenge the blood of his servants, and <sup>17</sup> will render vengeance to his adversaries, and <sup>17</sup> will be merciful unto his land, and to his people.

*With his people.* This translation is justified by St. Paul Rom. xv. Of the people *with* being oft understood, as Lev. xxv. 12. He call upon the nations to rejoice and bless God for his favours and especially for the first wonderful deliverance which shall be given to the Jews when they shall be converted unto the gospel in the last days, which they have all reason to do not only from that duty of sympathy which they owe to all people and especially to God's ancient people whereby they are to *rejoice with them that rejoice* but because of that singular advantage and happiness which all nations will have at that time, and upon the occasion. Or *Rejoice, O ye Gentiles, his people, i.e.* O you Gentiles who are not God's people, but now are his people, do you rejoice for God's mercies to the Jews his ancient people. Bless God for their conversion and salvation.

44 <sup>17</sup> And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

*Hoshea, or Joshua* who is joined with Moses in this action, because though Moses only spake the words, yet Joshua consented to them, and it is here afterwards repeated that this being not a song to be sung once for all but a standing monument which was writ in and kept for future use, Deut. xxxii. 22, &c., and to be repeated again and again

upon solemn occasions, which Joshua and other succeeding magistrates were to take care of.

45 And Moses made an end of speaking all these words to all Israel.

46 And he said unto them, <sup>17</sup> Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it is not a vain thing for you, because it is your life and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.

It is not an unprofitable or contemptible work I advise you to, but well worthy of your most serious care, oft to remember and diligently to consider it.

48 And the Lord spake unto Moses that selfsame day, saying,

49 Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession.

*Nebo* is a ridge or top of the mountains of Abarim. See on Num. xxxii. 12. Deut. iii. 27.

50 And die in the mount whither thou goest up, and be gathered unto thy people, as Aaron thy brother died in mount Hor, and was gathered unto his people.

51 Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin, because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before thee, but thou shalt not go thither unto the land which I give the children of Israel.

## CHAP XXXIII

The majesty of God, 1-5. Blessings prophesied of the twelve tribes, 6-25. The excellency of Israel, 26-29.

AND this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

He is said to *bless* them ministerially, partly by praying to God with faith for his blessing upon them, partly by foretelling the blessings which God would confer upon them, for the prophecies are oft said to do what they foretell should be done, as Gen. xlix. 7, Jer. i. 10, Ezek. xlii. 3, Hos. vi. 5. And Moses calls himself here *the man of God, i.e.* the servant, or prophet, or minister of God, as this phrase signifies 1 Sam. ix. 6, 7, 1 Sam. vi. 11, to acquaint them that the following prophecies were not his own inventions, but Divine inspirations. *The children of Israel i.e.* the several tribes, only Simeon is omitted either 1. In detestation of their parent Simon's bloody and wicked carriage, for which Jacob also gives that tribe a curse rather than a blessing, in Gen. xlix. But as for Levi, who is joined with him in that curse and curse, Gen. xlix. 5-7, he is here separated from him, and exempted from that curse, and blessed with an eminent blessing for a singular and valuable reason expressed here ver. 8, 9, where Simeon's tribe had been so far from expiating their father's crime, that they added new ones, their prince being guilty of another notorious crime Num. xvi. 6, 14, and his tribe too much concurring with him in such actions, is interpreted gather from the great diminution of the numbers of

that tribe, which were 59,300 in Numb i 23, and but 22,300 in Numb xvi 14, which was near forty years after. Or, 2 Because that tribe had no distinct inheritance, but was to have his portion in the tribe of Judah, as he had, Josh xix 1 and therefore must needs partake with them in their blessings.

2 And he said, "The LORD came from Sinai, and rose up from Seir unto them: he shined forth from mount Paran, and he came with <sup>ten thousands</sup> of saints from his right hand <sup>went</sup> <sup>a</sup> fiery law for them.

<sup>1</sup> The LORD came, to wit, to the Israelites, i.e. manifested graciously and gloriously among them. From Sinai, i.e. beginning at Sinai, where the first and most glorious appearance of God was, and so going on with them to Seir and Paran. Or, to Seir, the particle *mem* oft signifying to, as is evident by comparing Isa lix 20, with Rom xi 26, 1 Kings viii 30, with 2 Chron vi 21, 2 Sam vi 2, with 1 Chron xii 6. See also Gen ii 8, xi 2, xii 11, i Sam xiv 15. Or, in Seir, *mem* being put for both on, as Exod xxv 18, Deut xv 1, Job xix 26, Psal lxxvi 29, lxxii 16. Rose up, he appeared or showed himself, as the sun doth when it riseth. From Seir, i.e. from the mountain or land of Edom, which is called Seir, Gen xxxiii 3, xxxix 8, Deut ii 4, to which place the Israelites came, Numb xx 14, &c. and from thence God led them on to wards the Land of Promise, and then gloriously appeared for them in subduing Sihon and Og before them and giving their countries unto them, which glorious work of God's is particularly celebrated Judg v 1. But because the land of Seir or Edom is sometimes taken more largely, and so reacheth even to the Red Sea, as appears from 1 Kings ix 26, and therefore Mount Sinai was near to it, and because Paran which here follows was also near Sinai as being the next station into which they came from the wilderness of Sinu Numb x 12, all this verse may belong to God's appearance in Mount Sinai, where that glorious light which shone upon Mount Sinai directly did in all probability scatter its beams into adjacent parts such as Seir and Paran were, and so this is only a poetical and prophetic variation of the phrase and expression of the same thing in diverse words and God coming or rising or shining from on to or in Sinai, and Seir and Paran note one and the same illustrious action of God appearing there with <sup>ten thousands</sup> of his saints or holy angels, and there giving a fiery law to them, as it here follows. And this interpretation may receive some strength from Hab iii 3 where this glorious march of God before his people is remembered, only *temen* which signifies the south is put for *Seir*, which is here, possibly to signify that that *Seir* which is here mentioned was to be understood of the southern part of the country of Seir or Edom, which was that part adjoining to the Red Sea. Others refer this of Seir to the brazen serpent that eminent type of Christ which was erected in this place. Mount Paran, a place where God eminently manifested his presence and goodness, both in giving the people flesh which they desired, and in appointing the seventy elders and pouring forth his Spirit upon them, Numb xi though the exposition mentioned in the foregoing branch may seem more probable. With <sup>ten thousands</sup> of saints, i.e. with a great company of holy angels, Psal lxxvi 17. Dan vii 10, which attended upon him in this great and glorious work of giving the law, as may be gathered from Acts vii 53, Gal ii 19. Heb ii 2, xii 22. From his right hand, which both wrote the law and gave it to men, an allusion to men, who ordinarily write and give gifts with their right and not with their left hand. A fiery law, the law is called fiery, partly, because it is of a fiery nature, purging, and searching, and inflaming, for which reasons God's word is compared to fire, Jer xxiii 29, partly, to signify that fiery wrath and curse which it inflicteth upon sinners for the violation of it, 2 Cor iii 7, 9, and principally, because it was delivered out of the midst of the fire, Exod xix 16, 18, Deut iv 11, v 22, 23.

3 Yea, "he loved the people, "all his saints are in thy hand and they "sent

down at thy feet, every one shall receive <sup>a</sup> reward of thy words.

The people, i.e. the tribes of Israel, which are called people, Gen xliii 19, Judg v 11. Acts iv 27. The sense is, This law though delivered with fire and smoke, and thunder, which might seem to portend nothing but hatred and terror, yet in truth it was given to Israel in great love, as being the great mean of their temporal and eternal salvation. And although God shows a general and common kindness to all men, yet he loved this people in a singular and peculiar manner. All his saints, all God's saints or holy ones, i.e. his people as they are now called, the people of Israel, who are all called holy, Exod xix 6, Numb xvi 3, Deut vi 6, Dan vii 25, viii 24 xii 7, because they all professed to be so and were obliged to be so and many of them were such, though some appropriate this to the true saints in Israel. Are in thy hand, or, were in thy hand, i.e. under God's care, to protect and direct, and govern them as that phrase signifies, Numb iv 28, 33, John x 28, 29. These words are spoken to God, and for the change of persons, *his* and *thy* that is most frequent in the Hebrew tongue. See Dan ix 4. This clause may further note God's kindness to Israel in upholding and preserving them when the fiery law was delivered, which was done with so much dread and terror, that not only the people trembled and were ready to sink under it, Exod xx 15, 19 but even Moses himself did exceedingly fear and quake. Heb xii 21. But in this fight God sustained both Moses and the people in or by his hand, whereby he in a manner hid and covered them, that no harm might come to them by this terrible apparition. They sat down at thy feet like scholars to receive instructions and counsels from thee. He alludes either 1 To the manner of disciples among the Jews, who used to sit at their masters' feet. Luke x 39, Acts xxi 3. See also Gen xlix 10, 2 Kings iv 38. But it is doubtful whether this custom was so ancient as Moses. Or 2 To the place where the people waited when the law was delivered, which was at the foot of the mount. Shall receive of thy words, the people, easily understood from the foregoing words did or will receive or submit to thy instructions and commands. This may respect either 1 The people's promise when they heard the law, that they would *hear* and *do* all that was commanded, Deut v 27. Or, 2 The people's duty to do so. 3 The people's privilege, that they were admitted to receive so great a privilege as the words and laws of God were.

4 "Moses commanded us a law, "even <sup>a</sup> the inheritance of the congregation of Jacob.

Moses speaks thus of himself in the third person, which is very usual in the Hebrew language. The law is called *the inheritance* partly because the obligation of it was hereditary passing from parents to their children, and partly because this was the best part of all their inheritance and possessions, the greatest of all those gifts and favours which God bestowed upon them.

5 And he was "king in "Jeshurun, "and the heads of the people and the tribes of Israel were gathered together.

Moses was their king, not in title, but in reality, being under God their supreme and uncontrollable governor and lawgiver though the word oft signifies only a prince or chief ruler, as Judg xix 1, Jer xix 3, xlii 25. In Jeshurun, i.e. in Israel, so called Deut xxxiii 15. When the heads of the people and the tribes of Israel were gathered together when the princes and people met together for the management of public affairs, Moses was owned by them as their king and lawgiver, and he directed and ruled them as their superior. This he saith to show that the people approved and consented to the authority and law of Moses.

6 ¶ Let Reuben live, and not die, and let not his men be few.

Though Reuben deserve to be cut off, or greatly diminished and obscured, according to Jacob's prediction, Gen xlix 1, yet God will spare them, and give them a name and portion among the tribes of Israel, and bless them with increase of their numbers.



7 ¶ And this is the blessing of Judah  
and he said, Hear, LORD, the voice of  
Judah and bring him unto his people  
let his hands be sufficient for him, and  
be thou an help to him from his enemies

Hear, LORD the voice of Judah i.e. God will hear his  
prayer for the accomplishment of those great things prom-  
ised to that tribe, Gen. xlix. 9-11. This implies the de-  
lays and difficulties Judah would meet with herein which  
would direct him to his prayers, and that those prayers  
should be crowned with success. Bring him unto his peo-  
ple, i.e. 1. When he shall go forth to battle against  
God's and his enemies and shall fall heroically upon them,  
as was foretold Gen. xlix. 8, 9, bring him back with  
honour and victory and safety to his people i.e. either to the  
rest of his tribe, who were left at home when their bre-  
thren went to battle or to his brethren the other tribes of  
Israel. Or, 2. When that tribe shall go into captivity, let  
them not always be kept in captivity, i.e. the ten tribes are  
to be but do thou bring him again to his people. Or  
3. As thou hast promised the gathering of the people to him,  
even to the Shunah who was to come out of his loins, Gen.  
xlix. 10. so do thou bring him i.e. the Messiah who may be  
understood out of that parallel prophecy, and who may be  
here called Judah because he was to come from him as he  
is for that is called David in divers places to his peo-  
ple i.e. to that people which thou hast given to him. Or  
4. Bring him in to wit is a prince and governor as thou  
hast promised, Gen. xlix. to his people i.e. to thy people of  
Israel now to be reckoned as his people because of their  
obedience to him. Or rather 5. Bring him in to his peo-  
ple to that people which thou hast promised and given to  
him, i.e. to that portion of land which thou hast allotted to  
him, settle him in his possession the people or inhabitants  
being here put for the land inhabited by them as the Le-  
vites are told they should possess the nations or people of  
Canaan Deut. xxi. 23, xii. 2 i.e. their land as it is ex-  
plained Deut. xxi. 11, xxx. 18 for the people they were  
not to possess but to dispossess and to root out. Let his  
hands be sufficient for him the tribe had been numerous  
and potent and valiant that it shall suffice to defend itself  
without a iv and either from foreign nations or from other  
tribes as appeared when this tribe alone was able to cope  
with nine or ten of the other tribes. Be thou an help to  
him from his enemies, thou wilt preserve this tribe in a  
special manner so as his enemies shall not be able to ruin  
it as they will do other tribes and that for the sake of Mes-  
siah who shall spring out of it.

8 ¶ And of Levi he said, Let thy  
Thummim and thy Urim be with thy holy  
one whom thou didst prove at Massah  
and with whom thou didst strive at the  
waters of Meribah

Thy Thummim and thy Urim be with thy holy one the  
Thummim and the Urim which are thine O LORD by  
special institution and consecration by which he under-  
stands the ephod, in which they were put Exod. xxviii. 30  
by a synecdoche, and the high priesthood to which they  
were appropriated, by a metonymy, and with the gifts  
and grace signified by the Urim and Thummim and ne-  
cessary for the discharge of that high office shall be with  
thy holy one, i.e. with that Levite that priest which thou  
hast consecrated to thyself and which is holy in a more  
peculiar manner than all the people were, i.e. the priest-  
hood shall be continued to and adorned in Aaron's family.

From whom thou didst prove this is added by way of anti-  
cipation, although thou didst try him and rebuke him and  
thou hast put of him to mismanage about fetching  
water out of the rock thou didst not therefore take  
away the priesthood from him. At Massah, not at that  
Massah mentioned Exod. xvii. which is also called Meri-  
bah, where neither Moses nor Aaron were reproved nor is  
Aaron so much as named but at that Meribah, Num.  
xx., where this is expressed well as it is called by one of  
the names of that place, Exod. xv. i.e. at Meribah Num.  
xx., so it may be here called by its other name Massah  
and well may the same names be given to those two places  
because the occasion of them was in a great measure one

and the same. Though this place may be otherwise in-  
terpreted, whom thou didst try in trying, or with trial, i.e.  
whom thou didst exactly and thoroughly try such inter-  
pretations being very frequent and elegant in the Hebrew lan-  
guage. And it may be observed, that in the Hebrew text  
there are two several prepositions, though the English trans-  
lation render them both by at, here both, in or with, and in  
the next branch at, at, or near, or concerning the waters of  
Meribah, which may seem to intimate that the former is  
not the name of this place, as the latter is why else should  
they not have been expressed by the same preposition?  
With whom thou didst strive, or, contend, i.e. whom thou  
didst prove and chastise, as that phrase signifies, Isa. xlix.  
25 Jer. ii. 9.

9 Who said unto his father and to his  
mother, I have not seen him, neither  
did he acknowledge his brethren, nor  
knew his own children for they have  
observed thy word, and kept thy cove-  
nant

I have not seen him i.e. I have no respect unto them  
for so knowledge is oft used as Job ix. 21, Prov. xii. 10  
11 1 Thess. v. 12. The sense is who followed God and  
his command fully and executed the judgment enjoined by  
God without any respect of persons, Exod. xxxiii. 26, 27.  
This seems better than to refer it either to their not  
mourning for their next kindred, for that was allowed to  
all but the high priest in case of the death of father or  
mother and that was only a ceremonial rite and no matter  
of great commendation, or to their impartiality in ex-  
ecuting the judgments committed to them, Deut. xvii. 9. of  
which they had as yet given no considerable proof. Keep  
thy covenant i.e. when the rest broke their covenant with  
God by that foul sin of idolatry with the calf, that tribe  
kept themselves more pure from that infection and adhered  
to God and his worship and service as appears from Exod.  
xxxiii. 26, 28. Compare Mal. ii. 6, 7.

10 ¶ They shall teach Jacob thy judg-  
ments, and Israel thy law they shall  
put incense before thee, and whole  
burnt sacrifice upon thine altar

They shall teach Jacob thy judgments and Israel thy law i.e. they shall  
put incense before thee, and whole burnt sacrifice upon thine altar

They shall teach Jacob thy judgments and Israel thy law i.e. they shall  
put incense before thee, and whole burnt sacrifice upon thine altar

11 Bless, LORD, his substance, and  
accept the work of his hands smite  
through the loins of them that rise against  
him, and of them that hate him, that they  
rise not again

His substance i.e. his outward estate as Deut. xvi. 18  
because he hath no inheritance of his own, and therefore  
wholly depends upon thy blessing. Or his host or army  
as the word is used Ezek. xxxiii. 10. The priests that  
attended upon God's service in the tabernacle or temple  
are oft compared to an host or army in regard of their  
exquisite order and courses and constant watches there.  
See Numb. iv. 3. The work of his hands i.e. all his busy  
administrations, which he fitly calls the works of his hands  
either more largely, the hand, one great instrument of  
action being put for all the rest, or because a great part of  
the service of the Levites and priests was done by the  
labour of their hand and body, whereas the service of spiri-  
tual ministers is more spiritual and heavenly. Smite  
through the loins of them that rise against him he prays  
thus earnestly for them, partly because he foresaw they were  
to teach and admonish, and reprove, and chastise  
others would have many enemies, Jer. xv. 10, Amos v.  
10, and partly because they were, under God, the great  
preservers and upholders of religion, and their enemies  
were the enemies of religion itself, as is evident from the  
history of the Old Testament.

12 ¶ And of Benjamin he said, The beloved  
of the LORD shall dwell in safety by him, and the  
LORD shall cover him all the day long, and he  
shall dwell between his shoulders

*The beloved of the Lord*, i.e. this beloved tribe so called partly in allusion to their father Benjamin, who was the beloved of his father Jacob, and partly because of the love and kindness of God towards this tribe, which appeared both in this, that they dwelt in the fattest and best part of the land, as Joseph's affairs and especially in the following privilege *Shall dwell in safety by him*, i.e. shall have his lot nigh unto God's temple, which was both a singular comfort and safeguard to him. *The Lord* may well be understood here, because he was expressed in the former member *Shall cover him all the day long*, shall protect that tribe continually while they cleave to him. *He shall dwell between his shoulders*, the Lord shall dwell i.e. his temple shall be placed, *between his shoulders* i.e. in his portion, or between his borders, or sides, as the word *shoulders* is oft used, as Exod. xxviii 7, Numb. xxxiv 11, Josh. x 8, 10, Ezek. xlvii 1, 2. And this was truly the situation of the temple, on both sides whereof was Benjamin's portion, and though Mount Zion was in the tribe of Judah, yet Mount Moriah on which the temple was built, was in the tribe of Benjamin.

13 ¶ And of Joseph he said, *Blessed of the Lord be his land*, for the precious things of heaven, for <sup>b</sup> the dew, and for the deep that coucheth beneath,

His portion shall be excellent, and endowed with choice blessings from God, as it here follows. *For the precious things of heaven*, i.e. the precious fruits of the earth brought forth by the influences of heaven the warmth of the sun and the rain which God will send from heaven. *For the deep that coucheth beneath*, the springs of water bubbling out of the earth.

14 And for the precious fruits brought forth by the sun, and for the precious things <sup>†</sup> put forth by the <sup>†</sup> moon,

By the sun which opens and warms the earth cherishes it and improves it and in due time ripeneth the seeds and fruits of the earth. By the moon, which by its moisture refreshes and promotes them. Heb. *of the moons or months*, i.e. which it bringeth forth in the several months or seasons of the year.

15 And for the chief things of the ancient mountains, and for the precious things <sup>d</sup> of the lasting hills,

i.e. The excellent fruits, as grapes, olives, figs, &c. which delight in mountains, growing upon the precious minerals contained in, their *mountains and hills* called *ancient and lasting* i.e. such as have been from the beginning of the world, and likely to continue to the end of it in opposition to those hills or mounts which have been cut up by the wit of man.

16 And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush, let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

For the precious things of the earth, and in general for all the choice fruits which the land produceth in all the parts of it, whether hills or valleys. *Fulness thereof*, i.e. the plants and cattle and all creatures that grow increase, and flourish in it. *For the good will of him that dwelt in the bush*, for all other effects of the good will and kindness of God, who not long since did for a time dwell or appear in the bush to me in order to the redemption of his people, Exod. iii 2. *Of Joseph*, i.e. of Joseph's posterity.

17 His glory <sup>●</sup> like the <sup>●</sup> firstling of his bullock, and his horns are like <sup>●</sup> the horns of unicorns with them he shall push the people together to the ends of the earth and they are the thousands of Ephraim, and they are the thousands of Manasseh.

The firstling of his bullock, in whose countenance there is a kind of awful majesty and comely generosity, as fully,

Ephraim, &c. observe. This seems to note the kingdom which Ephraim should obtain in Jeroboam and his successors. *His horns are like the horns of unicorns* his strength and power shall be very great. *He shall push the people*, i.e. all that shall oppose him and particularly the Canaanites. *To the ends of the earth*, i.e. of the land of Canaan. *They are the ten thousands of Ephraim*, and the *are the thousands of Manasseh*, though Manasseh be now more numerous, yet Ephraim shall shortly outstrip him, as was foretold, Gen. xlviii 19.

18 ¶ And of Zebulun he said, *Rejoice, Zebulun, in thy going out, and, Issachar, in thy tents*.

Thou shalt prosper, and have cause of rejoicing. *In thy going out*, either, 1. To war, as this phrase is oft used, as Gen. xiv 17 which was in part verified, Judg. v 18. Or 2. To sea, in way of traffic, because their portion lay near the sea. Or both may be joined, and in both respects his course is opposite to that of Issachar, who was a lover of peace and pasturage. See Gen. xlix 14, 15. *Issachar* is here joined with Zebulun both because they were brethren by father and mother too, and because their possessions lay near together. *In thy tents* i.e. thou shalt give thyself to the management of land and cattle, living quietly in thy own possessions, disliking the troubles of war and of merchandise. So the phrase is used Gen. xxv 27, Josh. xxi 1. Judg. v 21, vii 8.

19 They shall call all the people unto <sup>the</sup> mountain, there they shall offer sacrifices of righteousness for they shall suck of the abundance of the seas, and of treasures hid in the sand.

They, either 1. Zebulun and Issachar. Or rather, 2. Zebulun only as the following matter shows, and it was Zebulun that Moses takes more special notice of, vii 18 bringing in Issachar only by the by in conjunction with him or in opposition to him. And so having dispatched Issachar in two words he returns to Zebulun a more active tribe. *The people*, i.e. the Gentiles, either those of Galilee, which was called *Galilee of the Gentiles*, who were their neighbours, or people of other nations, with whom they had commerce which they endeavoured to improve in persuading them to the true God and his worship and service. *Unto the mountain*, i.e. the temple which Moses knew was to be situated upon a mountain. *Sacrifices of righteousness* i.e. such as God requires and righteousness obligeth them to offer. Their trafficking abroad with heathen nations shall not make them forget or neglect their duty at home, nor shall their distance from the place of sacrifice hinder them from coming to it to discharge that duty. *They shall suck of the abundance of the seas*, they shall grow rich by the traffic of the sea, and their riches shall not make them the worse as they do others, but they shall consecrate themselves and their riches to the service of God. *Treasures hid in the sand*, such precious things as either, 1. Are contained in the sand of the sea and rivers in which sometimes there is mixed a considerable quantity of gold and silver. Or 2. Such as grow in the sea, or are fished from the sandy bottom of it, as pearls, coral, ambergris, &c. Or 3. Such as being cast into the sea by shipwreck are cast upon the shore by the workings of the sea and thence taken either by merchants, or by the people that live upon the sea-coast.

20 ¶ And of Gad he said, *Blessed be he that enlargeth Gad he dwelleth as a lion, and teareth the arm with the crown of the head*.

By praising God for enlarging Gad he supposeth the ground of these praises, that God would enlarge Gad, i.e. either 1. Enlarge his territories, which seems needless because they had a very large portion now when Moses uttered these words. Or 2. Bring him out of his straits and troubles, which he was likely to be oft engaged in, because he was encompassed with potent enemies. And in this sense the phrase is used Psal. vii 1. compare Psal. xxi 8, cxviii 5. One instance of the fulfilling here of what we have Judg. vi. *He dwelleth as a lion* i.e. with and secure from his enemies, and terrible to them when they rouse and

o See Josh. 11:10, 12:11, 13:11, 14:11, 15:11, 16:11, 17:11, 18:11, 19:11, 20:11, 21:11, 22:11, 23:11, 24:11, 25:11, 26:11, 27:11, 28:11, 29:11, 30:11, 31:11, 32:11, 33:11, 34:11, 35:11, 36:11, 37:11, 38:11, 39:11, 40:11, 41:11, 42:11, 43:11, 44:11, 45:11, 46:11, 47:11, 48:11, 49:11, 50:11, 51:11, 52:11, 53:11, 54:11, 55:11, 56:11, 57:11, 58:11, 59:11, 60:11, 61:11, 62:11, 63:11, 64:11, 65:11, 66:11, 67:11, 68:11, 69:11, 70:11, 71:11, 72:11, 73:11, 74:11, 75:11, 76:11, 77:11, 78:11, 79:11, 80:11, 81:11, 82:11, 83:11, 84:11, 85:11, 86:11, 87:11, 88:11, 89:11, 90:11, 91:11, 92:11, 93:11, 94:11, 95:11, 96:11, 97:11, 98:11, 99:11, 100:11.

nolet him. See 1 Chron v 18, &c., an 8 *Teareth the arm with the crown of the head*, i.e. utterly destroys his enemies, both the head the seat of the crown their dignity and principality and the arm the subject of strength and instrument of action, both chief princes and their instruments and subjects.

21 And <sup>p</sup>he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* seated, and <sup>q</sup>he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel.

*The first part* the first fruits of the Land of Promise the country of Sihon which was first conquered, which he is said to provide for himself because he desired and so obtained it of Moses. Numb xxxiii. *A portion of the lawgiver* i.e. of Moses, whose portion this is called, either because this part of the land beyond Jordan was the only part of the land which Moses was permitted to enter upon, or because it was given to him by Moses which is the portions beyond Jordan were given to the several tribes by Joshua according to the direction of the lot. *Was he seated*, Heb *hid* or *protected*, for their wives and children were secured in their cities, whilst many of their men went over to the war in Canaan. *He came with the heads of the people*, i.e. he went or he will go (the perfect tense being put for the future after the manner of the prophets) to wit, to the war in Canaan with the *princes* or *captains* or *rulers* of the people of Israel i.e. under their command and conduct as indeed they did or with the *first of the people* or *in the front of the people*, as the Septuagint renders it for this tribe and their brethren whose lot fell beyond Jordan were to march, and did march into Canaan before their brethren as it is expressed, Josh i 11. And the Hebrew word *rosh* signifies the beginning or first of a thing. *He executed the justice of the Lord and his judgments with Israel* i.e. he did or will execute the just judgment of God against the Canaanites as the rest of the Israelites did he will join in the war against them, as he promised to do, Numb xxxiii 27, &c. and actually did, Josh i 11.

22 ¶ And of Dan he said Dan is a lion's whelp. He shall leap from Bashan.

*From whelp* i.e. courageous and valiant and strong and successful against his enemies. *He shall leap from Bashan* or *which leapeth from Bashan* for this clause seems not to belong to the tribe of Dan, which was at a great distance from Bashan even at the other end of the land and therefore this seems too great a leap for him, and if he did leap so far he should rather be said to take his leap from his own lot in the south of Canaan, and thence to leap not from Bashan but to Bashan to fall upon his enemies there but it rather is a continuation of the metaphor and belongs to the lion which is said to leap from Bashan because there were many and fierce lions in those parts see Judg xiv 5, whence they used to come forth to prey and their manner was to leap upon their prey.

23 ¶ And of Naphtali he said O Naphtali, 'satisfied with favour and full with the blessing of the Lord 'possess thou the west and the south.

*With favour* either 1 With God's favour as it follows, or, 2 With men's favour or goodwill his carriage being peaceable, courteous, and obliging as is intimated, Gen xlii 21, according to the common translation see the notes there. *Till with the blessing of the Lord* i.e. satisfied in a pleasant and fruitful and happy soil such as Goshen (in which their share was) evidently was as Josephus and others report. *The west* i.e. to the south, or the sea and the south. This is not to be understood of the places that his lot should fall there for he was rather in the east and north of the land, but of the pleasant and commodious of the west or of the sea which were a way to him from his neighbour Zebulun, and of the riches from the southern tribes and parts of Canaan which were brought to him down the river Jordan, and both sort of commodities were given him in exchange for the fruits of his rich soil, which he hid in <sup>2</sup> at abundance.

24 ¶ And of Asher he said, 'Let Asher be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oil.

He shall have numerous and those strong, and healthful, and comely, children. Or *shall be blessed or praised of or above the sons* i.e. the other sons of Israel, or his brethren as it here follows i.e. his portion shall fall in an excellent part, where he may have the benefits both of his own fat soil, and of the sea by his neighbours Tyrrus and Sidon. *Acceptable to his brethren*, by his sweet disposition and winning carriage, and communication of his excellent commodities to his brethren, he shall gain their affections. *Let him dip his foot in oil*, he shall have such plenty of oil, that he may not only wash his face, but his feet also, in it. Or, the fitness and fertility of his country may be expressed by oil, as Job xxix 6. And so it agrees with Jacob's blessing of him Gen xlix 20.

25 ¶ Thy shoes shall be iron and brass, and as thy days, so shall thy strength be.

*Thy shoes shall be iron and brass* this may note either, 1 Their great strength by which they should be able to tread down and crush their enemies as Christ's feet for this very reason are said to be of brass Rev i 15. Or, 2 The mines of iron and copper which were in their portion, whence Sidon their neighbour was famous among the heathens for its plenty of brass and iron and Sarcpta is thought to have its name from the brass and iron which were melted there in great quantity. Compare Deut viii 9. Or, 3 The strength of its situation, and so some ancients and moderns render the words *thy habitation or thy enclosure shall be iron and brass* i.e. fortified as it were with walls and gates of iron and brass, being defended by the sea on one side, by their brethren on other sides as also by mountains and rivers. *So shall thy strength be* i.e. thy strength shall not be diminished with thine age but thou shalt have the vigour of youth even to thine old age, thy tribe shall grow stronger and stronger.

26 ¶ There is none like unto the God of 'Jeshurun, 'who rideth upon the heaven in thy help, and in his excellency on the sky.

*Upon the heaven* i.e. upon the clouds, to succour thee from thence by sending thunder and lightning upon thine enemies. See Psal xxiii 7 &c., lxxviii 34 &c. *In his excellency or in his magnificence* i.e. magnificently, gloriously, and with great majesty as well as power.

27 'The eternal God is thy refuge and 'he shall thrust out the enemy from before thee, and shall say, Destroy them.

*Thy refuge* or *thy dwelling place*. Compare Psal xci 1. *Underneath* i.e. under thy arms to hold thee up as thy hands were once held up by Aaron and Hur. He will support and defend thee. Or the meaning is though he dwelleth on high, yet he comes down to the earth beneath to assist and deliver thee. *Shall say, Destroy them* i.e. shall give thee not only command and commission but also power to destroy them for God's saying is doing, his word comes with power.

28 'Israel then shall dwell in safety alone 'the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew.

*Alone*, either 1 Though they be alone and have no confederates to defend them, but have all the world against them, yet my single protection shall be sufficient for them. Or, 2 Distinct and separated from all other nations, with whom I will not have them to mingle themselves. See Numb xxiii 9, Lxxviii 1 2. *The fountain of Jacob* i.e. the posterity of Jacob which flowed from him as waters from a fountain, in great abundance. Compare Psal lxxviii 26, Isa xlviii 1. *The fountain* is here put for the river or stream which flow from it, as Psal civ 10, as the root is put for the branch, 2 Chron xxii 10, Isa xi 10, Rev i 5, and as Jacob or Israel, who is the fountain, is oft put

for the children of Israel. Or, *the eye* (for so the Hebrew word oft signifies) *of Jacob*, i.e. of the people of Israel, and the sense is *They who now only hear of the land of promise shall shortly see it, which I am not suffered to do, and shall enjoy it, which is oft signified by seeing, as Psal* 136, xxxiv 13, xxxiv 12, Eccles i 1, in 13. *His head* is from the towers heaven or that air which hangs over his land.

29 *Happy art thou, O Israel* 'who is like unto thee, O people saved by the LORD, 'the shield of thy help, and who is the sword of thy excellency' and thine enemies 'shall be found hairs unto thee, and 'thou shalt tread upon their high places.

Saved by the LORD, the giver and preserver of all that excellency, that glory, safety and happiness which thou hast above all other people, which thou dost not obtain either by or for thy own wisdom, or strength or goodness. *The sword of thy excellency, or, thy most excellent sword*, i.e. thy strength and the author of all thy past or approaching victories. *Shall be found hairs unto thee* i.e. shall be deemed as to all their vain hopes and countenances of destroying thee or saving themselves, whether grounded upon their own numbers and valour, and strong holds, or upon old prophecies and predictions of success, or upon their idols. *On shall be not the* i.e. shall submit themselves to thee, though it be done frequently and by constraint as this phrase is used 1 Sam 41, lxxvi 3, lxxxi 15. Possibly this may design the lies and frauds which the Gibeonites would use to deceive them, Josh ix 4. *Thou shalt tread upon their high places* i.e. thou shalt subdue their greatest princes, and their strongest holds, Deut xxxii 13, and their idols, temples, and worship.

## CHAP XXXIV

Moses from Mount Nebo vieweth the land, 1—4. He dieth therein, 5. His burial, 6. His age 7. Thirty days' mourning for him, 8. Joshua succeedeth him, 9. The praises of Moses, 10—12.

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan,

Moses went up in compliance with God's will that he should then and there resign up his soul to God. Of the mountain of Nebo see Numb xxxiv 1, xxxiv 38, Deut xxxiv 49. Of the land of Gilead Moses had as yet seen and enjoyed but a small part. Of this land see Gen x 21, Numb xxxiv 19, & unto Dan, to that which after Moses's death was called Dan, Josh xix 47, Judg xxi 29. So that here is an intimation. But it seems most probable and is commonly believed, that this chapter was not written by Moses but by Eleazar or Joshua, or Ezra or some other man of God directed herein by the Holy Ghost, this being no more impediment to the Divine authority of this chapter, than the penman is unknown, which also is the lot of some other books of Scripture, than it is to the authority of the acts of the king or parliament, that they are written or printed by some unknown person.

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

All Naphtali, i.e. the land of Naphtali, which, together with Dan, was in the north of Canaan as Ephraim and Manasseh were in the middle parts, and Judah on the south, and the sea on the west. So these parts lying in the several quarters are put for all the rest. He stood in the east, and saw also Gilead which was in the eastern part of the land, and thence he saw the north and south and west. The utmost sea, i.e. the midland sea, which was the utmost bound of the Land of Promise on the west.

3 And the south, and the plain of the valley of Jericho, 'the city of palm trees, unto Zoar.

1 e The south quarter of the land of Judah which is towards the Salt Sea, which is described Numb xxxiv 3—5, Josh xv 1—4 as the western quarter of Judah was described in the words next foregoing. *The plain of the valley of Jericho*, or, in which lies Jericho which was in the tribe of Benjamin. *The city of palm trees* i.e. Jericho so called both here and Judg i 16, in 13, 2 Chron xxxiii 15, from the multitude of palm trees which were in those parts, as Josephus and Strabo write, from whence and the balm there growing it was called *Jericho*, which signifies *odorousness*, or *sweet-smelling*.

4 And the LORD said unto him, 'This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither.

With thine eyes to wit, by a miraculous power strengthening thy sight, or making a clear representation of all these parts to thy view.

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

i.e. in the land which Israel took from the Amorites, which anciently was the land of Moab.

6 And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day.

He i.e. the Lord last mentioned buried him either immediately or by the ministry of angels, whereof Michael was the chief or prince, Jude 9. *No man knoweth of his sepulchre* i.e. of the particular place of the valley where he was buried, which God hid from the Israelites to prevent their superstition and idolatry, to which he knew their great proneness. And for this very reason the devil endeavoured to have it known and contended with Michael about it, Jude 9. And seeing God would not endure the worship of the idols or tomb of so eminent a man as Moses was it is ridiculous to think God would permit this honour to be given to any of the succeeding saints who were so far inferior to him.

7 ¶ And Moses was an hundred and twenty years old when he died. His eye was not dim, nor his natural force abated.

By a miraculous work of God in mercy to his church and people.

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days. So the days of weeping and mourning for Moses were ended.

Thirty days was the usual time of mourning for persons of high place and eminency. See Gen i 3, 10, Numb xx 29. For others seven days sufficed.

9 ¶ And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him, and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

The spirit of wisdom, and other gifts and graces too as appears from the history, but wisdom is mentioned as being most necessary for the government, to which he was now called. *Moses had laid his hands upon him*, which God had appointed as a sign to Moses, and Joshua, and the Israelites that this was the person whom he had appointed and qualified for his great work. See Numb xxxiv 18, & Compare Gen xlviii 10, Numb vii 10.

10 ¶ And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

Like unto Moses, in the privileges here following. Whom the Lord knew face to face, i.e. whom God did

so freely, and familiarly, and frequently converse with Ses on Exod xxxiii 11, Numb xii 8, Deut v 1

ch 4 24  
7 14

11 In all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

In all the signs this is to be joined, either, 1 With the words immediately foregoing, as an eminent instance wherein God did know or acknowledge and own or converse so familiarly with Moses, namely, in the working of

all his signs and wonders in Egypt, where God spoke to him so oft, and sometimes even in Pharaoh's presence, and answered his requests so particularly and punctually, when he called for vengeance or for deliverance. Or, 2 With the more remote words, there was none like unto Moses in regard of all the signs &c, the words, whom the Lord knew face to face, coming in by way of parenthesis.

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel

## THE BOOK OF

## JOSHUA

### THE ARGUMENT

It is not material to know who was the penman of the book whether Joshua, as seems most probable from chap xxiv 26 or some other holy prophet. It is sufficient that this book was a part of the Holy Scriptures, or oracles of God, committed to and carefully kept by the Jews, and by them faithfully delivered to us, as appears by the concurring testimony of Christ and his apostles who owned and approved of the same Holy Scriptures which the church of the Jews did. But this is certain, that divers passages in this book were put into it after Joshua's death, as Josh x 13 compared with 2 Sam i 18, and Josh xiv 17, compared with Judg xviii 1, and Josh xxiv 29, 30. And such like insertions have been observed in the five books of Moses.

### CHAP I

God commands Joshua to lead the people unto the land of Canaan 1-3. Its borders 4. God promises to assist him 5-6. commanding him to observe the law 7-9. He prepares the people to pass over Jordan 10-11. Reminds the Levvites, Gadites and half tribe of Manasseh of their promise to Moses, 12-15. which they are ready to do and all promise to obey, 16-18.

16-18. NOW after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

After the death of Moses, either immediately after it, or when the days of mourning for Moses were expired, Joshua was appointed and declared Moses' successor in the government before this time, and therefore doubtless entered upon the government instantly after his death, and here he receives confirmation from God thereof. The servant of the Lord, this title is given to Moses here, and ver 2, as also Deut xxxiv 5, and is oft repeated, not without cause, partly to reflect honour upon him, partly to give authority to his laws and writings in publishing, whereof he only acted as God's servant, in his name and stead, and partly that the Levvites might not think of Moses above what was meet remembering that he was not the Lord himself, but only the Lord's servant, and therefore not to be worshipped, nor yet to be too pertinaciously followed in all his institutions, when the Lord himself should come and abolish part of the Mosaic dispensation, it being but reasonable that he who was only a servant in God's house should give place to him who was the Son and Heir, and Lord of it, as Christ was. See Heb iii 3, 5, 6. The Lord spake, either in a dream or vision, or by Urim, Numb xxvii 21. Moses' minister, i.e. who had waited upon Moses in his care and employment, and therefore been privy to his ministry of the government, and so fitted and prepared for it.

2 Moses my servant is dead, now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

This Jordan, this which is now near thee, which is the only obstacle in this way to Canaan. Which I do give, i.e. am now about to give the actual possession of it, as I formerly gave it right to it by promise.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

Every place, i.e. within the following bounds.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

This Lebanon, this emphatically as being the most eminent mountain in Syria and the northern border of the land, or this which is within my view, as if the Lord appeared to him in the form of a man, and pointed to it. Of the Hittites, i.e. of the Canaanites, who elsewhere are called Amorites, is Gen xv 16, and here Hittites by a synecdoche, the Hittites being the most considerable and formidable of all, as may appear from Numb xiii 33, xiv 1, 2 Kings vii 6, and many of them being of the race of the giants, dwelling about Helbon. See Gen xxv 9, 10, xxvi 31, xxvii 46. The great sea, the midland sea, great in itself and especially compared with those lesser collections of waters, which the Jews called seas.

Object. The Israelites never possessed all this land. Answer. 1 That was from their own sloth and cowardice and disobedience to God, and breach of those conditions upon which this promise was suspended. See Judg ii 20. 2 This land was not all to be possessed by them at once, but by degrees, as their numbers and necessities increased, but Canaan being fully sufficient for them, and many of the Israelites being from time to time either cut off or carried captive for their sins, there was never any need of enlarging their possessions. 3 Though their possessions extended not to Euphrates yet their dominion did, and those lands were tributary to them in David's and Solomon's time.

5 There shall not any man be able to stand before thee all the days of thy life, as I was with Moses, so I will be with

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b Deut. 31, 4.  
a Heb. 12, 3

these. "I will not fail thee, nor forsake thee."

As I was with Moses, to assist him against all his enemies, and in all the difficulties of governing this stiff-necked people which Joshua might justly fear no less than the Canaanites. *I will not fail thee, nor forsake thee*, I will not leave thee destitute either of inward support, or of outward assistance.

1 Deut. 31, 7

13 Or, *thou shalt cause this people to inherit the land, &c.*

6 'Be strong and of a good courage for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them

Joshua, though a person of great courage and resolution, whereof he had given sufficient proof yet needs these exhortations, partly because his work was great and difficult, and long, and in a great measure new, partly because he had a very mean opinion of himself, especially if compared with Moses, and remembering how perverse and ungovernable that people were, even under Moses he might very well suspect the burden of ruling them would be too heavy for his shoulders. *Thou shalt divide the land*, which supposeth the full conquest of the land. That honour and assistance which I denied to Moses I will give to thee.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee. Turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

a Num. 32

23 Deut. 31

7 ch. 11, 15

1 Deut. 5, 24

a Deut. 14

1 Or, *do manfully*

Deut. 31, 7

Remember that though thou art the captain and commander of my people, yet thou art my subject, and obliged to observe all my commands. *To the right hand or to the left*, i. e. in any kind, or upon any pretence. *That thou mayest prosper, or that thou mayest do wisely*, whereby he instructs him in the true art of government, and that his greatest wisdom will be in the observation of all God's commands, and not in that pretended reason of state which other princes govern all their affairs by. And this plainly shows that God's assistance promised to him and to the Israelites was conditional, and might justly be withdrawn upon their breach of the conditions. *Whithersoever thou goest*, i. e. whatsoever thou doest. Men's actions are oft compared to ways or journeys, or steps, by which they come to the end they aim at.

in Deut. 17

18, 19

b 1 s. 1.

8 "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

1 Or, *do wisely*

by 1 s.

*Shall not depart out of thy mouth*, i. e. thou shalt constantly read it, and upon occasion discourse of it, and the sentence which shall come out of thy mouth shall in all things be given according to this rule. *Meditate therein*, i. e. diligently study, and frequently and upon all occasions consider what is God's will and thy duty. The greatness of thy place and employments shall not hinder thee from this work, because this is the only rule of all thy private actions and public administrations. *According to all that is written therein*, whereby he teacheth him that it is his duty to see with his own eyes, and to understand the mind and law of God himself, and not blindly to follow what any other should advise him to.

a Deut. 31

7, 8, 23

b 1 s. 1

Deut. 1, 8

9 "Have not I commanded thee? Be strong and of a good courage, be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Have not I commanded thee, I whom thou art obliged to obey, I who can carry thee through every thing I put thee upon, I of whose faithfulness and almightiness thou hast had large experience?

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals, for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.

q ch. 3, 4  
r ch. 11, 31

*Prepare you victuals*, for although manna was given them to supply their want of ordinary provisions in the wilderness, yet they were allowed when they had opportunity, to purchase other provisions, and did so, Deut. ii. 28. And now having been some time in the land of the Amorites and together with manna used themselves to other food which that country plentifully supplied them with, they are warned to furnish themselves anew for their approaching march. *Within three days*. *Quest.* How can this be when the spies, who were not yet sent away, continued three days hid in the mountains to h. ii. 22, and the people passed not over till three days after the spies returned? Josh. ii. 2. *Ans.* These words, though placed here seem not to have been delivered by Joshua till after the return of the spies, such dispositions being so frequent in Scripture, that interpreters have formed this general rule, that *there is no certain order, no former nor latter in the histories of the Scripture*. And hence it comes that these three days mentioned here below after the history of the spies, are again repeated Josh. ii. 2. Besides, the Septuagint render the words *yet three days*, and the Chaldee *in the end of three days*, others, *after three days*, as it is Josh. ii. 2. On these three days may be the same with those Josh. ii. 22, and the matter may be conceived thus. Joshua gives the people notice of their passage over Jordan within three days here, and at the same time sends away the spies, who return ere those three days be ended. For the three days Josh. ii. 22, may be understood of one whole day and part of two other days, as it is in that famous instance, Matt. xxvii. 63, of which see more on that place and on Matt. vii. 10. The spies came to Jericho in the evening of the first day and intended to lie there Josh. ii. 5, but being disturbed and affrighted by the search made after them they go away that night into the mountains, and there all the time mentioned. Joshua having delivered this message from God to the Israelites, and sent away the spies, remove from Shittim to Jordan, Josh. ii. 1, being suddenly assisted by his safe passage over Jordan whithersoever became of the spies, and after those three days mentioned here were past Josh. ii. 2, he sends the officers to the people with a second message about the manner of their actual passing over.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manassah, spake Joshua, saying,

13 Remember the word which Moses my servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land.

r Num. 32  
ch. 22, 2, 3, 4

Remember his charge to you, and your promise to him, which they were obliged to keep, and Joshua was to see that they did so. *Rest*, i. e. a place of rest, is that word signifies see on Gen. xlix. 15.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan, but ye shall pass before your brethren armed, all the mighty men of valour, and help them.

+ 1 s. b  
was shall be by 1 s. a  
h. 1 s. 1

*Ye shall pass, to wit, over Jordan*. Before your brethren, either, 1. In their presence. Or, 2. In the front of all of them, which was but reasonable, partly because they had the advantage of their brethren having actually received their portion which their brethren had only in hope, and therefore were obliged to more service in order to prevent the envy of the other tribes, partly, because they were freed from those impediments which the rest were exposed to, their wives, and children, and estates being left

lodged, and partly, to prevent their retreat and withdrawing themselves from the present service which they otherwise should have had opportunity and temptation to do, because of the nearness of their habitations. *Armed*, for by this time they were well furnished with arms which they had either from the Egyptians or Amalekites, or Amorites from whom the Lord taken them, or by purchase from those people by whose border they passed. Or *in military order*. See on 1<sup>st</sup> vol. xiii 18. *The mighty men of valour* all such were obliged to go over if occasion required it, but Joshua took only some of them, partly because they were sufficient for his purpose, and partly because some were fit to be left both to secure their own wives, children and possessions and to prevent their enmity on that side from giving them disturbance or hindrance in their enterprise upon Canaan.

15 Until the Lord have given your brethren rest, *is he hath given you*, and they also have possessed the land which the Lord your God giveth them. *then ye shall return* unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sunrising.

16 ¶ And they answered Joshua, saying All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

*They answered* i.e. the Beniamites &c. mentioned ver 12 to whom Joshua's discourse is confined ver 1-15. No doubt the other tribes expressed the same thing but this is only recorded concerning these, because this might seem most doubtful, and the obedience of the rest was unquestionable.

17 According as we hearkened unto Moses in all things so will we hearken unto thee only the Lord thy God be with thee as he was with Moses.

1<sup>st</sup> Cor. 12  
1<sup>st</sup> Tim. 1:13  
Rom. 1:5

The same obedience which we owed and these of us who at now alive generally performed to Moses we promise unto thee. *On the Lord thy God be with thee* this is not a limitation of their obedience as if they would not obey him any further or longer than he was prosperous or successful but an additional prayer for him. As we have hereby promised thee our obedience so our prayer shall be, that God would bless and prosper thee as he did Moses.

18 Whosoever he be that doth rebel against thy commandment and will not hearken unto thy words in all that thou commandest him he shall be put to death only be strong and of a good courage.

*In all that thou commandest him* not repugnant to God's commands for none can be so foolish to think that if he had commanded the people to blaspheme God, or worship idols, the people were obliged to obey him therein.

## CHAP. II

Joshua sends two spies to Jericho, they are sought after, Rahab hides them, discovers the messengers, 1-7. She acknowledges that God not given them the land her reasons 8-11. The covenant between her and them, 12-21. Their return and reward 22-24.

¶ And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went and came into an harlot's house named Rahab and lodged there.

*Sent, or, had sent* is this text is sufficient? See on Josh 1:11. *Shittim*, called also *Philistim* Numb. xxxiii. 49. *Two men*, not twelve as Moses did, partly because the people of Canaan were now more alarmed than in Moses's time and more suspicious of all strangers, and partly because

those were to view the whole land these but a small parcel of it. *To spy* i.e. to learn the state of the land and people, and what way and method they should proceed in. It is evident enough that Joshua did not this out of distrust as the people did Deut. 1, and it is most probable he had God's command and direction in it for the encouragement of himself and his army in their present enterprise. *Secretly*, with reference not to his enemies, which being the constant and necessary practice of all spies, was needless to be mentioned, but to the Israelites, without their knowledge or desire. And thus seems added by way of opposition unto the like action Deut. 1 where it was done with the people's privacy, and upon their motion and therefore an account was given not only to Moses, but also to the congregation, where is here it is given to Joshua only ver 24, which was a good caution to prevent the inconvenience which possibly might have arisen if their report had been doubtful or discouraging. *The land even Jericho*, i.e. the land about Jericho together with the city. *Heb. the land and Jericho* i.e. especially Jericho. So and is used 2 Sam. ii. 30. 1 Kings xi. 1. Psal. xlviii. 1. They obeyed Joshua's command, even with the hazard of their own lives, considering that they were under the protection of Divine Providence which could very easily many ways secure them or being willing to sacrifice their lives in their country's service. *In harlot's house*, so the Hebrew word is used, Judg. xi. 1. xvi. 1, 1 Kings ii. 16, Ezek. xvi. 14 and so it is rendered by two apostles Heb. xi. 31, James ii. 2. such she either now was, or formerly had been, and in a person's house they might come to with less observation than to a hostess or some render it, or to a public victualling house. And such a course of life was very common among the Canaanites who esteemed fortification to be either no sin or a very small and trivial one. *Lodged there or lay down* as the same word is rendered ver 8 included and composed themselves to rest but they were disturbed and hindered from their intentions upon the following day ver 15.

2 And it was told the king of Jericho, saying, Behold there come men in hither to night of the children of Israel to search out the country.

*To night* this evening, by comparing this with ver 5.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were.

*Or But the woman had taken—and had hid them* to wit before the messengers came from the king as soon as she understood from her neighbours or common rumour that there was a suspicion of the matter and guessed that such would be made. And this is justly mentioned as a great and generous act of faith, Heb. xi. 31, for she did apparently venture her life upon a steadfast persuasion of the truth of God's word and promise given to the Israelites. *I wist not whence they were* her answer contained in these and the following words, was palpably false and therefore unquestionably sinful, however, her intention was good therein see Rom. vii. 6. But it is very probable she being a heathen, might think, what some Christians have thought and said that an officious lie is not unlawful. Or at worst this was her infirmity, which was graciously pardoned by God and her faith was amply rewarded.

5 And it came to pass about the time of shutting of the gate, when it was dark, that the men went out whither the men went I wot not pursue after them quickly for ye shall overtake them.

*The time of shutting of the gate*, either of her house or rather of the city, which was shut at a certain time.

6 But she had brought them up to the roof of the house, and hid them with the

1<sup>st</sup> Cor. 12  
1<sup>st</sup> Tim. 1:13  
Rom. 1:5

stalks of flax, which she had laid in order upon the roof.

*To the roof*, which was plain, after the manner. See Deut xxi 8; Matt x 27, Mark ii 1, Acts x 9. *Laid in order upon the roof*, that they may be dried by the heat of the sun.

7 And the men pursued after them the way to Jordan unto the fords and as soon as they which pursued after them were gone out, they shut the gate.

*Fords or passages*, i.e. the usual places where people used to pass over Jordan, whether by boats or bridges, or rather because of the shallowness of the river which a little after this swelled higher, as the history will tell us, and as it is very usual for rivers to do. *They shut the gate of the city*, partly for their security against their approaching enemies, and partly to prevent the escape of the spies if peradventure Rahab was mistaken and they yet lurked in the city.

8 ¶ And before they were laid down, she came up unto them upon the roof,

*Before they were laid down* to rest or sleep as they intended, being now, after the departure of their searchers, come from their hiding-place to their resting-place.

9 And she said unto the men I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land are faint because of you.

*Quest* How could they understand one the other? *Answer* 1 The Hebrew and the Canaan or Phœnician languages have a very great resemblance, and are thought to be but differing dialects of one and the same tongue, is the learned prove by a multitude of words, which are common to both of them. Or 2 Some of the Hebrews had either out of curiosity, or by Joshua's order and direction, learnt that language for this or other such like occasions. *Your terror*, i.e. the dread of you. See Exod xiii 27, xxiv 24, Deut xi 25, xxvii 7.

10 For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt, and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og whom ye utterly destroyed.

11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in a man, because of you for the Lord you God, he is God in heaven above and in earth beneath.

*And melt*, i.e. were dissolved, lost all consistency and courage. This phrase is oft used, as Deut i 29, xx 8. Josh i. 1, vii 5. *He is God in heaven above and in earth beneath*, he can do whatsoever he pleases in heaven and earth, whereas our gods are enclosed in heaven, and can do nothing to us upon earth.

12 Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token.

*By the Lord*, by your God, who is the only true God, so she shews her conversion to God and owns his worship, one eminent act whereof is swearing by his name. *My father's house*, my near kindred, which she particularly names ver 13. Husband and children it seems she had none. And for herself, it was needless to speak it being a plain and undoubted duty to save their lives. *A true token*, either an assurance that you will preserve me and mine from the common ruin, or a token which I must produce as a witness of this agreement, and a mean of my security.

13 And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

*All that they have*, i.e. their children, as appears from Josh vi 23.

14 And the men answered her, Our life for your's, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee.

*Our life for yours*, we pawn and will venture our lives for the security of yours. Or, may we perish, if you be not preserved. *This our business*, i.e. this agreement of ours and the way and condition of it, lest others under this pretence secure themselves. By which they show both their piety and prudence in managing their oath with so much circumspection and caution, that neither their own consciences might be insnared, nor the public justice obstructed.

15 Then she let them down by a cord through the window for her house was upon the town wall, and she dwelt upon the wall.

Which gave her the opportunity of dismissing them when the gates were shut. *She dwelt upon the wall*, her particular dwelling was there, which may possibly be added, because the other part of her house was reserved for the entertainment of strangers.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you, and hide yourselves there three days, until the pursuers be returned and afterward may ye go your way.

*To the mountain*, i.e. to some of the mountains which with Jericho was encompassed, in which also there were in my caves where the night link. *Three days*, not three whole days, but one whole day, and parts of two days, see on Josh i 11.

17 And the men said unto her, We will be blameless of this thine oath which thou hast made us swear.

*The men said or he said*, namely, before he let them down it being very reasonable either that she would dismiss them before the condition was expressed and agreed, or that she would discourse with them, or that with her about such secret and weighty things after they were let down when others might overhear them, or that she should begin her discourse in her chamber, and not finish it till they were gone out of her house. *Object* They spoke thus after they were let down, for it follows ver 18, *this thread which thou didst let us down by*. *Answer* Those words may be thus rendered, *which thou dost let us down by* i.e. art about to do it, it being frequent for the preter tense to be used of a thing about to be done by an enallage of tense, as Josh x 15. *Blameless of this thine oath*, i.e. free from fault or reproach if it be violated, namely, if the following condition be not observed.

18 Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

*Into the land* i.e. over Jordan, and near the city. *Bind this line of scarlet thread in the window*, that it may be easily discerned by our soldiers.

19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.



*His blood shall be upon his head*, the blame of his death shall rest wholly upon himself, as being occasioned by his own neglect or contempt of the means of safety. *His blood shall be on our head*, we are willing to bear the sin, and shame, and punishment of it. *If any hand be upon him*, to wit, so as to kill him as this phrase is used, 1st vi 2, Job 1 12.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

Forthwith partly, that the spies might see it hung out before their departure and so the better know it at some distance: partly, lest some accident might occasion a mistake or neglect about it, and partly, for her own comfort it being pleasant and encouraging to her to have in her eye the pledge of her deliverance.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

*Abode there three days*, supporting themselves there with the provision, which after the manner of those times and places they carried with them, which it doubtless hindered them with. *Throughout all the way*, i. e. in the road to Jordan and the places near it, but not in the mountain.

23 ¶ So the two men returned and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them.

*And passed over*, to wit, Jordan unto to him. *Him alone*, not the people, as they did Numb xiii.

24 And they said unto Joshua, Truly, the Lord hath delivered into our hands all the land: for even all the inhabitants of the country do faint because of us.

### CHAP. III.

*Joshua came with the Israelites to Jordan*. 1. The officers instruct the people and priests for the passage. 2. 6. God encourages Joshua, and he encourages the people, giving them for a sign the dividing the waters of Jordan till the ark and people should pass over, 7. 13. The people pass over, the priests standing all the time in the mids of Jordan 11. 17.

AND Joshua rose early in the morning, and they removed from Shittim: and came to Jordan, he and all the children of Israel and lodged there before they passed over.

*In the morning*, not after the return of the spies, as may seem in the text, but after the three days, as it follows, ver 2. *I found there that night*, that they might go over in the day time, partly, that the miracle might be more evident and unspurable, and partly to strike the greater terror into their enemies.

2 And it came to pass, after three days, that the officers went through the host.

*After three days*, either 1. At the end of the three days mentioned Josh 1 11, or upon the last of them, is this phrase is used. See on Deut xv 1. Or 2. After those days were expired. See on Josh 1 11. *The officers went through the host*, the second time to give them more particular directions, as they had given them a general notice, Josh 1 10 11.

3 And they commanded the people, saying, When ye see the ark of the co-

venant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

*They commanded the people*, in Joshua's name, and by his authority. *The priests the Levites*, who were not only Levites, but priests also. For although the Levites were to carry the ark Numb iv, yet the priests might perform that office and did so upon some solemn occasions, as here, and Josh vi 6. *Go after it towards Jordan*, to go over it in such manner as I am about to describe. Till this time the ark went in the middle of the cloudy pillar, probably being now vanished, now it goes in the front.

4 ¶ Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.

*Two thousand cubits* make 7 thousand yards, and at which distance from it the Israelites seem to have been encamped in the wilderness. And because they generally went from their tents to the ark to worship God, especially on the sabbath days, hence it hath been conceived that a sabbath day's journey reached only to two thousand cubits. But that may be doubted. For those who encamped near the ark went at that distance from it, and came so far, but the most were farther from it and their sabbath day's journey was considerably longer. *Come not near unto it*, partly from the reverence respect they should be to the ark, and partly for the following reason. *That ye may know the way by which ye must go*, that the ark marching so far before you into the river, and standing still there till you pass over may give you the greater assurance of your safe passage.

5 And Joshua said unto the people, Sanctify yourselves: for to morrow the Lord will do wonders among you.

*Joshua said*, or rather *had said*, to wit, the day before their passage, for it follows, *to morrow*. *Sanctify yourselves*, both in soul and body, that you may be meet to receive such a favour and with more attention and reverence observe and ponder the great work and fix it in your hearts and memories. See on Exod xix 10, Lev xx 7.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

*Take up the ark*, to wit, upon your shoulders, for so they were to carry it Numb vii 9. *Before the people*, not in the middle of them, as you used to do.

7 ¶ And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

*To begin thee*, authority and reputation among them, as the person whom I have set in Moses's stead, and by whom I will conduct them to the possession of the promised land.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in the river Jordan.

*To the brink*, Heb *to the extremity*, so far as the river then spread itself, which was now more than ordinary. ver 15. *In Jordan*, within the waters of Jordan, in the entrance into the river, where they stood for a season till the river was divided, and then they went into the midst of it, as it is implied, ver 17, and there abode till all the people were passed over, as it follows in the history.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God

*Come hither, to the ark or tabernacle, the place of public assemblies, and hear the words of the Lord your God, who is now about to give a proof that he is both the Lord, the omnipotent Governor of heaven and earth, and all creatures, and your God, in covenant with you, having a tender care and true affection for you*

10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites and the Amorites, and the Jebusites

*Hereby ye shall know, to wit, by experience and sensible evidence. The living God, not a dull dead senseless, and inactive god, such as the gods of the nations are, but a God of life, and power, and activity, to watch over you and work for you. Is among you, is present with you to strengthen and help you, as the phrase signifies, Exod xvi 7 Deut xxxi 17, Josh xxi 31*

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan

*into part of the river*  
12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man

*Take you twelve men, for the work described Josh iv 2, 3*

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above, and they shall stand upon a heap

*As soon as the soles of the feet of the priests shall rest in the waters of Jordan, that so it may appear that this is the Lord's doing, and that in pursuance and for the accomplishment of his covenant made with Israel. The Lord of all the earth, the Lord of all this terrestrial globe, made of earth and water who therefore could dispose of this river and adjoining land as he pleased*

*The waters which now unobstructed shall be divided, and put shall flow down the channel towards the Dead Sea, and the other part, that is near the spring or rise of the river, and flows down from it shall stand still. They shall stand upon a heap, being as it were conjoined, as the Red Sea was, Exod xv 8 and so kept from overflowing all the country*

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

*Which is also noted I Chron xii 15, Levis xiv 26, and by Aristarchus in the History of the Jews. Interpreters thus is meant not of the wheat harvest but of the barley harvest, (which was before it Ruth i 22 2 Sam xxi 9) as is manifest from their keeping of the passover at their first entrance, Josh i 10, which feast was kept on the fourteenth day of their first month when they were to bring a sheaf of their first-fruits Lev xxiii 10, Deut xvi 9, 10, which were of barley, as Josephus affirms and is evident from the thing itself. So that this harvest in those hot*

countries fell very early in the spring, when rivers used to swell most, partly because of the rains which have fallen all the winter, and partly because of the snows which then melt into water and come into the rivers, for which reasons the same overflowing of water which is here ascribed to Jordan, is by other authors ascribed to Euphrates and Tigris, and the Rhone and Maine &c. And thus the Lord chose for this work, partly that the miracle might be more glorious in itself more obliging to the Israelites, and more amazing and terrible to the Canaanites, and partly that the Israelites might be entertained at their first entrance with more plentiful and comfortable provisions

16 That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan, and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off, and the people passed over right against Jericho

*The waters rose up upon an heap, which having been affirmed by the other writers to have been done by magicians, it is great impudence to disbelieve or doubt of God's power to do it. Adam, that is beside Zaretan, the city Adam being more obscure, is described by its nearness to a more known place Zaretan, or Zarthan, which some think is the same place mentioned I Kings iv 12 vi 16 but it rather seems to have been another place then eminent but now unknown, as many thousands are. The meaning is that the waters were stopped in their course at that place, and so kept at a due distance from the Israelite whilst they passed over. Right against Jericho, here God carried them over, because this part was, 1 The strongest, as having in its neighbourhood an eminent city a potent king, and a stout and warlike people. 2 The most pleasant and fruitful, and therefore more convenient both for the refreshment of the Israelites after their long and tedious marches, and for their encouragement to their present expedition*

17 And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan

*Stood firm, i.e. in one and the same place and posture, their feet neither moved by any water flowing in upon them nor sinking into any mire which one might think was at the bottom of the river. And thus may be opposed unto them who stand in the brink of the water when they came to it commanded ver 8, which we but for a while, till the waters were divided and gone away, and then they were to go farther, even into the midst of Jordan. It is here said where they are to stand constantly and firmly, as this Hebrew word signifies, until all were passed over. If it be said that what is prescribed ver 8 is here said to be executed, and therefore the midst of Jordan here is the same place with the brink of the water of ver 8, it may be answered, that the manifest variation of the phrase shows that it is not absolutely the same thing, a place which is spoken of there and here but what is there enjoined is here executed with advantage for when it is said that they stood firm—in the midst of Jordan, it must needs be supposed that they first came to the brink of the water, and that they stood there for a season, till the waters were cut off and dried up, as appears from the nature of the thing, and that then they went farther, even into the midst of Jordan. In the midst of Jordan, either, 1 Within Jordan, as it is expressed above, ver 8, for that place doth not always signify the exact middle of a place, but any part within it, as appears from Gen xlv 6, I Job vii 22, xlv 18, Josh vii 13, x 13, Prov xxx 19. Or rather, 2 In the middle and deepest part of the river. For 1 Words should be taken properly, where they may without any inconvenience, which is the case here. 2 The ark went before them to direct, and encourage and secure them in the dangers of their passages for which end the middle was the fittest place. 3 In this case the phrase is used, Josh iv 8, 9, for certainly those places which were*

to be witnesses and monuments of their passage over Jordan should not be taken from the brink or burn of the river, or from the side which Jordan overflowed only at that season, but from the most inward and deepest parts of the river, and ver 16-18 where the priests are said to *ascend* or *come up out of Jordan*, and *out of the midst of Jordan unto the dry land*, where is hid this been meant only of the first entrance into the river they must have been said first to *go down into Jordan* and then to *go up to the land*.

#### CHAP IV

God commands *him to carry twelve stones for a memorial out of Jordan*, Joshua orders *it*, the people perform.

1-8 Twelve other stones set up for a memorial in the midst of Jordan. 9 The people pass over the order they observe. 10-11 God magnifies Joshua. 12 The priests with the ark are commanded to come up out of Jordan. 15-17 The waters return. 18 The time of this passage. 19 Twelve stones set up in Gilgal, to what purpose declared. 20-21

AND it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying,

The <sup>Deut 1</sup> was commanded before Josh in 12, and is here repeated with enlargement, as being now to be put in execution.

2 <sup>ch 3 v 1</sup> Take you twelve men out of the people, out of every tribe a man,

For the greater evidence and certainty, and the more effectual proving of the report of this miraculous work among all the tribe.

3 And command ye them, saying Take you hence out of the midst of Jordan, out of the place where the priests stood, twelve stones, and ye shall carry them over with you and leave them in the lodging place where ye shall lodge this night.

Out of the midst of Jordan, and which see on Josh in 17. Where <sup>Josh 17</sup> he had said this night in Gilgal as is expressed below ver 19, 20.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man.

They were appointed or chosen for that work and commanded them to be ready for it.

5 And he said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder according unto the number of the tribes of the children of Israel.

Passing before the ark, and go back again to the place where the ark stands.

6 That this may be a sign among you, that when your children ask *then fathers* in time to come, saying, What mean ye by these stones?

A sign, a monument or memorial of this day's work.

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord, when it passed over Jordan, the waters of Jordan were cut off, and these stones shall be for a memorial unto the children of Israel for ever.

Before the ark, as it were to the sight and approach of the ark to give it and the Israelites a safe passage.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto

Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood and they are there unto this day.

In the midst of Jordan, properly so called, as Josh in 17. *Quest* How could these stones be a monument of this work when they were not seen, but generally covered with the waters of Jordan? *Answer* These stones are not the same with those which a man could carry upon his shoulders ver 5, and therefore might be very much larger, and being set up in two rows one above another, they might possibly be seen, at least sometimes when the water was low, and especially where the water was commonly more shallow, as it might be ordinarily in this place, though not at this time, when Jordan overflowed all its banks. Add to this that the waters of Jordan are said to be very pure and clear, and therefore these stones, though they did not appear above it, might be seen in it, either by those who stood upon the shore because that river was not broad, or at least by those that passed in boats upon the river, who could easily discern them by the peculiar noise and motion of the water occasioned by that heap of stones. And this was sufficient especially considering that there was another more distinct and visible monument of this miracle set up in Gilgal. They are there unto this day. This might be written, either, 1 By Joshua who wrote this book not twenty years after this was done, or, 2 By some other holy man divinely inspired and approved of by the whole Jewish church who inserted this and some such passages both in this book, and in the writings of Moses.

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua and the people hastened and passed over.

To pass unto the people, and to command the people to do according to all that Moses commanded Joshua, which he did not partake in only but in the general because he commanded Joshua to observe and do all that God had commanded him by Moses, and all that he should command him any other way. Hastened and passed over, as is proved over with haste which is noted as an argument of their fear or weakness of their faith, as on the contrary, the priests were commanded that they stood firm, and fixed and settled in their minds, as well as in the posture of their bodies.

11 And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people.

The people looking on, and beholding this wonderful work of God with attention and admiration.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manassah, passed over armed before the children of Israel, as Moses spake unto them.

13 About forty thousand prepared for war passed over before the Lord unto battle, to the plains of Jericho.

Either, 1 Before the ark, by which they, as well as the rest passed when they went over Jordan. Or, 2 In the presence of God who diligently observed whether they would keep their promise and covenant made with the brethren or not.

14 ¶ On that day the Lord magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses, all the days of his life.

15 And the Lord spake unto Joshua, saying,

**16** Command the priests that bare <sup>1</sup>the ark of the testimony, that they come up out of Jordan

For being now in the middle, and lowest, and deepest place of the river, (of which see on Josh iii 17.) they are most properly said to *ascend* or *go up* to the land, which word is thence used in this and the two next following verses.

**17** Joshua therefore commanded the priests, saying, Come ye up out of Jordan

The priests stand contentedly in the river, till God by Joshua called them out.

**18** And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were <sup>†</sup>lifted up unto the dry land, that the waters of Jordan returned unto their place, <sup>1</sup>and <sup>†</sup>flowed over all his banks, as *they did* before

The waters came down from their heaps, and returned with all convenient speed into their proper channel, according to their natural and usual course

**19** ¶ And the people came up out of Jordan on the tenth day of the first month, and encamped <sup>in</sup> Gilgal, in the east border of Jericho

The first month to wit of Nisan which wanted but five days of forty years from the time of their coming out of Egypt which was on the fifteenth day of this month, so punctual is God in the performing of his word whether promised or threatened. And this day was very seasonable for the taking up of the limbs, which were to be used four days after, according to the law, Exod xii 3 6 Gilgal, a place so called hereafter, on a following occasion, Josh v 9 So here it is an intimation

**20** And <sup>12</sup>those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal

Which most probably were placed evenly and in order like so many little pillars which were most proper to keep remembrance of this miraculous benefit vouchsafed to this people

**21** And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?

**22** Then ye shall let your children know, saying, Israel came over this Jordan on dry land

**23** For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over

Before us, i. e. myself and Caleb, and all of us here present, for this benefit though done to their fathers is justly and rightly said to be done to themselves, because they were then in their parents' loins, and then very being, and all their happiness, depended upon that deliverance

**24** That all the people of the earth might know the hand of the Lord, that it is mighty that ye might fear the Lord your God <sup>†</sup>for ever

Deut. 2. Ps. 89. 10. Jer. 10. 7. + Heb. all days

## CHAP V

The Amorites and Canaanites hear of this, and are afraid, 1 The males born in the wilderness are circumcised, 2—9 The passover is celebrated, 10 They eat of the corn of

the land, and the manna ceaseth, 11, 12 Christ appeareth to Joshua in form of a man of war, he worships him, the place of his presence holy ground, 13—15

AND it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel

The Amorites and the Canaanites are mentioned for all the rest as being the chief of them for number, and power, and courage. Westward this is added to distinguish them from the other Amorites, eastward from Jordan, whom Moses had subdued. All the kings of the Canaanites, so the proper place of this nation was on both sides of Jordan. By the sea, the midland sea all along the coast of it, which was the chief seat of that people though divers colonies of them were come into and settled in other places. Jordan was their bulwark on the east side, while the Israelites were for it is very probable they had taken away all bridges in those parts, and the Israelites having been so long in that neighbouring country, and yet not making any attempt upon them they were grown secure especially now, when Jordan swelled beyond its ordinary bounds, and therefore they did not endeavour to hinder their passage. Their heart melted, they lost all their courage and durst attempt nothing upon the Israelites, not without God's special providence, that the Israelites might quietly participate of the two great sacraments of their church, circumcision and the passover, and thereby be prepared for their high and hard work and for the possession of the holy and promised land, which would have been defiled by uncircumcised people

**2** ¶ At that time the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time

At that time, as soon as ever they were come to Gilgal, which was on the tenth day, and so this might be executed the next, on the eleventh day, and but in the morning on the thirteenth day they were sore of their wounds, and on the fourteenth day they recovered and at the event of that day kept the passover. Make thee sharp knives, or, prepare, or make ready, as this word is sometimes used. As it was not necessary for those who had such knives already to make others for that use, so it is not probable that such were commanded to do so but only to make them sharp and fit for that work. They are called in Hebrew knives of flints, not as if they were all necessarily to be made of flints, but because such were commonly used, especially in those parts, where there was but little iron, and because such knives were oft used in this work, as the Jewish doctors note and in such like works, as the heathen writers relate. Thus we call that an ink horn which is made of silver, because those utensils are commonly made of horn. Circumcise again, he doth thus a second circumcision, not as if these same persons had been circumcised once before, either by Joshua, or by any other, for the contrary is affirmed below, ver 7, but with respect unto the body of the people, whereof one part had been circumcised before, and the other at this time, which is called a second time in relation to some former time wherein they were circumcised, either, 1. In Egypt, when many of the people, who possibly for fear or favour of the Egyptians had neglected this duty, were by the command of Moses (who had been awakened by the remembrance of his own neglect and danger thereupon) circumcised; which during the ten plagues and the grievous confusion and consternation of the Egyptian, they might easily find opportunity to do. Or 2. At Sinai, when they received the passover Numb ix 5 which no uncircumcised person might do, Exod xii 14, and therefore it may not seem improbable, that all the children born in that first year after their coming out of Egypt, and all they

who peradventure might come out of Egypt in their uncircumcision were now circumcised. *Object 1 All that came out of Egypt were circumcised, ver 5* *Ans* 1 This may be true but he doth not say when and where they were circumcised, nor doth he deny that this was done to some of them either in time of the plagues in Egypt, or at Sinai.

2 *All is very old used of the greatest part, as is confessed* *Object 2 All the people that were born in the wilderness were not circumcised, ver 5* *Ans* 1 Understand this also of the greatest part. 2 This is limited to them that were born by the way, as it is said there, and emphatically repeated, ver 7 & c. in their journeys and travellings, which in hinted the reason why they were not circumcised, because they were always uncertain of their stay in any place, and were constantly to be in a readiness for a removal when God took up the cloud: but this reason ceased at Sinai where they knew they were to abide for a considerable time: and seeing they took that opportunity for the celebration of the passover, it is likely they would improve it also to the circumcision of their children or others, which they ought to prize highly, and to embrace all occasions offered for it: which though the people might it is not likely that Moses would neglect. *Object 3 They are said to have remained uncircumcised forty whole years in the wilderness, ver 6* *Ans* 1 & c. For almost forty years, as the same phrase is used Numb xiv 33 34, xxxii 13 when there was above one year of that number past and gone. Or, as in Abraham, and so the sense may be, The first circumcision entered upon Abraham and continued in his posterity hath been for many years neglected or omitted: and so that great and solemn pledge of my covenant with you is not a matter wholly lost, and therefore it is but fit and necessary to have this long interrupted practice of circumcision revived and to have Abraham's posterity circumcised a second time for the renewing of the covenant between them and me again.

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

4 He cut off this to be done: and because it was to be done privately the people approaching, it was necessary to cut in many hands in it, either priests and Levites or other circumcised persons who were in those circumstances, were permitted to do it. *The children of Israel* i. e. such of them as were uncircumcised. And though it be not mentioned at all more than probable that the Israelites beyond Jordan were circumcised at the same time.

1 And this is the cause why Joshua did circumcise. All the people that came out of Egypt that were men, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

This is a refreshment to such as write then above twenty years old: I should as well be guilty of that rebellion Numb xvi as it is expressed below, ver 6.

2 Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.

They, either the parents or the rulers of Israel who a commission here it was not through neglect: for then God who had ordered the practice of circumcision to be cut off, Gen xvii 10 would not have left so gross a fault unpunished, but by Divine commission and indulgence, partly because they were now in a journey in which case the passover should be neglected Numb ix 10 & 13 and at that journey the passover was but once observed, and partly because there was not so great a necessity of this note of circumcision to distinguish them from other nations whilst they dwelt alone and unarmed in the wilderness, as there was afterwards.

6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the Lord,

unto whom the Lord swore that he would not shew them the land, which the Lord swore unto their fathers: that he would give us, a land that floweth with milk and honey.

All the people, the Hebrew word commonly signifies the Gentiles, so he calls them, to note that they were unworthy of the name and privileges of Israelites. He would not shew them, i. e. not give them so much as a sight of it, which he granted to Moses, much less the possession and enjoyment of it. Or shewing is put for giving, as it is Paul ii 6, ix 3; Eccles ii 24.

7 And their children, whom he raised up in their stead, them Joshua circumcised for they were uncircumcised, because they had not circumcised them by the way.

Them Joshua circumcised, which God would have now done. 1 As a testimony of God's reconciliation to the people of which circumcision was a sign, and that God would not further impute their parents' rebellions to them. 2 Because the great impediment of circumcision was now removed to wit, their continued travels, and frequent and uncertain removal. 3 To prepare them for the approach of the passover. 4 To distinguish them from the Canaanites, into whose land they were now come. 5 To ratify the covenant between God and them, whereof circumcision was a sign and seal, to assure them that God would now make good his covenant in giving them this land, and to oblige them to perform all the duties and services to which this covenant bound them, of which circumcision was the beginning and foundation, all which they were expressly commanded to do as soon as ever they came into Canaan, Exod xii 48, Lev xxiii 10, Numb xv 2.

8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

Free from that pain and sore which circumcision caused Gen xxxiv 26. It was indeed in act of great faith to expose themselves to so much pain and danger too in this place where they were hemmed in by Jordan and their enemies: but they had many considerations to support their faith, and suppress their fears: the fresh experience of God's power and readiness to work miracles for their preservation, the great confirmation of all their enemies, which they might observe and rationally presume, the considerable number of the people who were above fifty years old and therefore circumcised before this time: their great general being one of this number, the time it would require for their enemies to bring together a force sufficient to oppose them.

9 And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

The reproach of Egypt, i. e. uncircumcision, which was both in truth, and in the opinion of the Jews, a matter of great reproach, Gen xxxiv 14, 1 Sam xiv 6, xxii 26. And although this was a reproach common to most nations of the world, yet it is particularly called the reproach of Egypt, either, 1 Because the other neighbouring nations being the children of Abraham by the concubines, are supposed to have been circumcised, which the Egyptians at this time were not as may be gathered from Exod i 6, where they knew the child to be an Hebrew by this mark. Or, 2 Because they came out of Egypt, and were esteemed to be a sort of Egyptians, Numb xxi 5, which they justly thought a great reproach, but by their circumcision they were now distinguished from them, and manifested to be another kind of people. Or, 3 Because many of them lay under this reproach in Egypt, having wickedly neglected this duty thro' for worldly reasons, and others of them continued in the same shameful condition for many years in the wilderness.

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

This was their third passover the first was in Egypt, Exod. xii, the second at Mount Sinai, Numb. ix, the third here; for in their wilderness travels these and all other sacrifices were neglected, Amos v 25

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

The old corn, the corn of the last year, which the inhabitants of those parts had left in their barns, being doubtless stored for fear of the Israelites into their strong cities or other remoter and safer parts. On the morrow after the passover, i. e. on the sixteenth day, for the passover was killed between the two evenings of the fourteenth day, and was eaten in that evening or night, which, according to the Jewish computation, whereby they began their day at the evening, was a part of the fifteenth day, all which was the feast of the passover, and so the morrow of the sixteenth day was the morrow after the passover, when they were obliged to offer unto God the first sheaf and then were allowed to eat of the rest. Parched corn of that year's corn, which was most proper and customary for that use. In the selfsame day, having an eager desire to enjoy the fruits of the land.

12 ¶ And the manna ceased on the morrow after they had eaten of the old corn of the land, neither had the children of Israel manna any more but they did eat of the fruit of the land of Canaan that year.

God now withheld the manna, 1 To show that it was not an ordinary production of nature, is by the long and constant enjoyment of it they might be prone to think, but an extraordinary and special gift of God to supply their necessities. 2 Because God would not be prodigal of his favours, nor expose them to contempt by giving them superfluously, or by working miracles when ordinary means were sufficient. On the morrow after they had eaten of the old corn, i. e. on the seventeenth day.

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold there stood a man over against him with his sword drawn in his hand and Joshua went unto him, and said unto him, Art thou for us or for our adversaries?

By Jericho Heb in Jericho i. e. in the country or territory adjoining to Jericho, whether he went to view those parts and discern the fittest places for his attempt upon Jericho, as generals usually do. A man, one in the appearance of man. With his sword drawn, in readiness to fight, not, as Joshua thought, against him, but for him and his people.

14 And he said, Nay, but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

He said, Nay, I am neither Israelite nor Canaanite. Captain of the host of the Lord, either 1 Of all creatures in heaven and earth, which are God's hosts. Or 2 Of the angels, who are called the host of heaven. 1 Kings xxii 19, 2 Chron. xxiii, 48, Luke ii 13. Or, 3 Of the host or people of Israel, which are called the Lord's host, 1 Cor. xii 4. The sense is, I am the chief Captain of this people and will conduct and assist thee and thine in this great undertaking. Now this person is none other than Michael the Prince, Dan. x 21; xii 1 not a created angel but the Son of God, who went along with the Israelites in this expedition, 1 Cor. x 4 not surely as an underling, but as their Chief and Captain. And this appears 1 By his acceptance of adoration here which a created angel durst

not admit of, Rev xxi 8, 9. 2 Because the place was made holy by his presence, ver 15, which was God's prerogative, Exod. iii 5. 3 Because he is called the Lord, Heb Jehovah, Josh vi 2. What saith my lord unto his servant? I acknowledge thee for my Lord and Captain, and therefore wait for thy commands, which I am ready to obey.

15 And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so.

Loose thy shoe from off thy foot, in token of reverence and subjection, see on Exod. iii 5. The place is holy, consecrated by my presence, which when it is withdrawn, it was no more holy than any other place, the reason of its holiness being removed.

## CHAP. VI.

Jericho is shut up by the Israelites. 1 The people and seven priests with the ark go round it six days, 2-11. On the seventh day they go round seven times the priests blow the trumpets, the people shout, the city overthrown, nothing to be taken but all consecrated, the walls fall down men women, and cattle destroyed. 15-21. Rahab and her kindred are saved. 22-25. Joshua curseth the men who should rebuild Jericho, 26.

NOW Jericho was strictly shut up because of the children of Israel none went out, and none came in.

Strictly shut up, not only by night, as before Josh. ii 5, but constantly and diligently.

2 And the Lord said unto Joshua, See I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

Who are in it resolved and ready to defend it with their utmost strength.

3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

Go round about the city, i. e. at convenient distance out of the reach of their arrows, thus shalt thou do six days, every day once. This and the following course might seem ridiculous and absurd, and is therefore prescribed and used by God that they might learn to take new measures of things and to expect success not from their own valour or skill, or probable means, but merely from God's appointment and blessing, and in general, not to judge of any of God's institutions by mere carnal reason, to which divers of their ceremonies would seem no less foolish than this action, and that they might have a full demonstration of the all-sufficiency of that God who can do what he pleases, even by the most contemptible means.

4 And seven priests shall bear before the ark seven trumpets of rams' horns, and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

Of rams' horns, or, of the jubilees i. e. such trumpets where with they were to sound in the years of jubilee, Lev. xxv 9. Either thus, or one of the other six, was certainly a sabbath day, and it is not material which was it, for the command of the Lord of the sabbath was sufficient to legitimate any action.

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout, and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

When they make a long blast, as is usual in the close of

musical sounds. The wall of the city, not all of it which was not obviously necessary but inconvenient, and might have given the people better opportunity of sleeping, but only a considerable part of it, where the Irishmen might litly enter, for Rahuh's house was not overthrown ver 22. But I lie under it a few below the place they stood in, or, in its place, it was not battered down with engines, which would have made part of it fall out of its place but it fell out without any force and of its own accord, and therefore in the place it did formerly stand in.

6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD

God would have them armed, both for the defence of themselves and the ark in case the enemies should make a sally upon them: and for the execution of the Lord's vengeance upon that city.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets, and the ark of the covenant of the Lord followed them.

9 ¶ And the armed men went before  
the priests that blew with the trumpets,  
' and the foreward came after the ark,  
*the priests* going on and blowing with  
the trumpets

The reward being opposed to the armed men may seem to note the unarmed people who were desirous to be spectators of this wonderful work. *The priest*\*, which is rightly supplied here from ver. 4.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout, then shall ye shout

It shall not shoul because heating before the time appointed would be ineffectual and so might give them some discouragement and their enemies matter of insulting

11 So the ark of the Lord compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And Joshua rose early in the morning, and the priests took up the ark of the Lord.

13 And seven priests bearing seven trumpets of rams horns before the ark of the Lord went on continually, and blew with the trumpets and the armed men went before them, but the rearward came after the ark of the Lord, the *priests* going on, and blowing with the trumpets

11 And the second day they compassed the city once, and returned into the camp so they did six days.

15 And it came to pass on the seventh day,  
that they rose early about the dawning of the day,  
and compassed the city after the same manner  
seven times: only on that day they compassed the  
city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout for the Lord hath given you the city.

*Shout to testify your faith in God's promise, and thankfulness for this glorious mercy, and to encourage yourselves and brethren, and to strike a terror into your enemies*

17 ¶ And the city shall be accursed,  
even it, and all that are therein, to the  
Lord: only Rahab the harlot shall live,  
she and all that are with her in the house,  
because she hid the messengers that we  
sent

*Accursed, i. e. devoted to utter destruction, Lev. xxvii 21, 29, Deut. xii. Thus he spake by distinct or direction from God, as is evident from 1 Kings xvi. 34 To the Lord, partly, because the first-fruits were appropriated to God, partly, lest the soldiers being gluttied with the spoil of this rich city, should grow sensual and sluggish in their work, and partly, to strike the greater terror into the rest of their cities.*

18 And ye,<sup>h</sup> in any wise keep *your-* <sup>b Deu 7 7</sup>  
*selves* from the accursed thing, lest ye <sup>11 12</sup>  
make *yourselves* accursed, when ye take <sup>13 14</sup>  
of the accursed thing, and make the camp  
of Israel a curse, and trouble it <sup>15 16</sup>

*Make the camp of Israel a curse* by provoking God to punish them for your sin in which they may be one way or other involved, or at least upon the occasion of your sin for, to speak properly, God will not (the case of Adam's sin only excepted) punish one man for the sin of another, as he hath oft declared, but the whole camp having sinned of their own, God might take what occasion he saw fit to inflict this punishment.

19 But all the silver, and gold, and  
vessels of brass and iron, *are* † conse- † Heb  
crated unto the LORD they shall come *holiness*  
into the treasury of the LORD

Except that of which images were made, which were to be utterly destroyed. Exod xxxv 20, Dent vii 25. *Consecrated unto the Lord* being first made to pass through the fire, Numb xxxv 22, 23. *They shall come into the treasury of the Lord*, to be employed wholly for the service or uses of the tabernacle, not to be applied to the use of any private person or priest.

20 So the people shouted when *the*  
*mus*<sup>ts</sup> blew with the trumpets and it  
 came to pass, when the people heard the  
 sound of the trumpet, and the people  
 shouted with a great shout, that <sup>h</sup>the  
 wall fell down <sup>h</sup>flat, so that the people  
 went up into the city, every man straight  
 before him, and they took the city

21 And they utterly destroyed all <sup>1 Deut</sup> that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword

Being commanded to do so by the sovereign Lord of every man's life, and being informed by God before that the Canaanites were abominably wicked, and deserved the severest punishments. As for the infants, they were guilty of original sin, and otherwise at the disposal of their Creator: is the clay lay in the hands of the potter, but if they had been wholly innocent, it was a great favour to them to take them away in infancy, rather than reserve them to those dreadful calamities which those who survived them were liable to.

22 But Joshua had said unto the two men that had spied out the country, Go unto the harlot's house, and bring out thence the woman, and all that she hath, as ye swore unto her

The harlot's house together with the wall upon which it leaned, was left standing either by a special favour of God to her, or for the reason alleged upon ver 5

23 And the young men that were spies  
went in, and brought out Rahab,<sup>a</sup> and her  
father, and her mother, and her brethren,

and all that she had, and they brought out all her kindred, and left them without the camp of Israel

1 Heb. Jerusalem

Till they were cleansed from the impurities of their Gentile state, and instructed in the Jewish religion, and solemnly admitted into that church in the usual way to which Rahab's good counsel and example had doubtless very much prepared them, and this stupendous work of God confirmed their purposes.

24 And they burnt the city with fire, and all that was therein only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had, and she dwelleth in Israel even unto this day, because she hid the messengers, which Joshua sent to spy out Jericho

For that general command of rooting out the Canaanites seems to have had some exception, in case any of them had sincerely and seasonably cast off their idolatry and wickedness, and submitted themselves to the Israelites as we shall see hereafter

26 ¶ And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it

Adjured them, or made them to swear, caused the people, or some in the name of all to swear for the present and succeeding generations, and to confirm their oath by a curse before the Lord, i. e. from God's presence and by his sentence, as they are said to cast lots before the Lord, Josh. xviii. 10, i. e. expecting the decision from God. He intimates that he doth not utter this in a passion, or upon a particular dislike of that place, but by Divine inspiration, as appears from 1 Kings xvi. 31. God would have the ruins of this city remain as a standing monument of God's justice against this wicked and idolatrous people, and of his almighty power in destroying so great and strong a city by such contemptible means. That riseth up and buildeth it, i. e. that shall attempt or endeavour to build it. So this curse is restrained to the builder but no way below, so to those who should inhabit it after it was built, as is evident from 2 Kings xix. 18, Luke xix. 1, 5. The builder shall lose all his children in the work: the first at the beginning, others in the progress of it by degrees, and the youngest in the close of it, when the gates use to be set up. This was fulfilled, 1 Kings xvi. 31.

27 So the Lord was with Joshua, and his fame was noised throughout all the country

## CHAP VII

Achan takes of the accursed and devoted thing. God is angry with Israel, 1. Joshua sends three thousand men against Ai, they flee and thirty-six are slain, 2-5. Joshua complains to God, who discovers the cause, and enjoins a lot, 6-15. Achan is found guilty. Joshua's advice, and his confession, 16-21. He and his are stoned and burnt in the place named The valley of Achor, 22-26.

BUT the children of Israel committed a trespass in the accursed thing for<sup>a</sup> Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel

a. i. e. 22. An. 1. i. e. 27, Achor, i. e. 28, i. e. 29.

The children of Israel, i. e. one of them, by a very usual synecdoche or enallage, as Gen. viii. 4, xix. 29, Matt. xxvi. 8, where that is ascribed to the disciples which belonged to Judas only, John vii. 4. In the accursed thing, i. e. in taking some of the forbidden and accursed goods. Zabdi, called also Zerah, 1 Chron. ii. 6. Zerah, or Zerah who was Judah's immediate son, Gen. xxxviii. 30 who went with Judah into Egypt; and so for the filling up the two hundred and fifty-six years that are supposed to come between that and this time, we must allow Achan to be now an old man, and his three ancestors to have begotten each his son at about sixty years of age, which at that time was not incredible nor unusual. Against the children of Israel. Why did God punish the whole society for this one man's sin? Answer. All of them were punished for their own sins, whereof each had a sufficient proportion, but God took this occasion to inflict the punishment upon the society, partly, because divers of them might be guilty of this sin, either by covering what he actually did, or by concealing of his fault, which it is probable could not be unknown to others, or by not sorrowing for it and endeavouring to purge themselves from it, partly, to make sin the more hateful, as being the cause of such dishonour and public judgments, and partly, to oblige all the members of every society to be both more circumspect in the ordering of their own actions and more diligent to watch over one another and to prevent the miscarriages of their brethren which is a great benefit and blessing to them and to the whole society, and worthy to be purchased by a sharp affliction upon the society.

2 And Joshua sent men from Jericho to Ai, which is beside Beth-el, and spake unto them, saying Go up and view the country. And the men went up and viewed Ai.

Ai, called Iba Gen. xii. 8 and Aya Neh. xi. 31. They were not to go into the city of Ai, but into the country beyond and belonging to it and there to understand the state and quality of the place and people. Beside, so the Hebrew is used, Gen. xxi. 11. xxxv. 4, Judg. ix. 6, xxvii. 3, xix. 11. Beth-el, a city or town distinct from, but near unto Beth-el though Beth-el was afterwards by allusion called Beth-ai Hos. x. 15. v. 5. Compare Josh. x. 12. On the east side of Beth-el compare Gen. xii. 8, to a viii. 9, 12.

3 And they returned to Joshua, and said unto him, Let not all the people go up, but let about two or three thousand men go up and smite Ai: and make not all the people to labour thither, for they are but few.

1 Heb. about 3000 men or about 3000 men

This was done by the wise contrivance of Divine Providence, that their sin might be punished, and they awakened and reformed with as little hazard, and mischief, and reproach as might be, for if the defeat of these caused so great a consternation in Joshua it is easy to guess what dread and confusion and despair it would have caused in the people if a great host had been defeated.

4 So there went up thither of the people about three thousand men, and they fled before the men of Ai.

b. i. e. 20, 17. 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Not having their usual courage to strike a stroke, which was a plain evidence that God had forsaken them, and a useful instruction, to show them what weak and unsupportable creatures they were when God left them, and that it was God, not their own valour, that gave the Canaanites and their land into their hands.

5 And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

1 Or. in Mount. i. e. 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

About thirty and six men,



hill way to Jericho, which was nearer Jordan. *As water,*  
soft and weak, and full of fluctuation and trembling.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads.

*Joshua rent his clothes* in testimony of great sorrow, as Gen xxxviii 18. *He fell to the earth* in deep humiliation and fervent supplication. *Until the eventide*, continuing the whole day in fasting and prayer. *Put dust upon their heads*, as was usual in a calamity and astonishment. 1 Sam iv 12, 2 Sam i 2, xiii 19. Jonah i 6, Micah i 10.

7 And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

These clauses though well intended, and offered to God only by way of expostulation and argument, yet do savour of human infirmity, and fall short of that reverence and modesty, and submission which he owed to God: and are mentioned as instances that the holy men of God were subject to like passions and infirmities with other men.

8 O Lord, what shall I say, when Israel turneth their backs before their enemies?

What shall I say in answer to the reproaches cast by our insulting enemies upon us, and upon thy name, Israel? God's own people, which he hath singled out of all nations for his own peculiar.

9 For the Canaanites, and all the inhabitant of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

Which will upon this occasion be blasphemed and charged with unbelief, unkindness, and unfaithfulness to their own people, and with inability to resist them, or to do thy people that good thou didst intend them. Compare Exod xxxii 12, Numb xiv 13. Deut xxxiii 26. Job ii 17.

10 ¶ And the Lord said unto Joshua, Get thee up, wherefore hast thou thus upon thy face?

The business is not to be done by unactive application but by vigorous endeavours for reformation.

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

*Israel*, some crime of them is before our view. *I have pressed my covenant* i. e. broken the conditions of my covenant which I have commanded them, and they have promised to perform. *Also* referred to all my commands. Exod xix 8. xxv 7. where of this was one, not to meddle with the accursed thing. *Of the accursed thing* which I charged them not to meddle with. *And have also stolen*, i. e. taken my portion out of what I had reserved. Josh vi 19. *Dissembled*, covered the act with deep dissimulation, and a real, not verbal, perjury of their innocency. Possibly Achan might be suspected, and being accused, had denied it, or was resolved to deny it. *Put it even among their own stuff*, converted it to their own use, and added obstinacy and resolution to the crime: thus he loads this sin with divers aggravations.

12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies,

because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

*Because they were accursed*, as I warned and threatened them, Josh. vi 18, they have put themselves out of my protection and blessing, and therefore are liable to the same destruction which belongs to this accursed people.

13 Up, sanctify the people, and say, Sanctify yourselves against to-morrow, for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

*Sanctify yourselves*, purify yourselves from that defilement which you have all in some sort contracted by this accursed fact, and prepare yourselves to appear before the Lord as it is most probable they were required to do, as imploring, and expecting the sentence of God for the discovery and punishment of the sin, and that the guilty person might hereby be awakened and terrified, and brought to a free and reasonable confession of his fault. And it is a marvellous thing that Achan did not on this occasion acknowledge his crime, but this is to be imputed to the heart-hardening power of sin, which makes men grow worse and worse, partly, to his pride, being loth to take to himself the shame of such a mischievous and infamous action, partly to his self-flattering and vain conceit, whereby he might think many others were guilty as well as he, and some of them might be taken, and he escape, and partly, to the just judgment of God, whereby he blinds and hardens sinners to their own ruin. See a like instance, Matt xxvi 21, 22, 25.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof: and the family which the Lord shall take shall come by households: and the household which the Lord shall take shall come man by man.

Which the Lord taketh, which shall be discovered as detected guilty by the lot, which is disposed by the Lord. Prov xvi 33, and which was to be cast in the Lord's presence before the ark. Of such use of lots, see 1 Sam xiv 41, 42. Jonah i 7, Acts i 26.

15 And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

*Burnt with fire* as persons and things accursed were to be. See Numb xv 30, 35, Deut xiii 16. *All that he hath*, his children and goods, as is noted, ver. 24, according to the law, Deut xiii 16. *He hath wrought folly*, sin is oft called in Scripture as Gen xxxiv. 7, Jude xv 6 &c., in opposition to the idle opinion of sinners who commonly esteem it to be their wisdom and interest. *In Israel*, i. e. among the church and people of God, who had such excellent laws to direct them, and such an all-sufficient and gracious God to provide for them, without any such indirect and unworthy practices.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes, and the tribe of Judah was taken.

17 And he brought the family of Judah, and he took the family of the Zarahites, and he brought the family of the Zarahites man by man, and Zabdi was taken.

*The family of Judah*, either, 1 The tribe or people, as the word family sometimes signifies, as Judg xiii 2. Zech xii 13, Amos iii 1, Acts iii, 25, compared with Rom 7. Or, 2 The families, as ver 11, the singular number is

plural, the chief of each of their five families, Numb xxv 20, 21. *Man by man*, not every individual person, as is evident from ver 18, but every head of the several houses or lesser families of that greater family of the Zarahites, of which see 1 Chron ii 6.

18 And he brought his household man by man; and Achan, the son of Carni, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken

He, either Joshua, or Zabdi by Joshua's appointment

19 And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done, hide it not from me

He calls him *my son*, to show that this severe inquisition and sentence did not proceed from any hatred to his person, which he loved as a father doth his son, and as a prince ought to do each of his subjects. *Give glory to the Lord God of Israel*, as thou hast highly dishonoured him, now take the shame and blame to thyself and ascribe unto God the glory of his omniscience in knowing thy sin, of his justice in punishing it in thee, and others for thy sake, of his omnipotency, which was obstructed by thee, and of his kindness and faithfulness to his people which was eclipsed by thy wickedness, all which will now be evident by thy sin confessed and punished.

20 And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done

He seems to make a sincere and ingenuous confession and loads his sin with all just aggravations. *Against the Lord*, against his express command and just rights, and glorious attributes. *The Lord God of Israel*, the true God, who hath chosen me and all Israel to be the people of his peculiar love and care.

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them, and behold, they are hid in the earth in the midst of my tent, and the silver under it

He accurately describes the progress of his sin which began at his eye which he permitted to gaze and fix upon them which inflamed his desire, and made him covet them, and that desire put him upon action, and made him take them, and having taken, resolve to keep them, and to that end hide them in his tent. *Babylonish garments* were composed with great art with divers colours, and of great price, as appears both from Scripture, Ezek xxiii 15 and from divers heathen authors. [See my Latin Synopsis.] *Two hundred shekels*, to wit in weight not in coin, for as yet they received and paid money by weight. *I hid it*, i. e. under the Babylonish garment, covered with it, or wrapt up in it.

22 ¶ So Joshua sent messengers, and they ran unto the tent, and, behold, it was hid in his tent, and the silver under it

Joshua sent messengers that the truth of his confession might be evident and unquestionable, which some perverters might think was forced from him. *They ran* partly longing to free themselves and all the people from the curse under which they lay, and partly that none of Achan's relations or others might get thither before him, and take away those things. *It was hid*, i. e. the parcel of things mentioned ver 21, 24.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord

Where Joshua and the elders continued yet in their assembly, waiting for the issue of this business

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had, and they brought them unto the valley of Achor

*His sons and his daughters*, but this seems hard and unjust, and therefore forbidden by God himself, Deut xxiv 16. *Answer* 1. That law was given to men, not to God, who certainly hath a more absolute right and sovereignty over men than one man hath over another. 2. Their death was a debt they owed to nature and to their own sins, which debt God may require when he pleases, and he could not take it in more honourable and excellent circumstances than these, that the death of a very few in the beginning of a new empire, and of their settlement in the land might be useful to prevent the death of many thousands who took warning by this dreadful example, whom if the fear of God did not yet the love of their own and of their dear children's lives would, restrain from such dangerous and pernicious practices. 3. It is very probable they were conscious of the fact, as the Jewish doctors affirm. If it be pretended that some of them were infants the text doth not say so, but only calls them *sons and daughters*. And considering that Achan was an old man as is most probable because he was the fifth person from Judah (of which see on ver 1,) it seems most likely that the children were grown up, and so capable of knowing and concealing or discovering this fact. Nor doth it follow that they were not guilty because it is not said so, for it is apparent that in many circumstances are omitted in diverse historical relations in Scripture, which sometimes are supplied in other places. *His oxen and his asses and his sheep* which though not capable of sin nor of punishment properly so called, yet as they were made for man's use, so they are rightly destroyed for man's good, and being daily killed for our bodily food, it cannot seem strange to kill them for the instruction of our minds, that he who we might learn the detestable and contagious nature of sin, which involves innocent creatures in its plague, and how much sorer punishments are deserved for man, who having a law given to him, and the excellent gift of reason and will to restrain him from the transgressions of it, his guilt must needs be unspeakably greater, and therefore his sufferings more severe and terrible. Further by this enumeration it appears that he had no colour of necessity to induce him to this fact, but was wholly excusable.

25 And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones

*Stoned him with stones and burned him with fire*, which is easily understood, both out of the following words, and from God's command to do so, ver 15, which doubtless was here executed.

*Quest* How could both these deaths be inflicted upon them? *Answer* It seems they were stoned to death which was the punishment of such offenders, Lev xxiv 11. Numb xv 35 and not burned to death, and therefore the stoning only of Achan is mentioned here, and not his burning, and God would have then dead carcasses burned to show his utmost detestation of such persons as break forth into sins of such a public scandal and mischief. And for the burning of Achan, commanded ver 15, it seems not likely to be meant of his burning alive, because that burning is common to him, and all that he hath, as is there expressed, but of the burning of his dead carcass, and other like things, as the manner was with accursed things, Deut xiii 16.

26 And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place

was called,<sup>1</sup> The valley of || Achor, unto this day

*A great heap of stones, as a monument of the sin and judgment here mentioned that others might be instructed and warned by the example, and as a hind of infancy, as Josh viii 29, 2 Sam xviii 17. The valley of Achor, or the valley of trouble, from the double trouble expressed ver 25*

## CHAP VIII

*God puts new courage into Joshua, commands him to go and besiege Ai, promising he should take it 1, 2. The stratagem whereby it is taken, it is burnt, 3-22. The king is taken prisoner, the inhabitants are put to the sword, the cattle and goods spoiled, the king is hanged, 23-29. Joshua builds an altar, 30, offers thereon 31, writes the law on stones, 32. It and its blessings and curses are read before the people, 33-35*

AND the LORD said unto Joshua, "I fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land

*Take all the people of war with thee, partly to strengthen them against those fears which then but defeated had wrought in them, and partly that all of them might be put to work of this just spoil and thereby be encouraged to proceed in their work. The weak multitude were not to go, because they might have hindered them in the following stratagem, and it was but fit that the military men who run the greatest hazards, should have the precedence and privilege in the spoils*

2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it

*To Ai, i. e. the city and people of Ai. As thou didst unto Jericho and her king, i. e. overcome and destroy them. This was enjoined, partly to chastise their past insolence and the triumphs and blasphemies which doubtless their success produced, and partly to revive the dread and terror which had been impressed upon the Canaanites by Jericho's ruin, and had been much abated by the late success of Ai, and their confidence and expectation of further and greater success much raised*

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night

*To go up against Ai, i. e. to consider and conclude about this expedition of going against Ai, not as if all the people of war did actually go up, which was both unnecessary and burdensome, and might hinder their following design, but it seems to be suggested by Joshua, and all the council of war, that the thirty thousand men following should be selected for the enterprise. For let 1. The thirty thousand now mentioned, or 2. Part of them, to wit such as were to lie in wait, is so most probable, both from the next verse, which limits it to those who were to lie in wait, and from ver 9, where what is here mentioned only by anticipation is actually put in execution, and it is said of them that were sent forth, that they went to lie in ambush, and did so, and these were only five thousand men, as is expressed, ver 12. And the only convenience of this exposition is, that the pronoun which *them* is put without or before its antecedent, which is fit to be gathered out of the following words, which is not unusual in the Hebrew tongue, as plainly appears from Exod xiv 19, Numb xviii 9, xxiv 17, Psal lxxviii 1, cv 19, cxiv 2, Prov vii 8, xiv 26.*

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready

*He commanded them, the same party last spoken of, ver 3, even the five thousand mentioned ver. 12. This historical narration seems obscure and intricate, and at first view to make three parties, one of thirty thousand, ver 3, one of five thousand ver. 12, which may seem to be two several ambushes, and a third of all the people, ver. 5, 11. But if it be more narrowly and considerably observed, it will appear that there are only two parties engaged in the taking of Ai, and but one ambush, as plainly appears by comparing ver 9 (which manifestly speaks of that party which is mentioned ver 3) with ver 12, which speaks only of five thousand, which is justly supposed to be a part of those thirty thousand named ver 3, and that part which was to lie in ambush, unless we will suppose that there were two ambushes, one of thirty thousand, and the other of five thousand, both lying in wait in the same quarter, even between Beth-el and Ai, on the west side of Ai, the only place where the ambush lay, as is said both ver 9, and 12, 13, which seems absurd and incredible. And besides, in the execution of this command, there is mention but of one ambush ver 12-14, 19, and they are said to consist only of five thousand, ver 12, and they only take and burn the city, ver 19, so that the other supposed ambush of thirty thousand is perfectly vanished and lost, and did nothing in this work, which also is very improbable. And therefore that thirty thousand, ver 3, are the same who are called the people, and the people of war that were with Joshua, ver 5, 11, which is pitched on the north side of Ai, ver. 11, 13, is the ambush did on the west side, but for any other side of the city, or a third party placed elsewhere about Ai, we read not one word, and therefore it may well be presumed there were no more employed to take it.*

5 And I and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee

*Therefore on that shall be forth present he sent them away ver 9, but he next morning followed them, and joined him with them ver 10, 11. He will flee, I and the twenty-five thousand with me*

6 (For they will come out after us) till we have drawn them from the city, for they will say, They flee before us, as at the first: therefore we will flee before them

7 Then ye shall rise up from the ambush, and seize upon the city: for the Lord your God will deliver it into your hand

*Ye shall rise up from the ambush, to wit, upon the signal given, of which ver 18*

8 And it shall be, when ye have taken the city, that ye shall set the city on fire, according to the commandment of the Lord: shall ye do. ¶ See, I have commanded you

*Ye shall set the city on fire, to wit, part of it as a sign to their brethren of their success, for the whole city was not burnt now, but afterwards, as is said ver 28*

9 ¶ Joshua therefore sent them forth, and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people

*Sent them forth, the same party designed by the pronoun *them*, ver 3, of which see the notes there. Among the people, Heb. *that people* to wit the people of war, as they are called, ver 11, to wit, the main body of that host consisting of thirty thousand*

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai

*The people, Heb that people*, not all the people of Israel which was needless, and required more time than could now be spared, but the rest of that host of thirty thousand, whereof five thousand were sent away, and now the remainder are numbered, partly to see whether some of them had not withdrawn themselves, taking the advantage of the night, and of the design of laying an ambush, and partly that it might be evident that this work was done without any loss of men, and thereby they might be encouraged to trust in God, and to proceed vigorously and resolutely in their work. *The elders of Israel*, either 1 The military elders, the chief commanders of his army. But they seem to be included in the thirty thousand, ver 3, which are supposed to be furnished and led by their several commanders, and such persons are scarce ever called the elders of Israel. Or rather, 2 The chief magistrates and rulers of Israel under Joshua, who are commonly so called, and these, I suppose, went with Joshua and with the army, to take care that the cattle and the spoil of the city which was given by God to all Israel for a prey ver 27 might be justly and equally divided between those that went to battle, and the rest of the people, according to the example and precept, Numb xxxi 27, and that they who were present and assistant in the taking of that city, might not engross the whole to themselves, as is usual for soldiers in those cases to do.

h ver 3

11 <sup>b</sup> And all the people, *even the people* of war that *were* with him, went up, and drew nigh and came before the city, and pitched on the north side of Ai now *there was a valley* between them and Ai.

*The people of war that were with him*, to wit, the thirty thousand mentioned ver 3, or the most of them.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city.

*And he took of raila* but *he had taken* to wit, out of the said number of thirty thousand, for this is added by way of recapitulation and further explication of what is said in general, ver 9.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and then liers in wait on the west of the city, Joshua went that night into the midst of the valley.

<sup>b</sup> Heb there  
ling in  
wait ver 6

To wit, accompanied with a small part of the host now mentioned, i.e. very early in the morning, *when it was yet dark* as is said in a like case John vi 1, whence it is here called *night* though it was *early in the morning* as is ver 10, for it seems most probable that all was done in one night's space and in this manner. Joshua sends away the ambush by night, ver 3 and lodge th that night with twenty-five thousand men, ver 9, not far from the city. But not able nor willing to sleep all night, he rises very early ver 10 and numbers his men, which by the help of the several officers was quickly done, and so immediately leads them towards Ai, and while it was yet duskish or night he goes into the midst of the valley ver 13, and when the day dawns he is discovered by the king and people of Ai who the response *rose up early* to fight with them ver 13. Though others conceive this was the second night and so the ambush had lain hid a night and a day together. But then there might be danger of their being discovered. Although that danger may seem to be the less, because Ai might be shut up, that none might go out nor come in, but by order, and upon necessity, because of the madness of their enemies, as Jericho formerly was for the same reason Josh vi 1. *Into the midst of the valley*, which was near the city, thereby to allure them forth.

14 ¶ And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain, but he *did not* that

*there were* liers in ambush against him behind the city.

*All his people* to wit all his men of war, for the rest were left in Ai, ver 16. *At a time appointed*, at a certain hour agreed upon between the king and people of Ai, and of Beth-el too, who were the confederates in this enterprise as it may seem from ver 17. Possibly they might appoint the same hour of the day on which they had fought against Israel with such good success, looking upon it as a lucky hour. *Before the plain*, i.e. towards or in sight of that plain or valley in which the Israelites were, that so they might put themselves in battle-array. *He wist not that there were liers in ambush*, the former success having made him more careless and secure, as is usual in such cases, God also blinding his mind, and insatiating him, as he useth to do with those which he intends to destroy.

15 And Joshua and all Israel <sup>b</sup> made as if they were beaten before them, and fled by the way of the wilderness.

*Made as if they were beaten before them*, i.e. fled from them, as it were for fear of a second blow, and peradventure some of them might be wounded though none were killed and might make that the pretence of their fleeing away. *The wilderness* lay between Ai and Jericho, whither they now seemed to flee.

16 And all the people that *were* in Ai were called together to pursue after them and they pursued after Joshua, and were drawn away from the city.

*All the people*, to wit, all that were able to bear arms, for old men and children were unfit for the pursuit or flight, and that they were yet left, may seem from ver 21, 25.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel and they left the city open, and pursued after Israel.

*Not a man* to wit fit for war. *Beth-el*, being a neighbouring city and encouraged by the former success had sent some forces to assist them, and now, upon notice sent to them of the flight of their common enemies or upon some other signal given which might easily be done, having been appointed beforehand, as is usual in such cases, all their men of war join with those of Ai in the pursuit.

18 And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

*The spear, or thy banner*, or there might be some banner in the end of his spear. This was prescribed and practised either, 1 For a sign to his host present with him, to stop their flight, and make head against the pursuers, or 2 For a signal to the liers in wait, as may seem from ver 19, who, though they were at some distance, might know thus from persons whom they had set in some high and convenient places to observe Joshua's motion, and to give notice from one to another, and that speedily, as is common in such cases until it came to the whole ambush, or 3 As a mystical token of God's presence and assistance with them, and of their victory, or as a mean by God's appointment contributing to their good success, as the like posture of Moses lifting up his hand was, Exod xvi 11, 12, which may be the reason why he continued this posture till the enemies were all destroyed, ver 26, whereas if it had been a signal only, it was sufficient to do it for a little while. I know no reason why all these ends might not be joined together.

19 And the ambush arose quickly out of their place and they ran as soon as he had stretched out his hand and they entered into the city, and took it, and hasted and set the city on fire.

*Not all of it* as appears both from ver 28 and because then they had lost that prey which God had allowed them, but some part of it, enough to raise a smoke, and give notice to their brethren of their success.

<sup>b</sup> Judg 20.  
Jerico 9 12

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

*No power or place*, for so the Hebrew word is oft used as Numb ii 17, Neh vi 1, Job xxxvii 7, Psal civ 25, Isa xxi 18, Jer 5.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

*All Israel*, i. e. all the Israelites there present, or all those who seemed to flee away before.

22 And the other issued out of the city against them, so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

*The other*, they who lay in ambush. So their late success was a real mischief to them as being the occasion of their total ruin.

23 And the king of Ai they took alive, and brought him to Joshua.

Reserving him to a peculiar and more ignominious punishment for the terror of the other kings who were the chief causes of all that opposition and disturbance which Israel met with in gaining the possession of the Promised Land.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

*i. e.* The inhabitants of it the men who through age or infirmity were unfit for war and the women ver 25.

25 And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

Not truly but falsely so called: who were now in Ai, either as content and settled inhabitants or as sojourners, and whoso came to them for their help such as being confederate with them were reckoned as one with them, for it is evident that the men of Bethel are included in this number ver 17 the Israelites who took this number being unable to distinguish who belonged to the one city, and who to the other.

26 For Joshua drew not his hand back, where-with he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

*Either* 1. He was not to fight with that hand. Or, 2. He kept his hand and spear in the same posture both stretched out and directed up as a sign both to encourage them and to direct them to go on in the work. See on ver 14.

27 Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the Lord which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day.

*For ever, or for a long time* is that word oft signifies, as Gen vi 3, Isa xli 11 for that it was after some ages rebuilt may seem from Neh v 11 unless that were another city built near the former there being some little difference in the name also.

29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

He dealt more severely with the king of Canaan than with the people, partly because the abominable wickedness of that people was not restrained and punished (as it should have been,) but countenanced and encouraged by their evil examples and administrations, and partly because they were the principal authors of the destruction of their own people by engaging them in an obstinate opposition against the Israelites. *That they should take his carcase down from the tree*, according to God's command in that case, Dent xxi 22-23. He chose the entering of the gate of the city either as most commodious, now especially when all the city within the gate was already turned into a heap of stones and rubbish, or because this was the usual place of judgment and therefore proper to bear the monument of God's just sentence against him, not without reflection upon that injustice which he had been guilty of in that place.

30 ¶ Then Joshua built an altar unto the Lord God of Israel in mount Ebal, *Deut 27*

*Then*, to wit after the taking of Ai. For they were obliged to do this when they were brought over Jordan into the land of Canaan Dent xi 29 xxvii 2-3, which is not to be understood strictly as if it were to be done the same moment or day for it is manifest they were first to be circumcised and to eat the passover, which they did, and which was the work of some days, but as soon as they had opportunity to do it which was now when these two great frontier cities were taken and destroyed, and thereby the coast cleared and the bordering people under great consternation and confusion that all the Israelites might come much thither. And indeed this work was fit to be done as soon as might be that thereby they might renew their covenant with and profess their subjection to, that God by whose help alone they could expect success in their great and difficult enterprise. *Built an altar*, to wit for the offering of sacrifices, as appears from the following verse and from Dent xxvii 5-7. *In Mount Ebal*, Why not on Mount Gerizim also? *Insue* Because God's altar was to be but in one place Dent xii 13, 14, and this place was appointed to be Mount Ebal Dent xxvii 1-5, which also seem most proper for it, that in that place where the curses of the law were denounced against sinners there might also be the tokens and means of grace and peace and reconciliation with God for the removing of the curses and the procuring of God's blessing unto sinners.

31 As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings.

32 ¶ And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

Not upon the stones of the altar, which were to be rough and unpolished, ver 31 but upon other stones, smooth and plastered as is manifest from Dent xxvii 2. *A copy of the law of Moses*, not certainly the whole five books of Moses, for what stones and time would have sufficed for this: nor the blessings and the curses here following, which never are nor can without great impropriety be called the law of Moses, seeing they presuppose the law, and the observation or transgression thereof, to which they belong only as rewards of the one, and punishments of the other, but the most weighty and substantial parts of the law, as may be gathered from the laws which are mentioned, and

to the violators whereof the curses are applied, Deut xxvii 15, &c., and especially the law of the ten commandments.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the Lord, as well the stranger, as he that was born among them, half of them over against mount Gerizim, and half of them over against mount Ebal, \*as Moses the servant of the Lord had commanded before, that they should bless the people of Israel.

All Israel, i. e. the whole congregation, old and young male and female, as it follows, ver 33. On this side the ark, and on that side i. e. some on one side of it and some on the other. Mount Gerizim and Mount Ebal were in the tribe of Ephraim not far from Shechem, as appears both from Scripture, Deut xi 29, 30, xxvii 12, Judg ix 7 and from other authors who lived in those parts as Josephus and the Jewish doctors. That they should bless or curse which is easily understood out of the following verse, and from Deut xxvii 13, &c.

34 And afterward he read all the words of the law, \*the blessings and curses, according to all that is written in the book of the law.

Afterward, after the altar was built, and the stone plastered and writ upon. He read i. e. he commanded the priests or Levites to read, Deut xxvii 11. The blessings and curses, which words come in not by way of explanation, as if the words of the law were nothing else besides the blessings and curses, but by way of addition to note that these were read over and above the words of the law.

It saith not according to all that was written upon those stones but in the book of the law which shows the mistake of them that think that the same things were both read and written upon these stones.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women and the little ones, and the strangers that were conversant among them.

There was not a word which Joshua read not, therefore he read not the blessings and curses only, as some think. But the whole law, as the manner was when all Israel men and women, were assembled together, is so read, Deut xxx 10-12. That were conversant among them i. e. who were proselytes, for no others can be supposed to be with them at this time.

## CHAP. IX.

The kings of Canaan hear of Joshua's exploits, consult together, and conclude to fight against him, 1, 2. The Gibeonites, feigning themselves to be of a far country, obtain a league 3-15. The craft is discovered, the promise which was confirmed with an oath remains firm 16-20. But for a punishment they are condemned to perpetual slavery, 21-27.

AND it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, and the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof.

2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

They gathered themselves together, not actually as the following history shows, but they entered into a league or confederation to do this.

3 ¶ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

On, but when the inhabitants, for he shows that these took another and a wiser course. Gibeon, a great and royal city of the Hivites, Josh x 2, xi 19.

4 They did work wisely, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up.

Ambassadors, sent from a far country, as they say ver 6.

5 And old shoes and clouted upon their feet, and old garments upon them, and all the bread of their provision was dry and mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

Gilgal the place of their head quarters. To the men of Israel to wit those who used to meet in council with Joshua to whom it belonged to make leagues, as it here follows even the princes of the congregation, not the common people as appears both from ver 15-18, 19-21 and from common usage of all ambassadors, who generally deliver their message to and treat with princes not people. And the Hebrew word *ish* here used sometimes notes men of eminency and dignity. Now therefore, because we are not of this people whom as we are informed you are obliged utterly to destroy that which appeared sufficiently by the Israelites' practice in destroying the Amorites beyond Jordan and the people of Jericho and Ai, without any allowance for sex or age and by common rumour and the report of the Israelites and other persons who dwell among them or had converse with them as Rahab and all her kindred, and by the nature of the thing, because they were to possess that whole land, and were not mix themselves with the people of it.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us, and how shall we make a league with you?

The Hivites i. e. the Gibeonites who were Hivites Josh xi 19. Among us i. e. in this land and so are of that people with whom we are forbidden to make any league or covenant Exod xxiii 32, 33, Deut vii 2, xi 15, 16.

8 And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye?

We are thy servants, we desire a league with you upon your own terms, we are ready to accept of any conditions. Who are ye? and from whence come ye? for this free and general concession of theirs gave Joshua just cause to suspect that they were of the cursed Canaanites.

9 And they said unto him, I from a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt,

Because of the name of the Lord, being moved thereto by the report of his great and glorious nature and works so they gave them hopes that they would embrace their religion. All that he did in Egypt they commonly mention these things only which were done some time since, and say nothing of the dividing of Jordan nor of the destruction of Jericho and Ai, as if they lived so far off that the fame of those things had not yet reached them.

10 And all that he did to the two kings of the Amorites, that were beyond

Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashteroth

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals <sup>†</sup> with you for the journey, and go to meet them, and say unto them, We *are* your servants therefore now make ye a league with us

12 This our bread we took *hot* for our provision out of our houses on the day we came forth to go unto you, but now, behold, it is dry, and it is mouldy

13 And these bottles of wine, which we filled, *were* new, and, behold, they be rent and these our garments and our shoes are become old by reason of the very long journey

14 And <sup>¶</sup> the men took of their victuals, and asked not *counsel* at the mouth of the Lord

*The men, i. e. the princes, as before ver 6 Took of their victuals, not from their want or any desire they could have to such unpleasant and unwholesome food nor in a ceremony usual in making leagues for that was not now done, but in the next verse, but that they might examine the truth of what they said Asked not counsel at the mouth of the Lord, as they ought to have done upon all such weighty and doubtful occasions So they are accused of rashness and neglect of their duty For though it is probable if God had been consulted he would have consented to the sparing of the Gibeonites, yet it should have been done with more caution and an obligation left upon them to embrace the true religion which here was omitted*

15 And Joshua made peace with them, and made a league with them, to let them live and the princes of the congregation swore unto them

*So let them live, i. e. that they would not destroy them Some question whether this league was lawful and obliging because it is contrary to a positive and precedent law of God by which they were enjoined to make no peace with them but utterly to destroy them Exod xxxii 32 xxxiv 12 &c But this law seems to admit of some exception and favourable interpretation and that taken from the reason and soul of that law which was this that the Canaanites might not be tainted with their idolatry and other abominations by cohabitation with them and therefore when that reason ceased i. e. that they were willing to relinquish their possessions and idolatry and other wickedness to embrace the true religion they might be spared And though this law was delivered in general terms to cause God to know that the Canaanites could be most prone to turn to that kind by sparing those whom they should destroy, yet that it was to be understood with an exception of penitents and true converts must easily be gathered both from the example of Rahab and from the tenor of Divine threatenings which though absolutely delivered allow of this exception as appears from Jer xxiii 7, 8, Jonah iii, iv and from the great kindness and favour which God hath manifested unto all true penitents in delivering them from evil the sword to them and inflicted upon others which kindness of God we also are obliged to imitate by virtue of that natural and moral law of God implanted in us and revealed to us to which such positive commands as this of Joshua the Gibeonites must give place And that this league was lawful and obliging may seem probable 1 Because Joshua and all the princes upon the review concluded it so to be and spake it in a cordingly, ver 19, 20, 22 2 Because God punished the violation of it long after, 2 Sam xxi 1 3 Because God is said to have hardened the hearts of an other tribe not to seek peace with Israel that so he might utterly destroy them, Josh xi 19, 20, which seems to imply that their utter destruction did not necessarily come upon them by virtue of any absolute and peremptory command of God to destroy*

them, but by their own obstinate hardness, whereby they neglected and refused to make peace with the Israelites *Object* This league was grounded upon a deceit and error of the persons, which also they had entered a caution against ver 7 *Answer* Their supposition that they were Canaanites was indeed a part of the foregoing discourse ver 7, and the Israelites rested satisfied with their answer and believed they were not, and so entered into the league but that league was absolute, not suspended upon that or any other condition, and the error was not about the persons, but about the country and people to which they belonged, which was not material to this contract, no more than it is to a contract of marriage, that the one person believed the other to be of another country or family than indeed they were

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours and that they dwelt among them

*At the end of three days, i. e. at the last of them, or upon the third day as it is said ver 17, so this phrase is else where used, as Deut xiv 28, xxxi 10 Or it may be properly understood that after three days they heard this, and on the day after they heard this, they came to their cities as is said ver 17*

17 And the children of Israel journeyed, and came unto their cities on the third day Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kijath-jearim

*Cities which were subject to Gibeon which was the royal city Josh x 2*

18 And the children of Israel smote them not <sup>¶</sup> because the princes of the congregation had sworn unto them by the Lord God of Israel And all the congregation murmured against the princes

*Partly from that perverseness which is in people to censure the actions of their rulers partly because they might think the princes by their rashness had brought them into a snare, that they could neither kill them for fear of the oath nor spare them for fear of God's command to the contrary and partly for their desire of the possession and spoil of these cities of which they thought themselves hereby deprived*

19 But all the princes said unto all the congregation We have sworn unto them by the Lord God of Israel now therefore we may not touch them

*They plead not the lawfulness or the prudence of their action but only the obligation of an oath of which though it was pronounced by fraud, they perceived the people sufficiently sensible We may not touch them, i. e. not hurt them, as that word is oft used as Gen xxvi 11, Psal cxxv 5, or not spare them, as is said, ver 18*

20 This we will do to them, we will even let them live, lest wrath be upon us, because of the oath which we swore unto them

21 And the princes said unto them, Let them live, but let them be hewers of wood and drawers of water unto all the congregation, as the princes had promised them

*Let them be public servants, and employed in the meanest offices and drudgeries, (such as this was, this kind being put for all the rest, as it is Deut xxi 11) for the use and benefit of the congregation, to do this partly for the sacrifices and services of the house of God as is expressed, ver 23 which otherwise the Israelites themselves must have done, partly for the service of the camp or body of the people and sometimes upon occasion even to particular Israelites, whence they are made bond-men, which is*

mentioned as a thing distinct from their service in the house of God, ver 23. And so they are in effect stripped of all their possessions whereby the main ground of the people's quarrel was taken away. As the princes had promised them, or, because of seeing that (as the Hebrew word sometimes signifies) the princes (i. e. we ourselves), they speak of themselves in the third person which is very frequent in the Hebrew language) had promised it to them, to wit, that they should live, and confirmed their promise by an oath so the princes speaking here to the people allege the promise of oath of the princes when they met among themselves, and apart from the people. And this change of persons may possibly arise from hence because some of the princes who were present in the assembly of the princes might now be absent upon some occasion. And this clause relates not to the next words, which are fully enclosed within a parenthesis, but to the foregoing clause *let them live*, because the princes have promised them their lives.

22 ¶ And Joshua called for them and he spake unto them, saying Wherefore have ye beguiled us, saying, "We are very far from you; when ye dwell among us?"

23 Now therefore ye are <sup>2</sup> cursed, and there shall none of you be freed from being bondmen, and <sup>3</sup> hewers of wood and drawers of water for the house of my God.

*Ye are cursed*, you shall not escape the curse of God, which by Divine sentence belongs to all the Canaanites who are a people devoted by God to ruin but only change the quality of it, you shall feel that curse of bondage and servitude, which is proper to your race by virtue of that ancient decree, Gen. ix. 25, you shall live indeed, but in a poor, vile, and miserable condition. *There shall none of you be freed from being bond men*, the slavery which is upon you shall be entailed to your posterity. *Hewers of wood and drawers of water for the house of my God* this only serves their mutation here, because it was their principal and most durable servitude, being first in the tabernacle, and then in the temple, whence they were called *Nethinims* 1 Chron. ix. 2, 17; and 43, whereas their servitude to the whole congregation would in a great measure cease when the Israelites were dispersed to their several habitations.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the Lord thy God <sup>1</sup> commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we are in thine hand as it seemeth good and right unto thee to do unto us, do.

*We are in thine hand*, i. e. in thy power to use as thou wilt. We refer ourselves to thee and to thy own pity, and probity, and faithfulness to thy word and oath, if thou wilt destroy thy humble suppliants, we submit.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

So as was said ver 23, and so is here follows.

27 And Joshua findeth them that day <sup>1</sup> hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.

By which it appears that they were not only to do this service in God's house, but upon all other occasions, as the congregation needed or required their help.

## CHAP. X.

Five of the kings of Canaan, afraid of Joshua, are angry with the Gibeonites, and wage war against them, they send to Joshua for succour, 1-5. He rescues them, 6-10. God casts down hail-stones upon the enemy, 11. Joshua prays to God, and commands the sun to stand still which it does for the space of a day, 12-15. The five kings hide themselves in caves, where Joshua causeth them to be shut up, afterwards to be brought forth, scornfully used, and hanged, and thrown into a cave by Makkedah, 16-27. This place taken, the king, city, and all therein are burnt, 28. Joshua doth the same to Libnah and Lachish, 29-32. To Gezer, Eglon, Hebron, Debir, and all the land, 33-42. Joshua returns to Gilgal, 43.

NOW it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it as he had done to Jericho and her king, so he had done to Ai and her king and how the inhabitants of Gibeon had made peace with Israel, and were among them.

1. ¶ Who conversant with them had yielded themselves to their disposal submitted themselves to their laws, had mingled interests with them.

2 That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

They feared to see him and his people, the king being spoken of ver 1, as a public person representing all his people. Or, he and the following kings, ver 3. But this fear is mentioned ver 2 as the cause why he sent to those kings. As one of the royal cities, either, 1. Itally a royal city the Hebrew participle *caph* oft signifying the truth of a thing as Hos. iv. 1 v. 10 and oft elsewhere. Or, 2. I quid to one of the royal cities, though it had no king but seems to be governed or federally by the elders, Josh. ix. 11.

3 Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Phai king of Jarmuth, and unto Laphia king of Lachish, and unto Debir king of Eglon, saying,

He sent, either because he was superior to them in power or dignity or because he was nearest the danger, and most forward in the work.

4 Come up unto me, and help me, that we may smite Gibeon for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

Amorites, this name being here taken largely or generally for any of the Canaanites, as is frequent, for, to speak strictly, the citizens of Hebron, here mentioned, ver 3 were Hittites. Thus the Gibeonites, who were Hittites, Josh. ix. 19, are called Amorites, 2 Sam. xxi. 2. It is reasonably supposed that the Amorites, being numerous and victorious beyond Jordan did pour forth colonies or forces into the land of Canaan and there subdued divers places, and so communicated their name to all the rest.

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants, come up to us quickly, and save us, and



help us for all the kings of the Amorites that dwell in the mountains are gathered together against us

*The men of Gibeon sent or had sent*, when their enemies were drawn towards them which they could easily learn. *Slack not thy hand*, do not neglect nor delay to help us. *From thy servants*, whom thou art obliged to protect both in duty, as thou art our master and ruler, and by thy own interest, we being part of thy possessions, and in gratitude, because we have given our selves to thee, and put ourselves under thy protection. *In the mountains*, in the mountainous country.

7 So Joshua ascended from Gilgal, he, *heb # 1* and all the people of war with him, and all the mighty men of valour.

Having no doubt asked advice of God first, which is implied by the answer God gives to him ver 5. *And all the mighty men of war*, or *that is*, is this participle is oft used, as hath been noted before. So it seems put here by way of explanation and restriction, having said *all the people of war*, he now adds *even all the mighty men* &c., i. e. an army of the most valiant men picked out from the rest for it is not probable either that he would take so many hundred thousands with him, which would have hindered one another, or that he would leave the camp without an army to defend it.

8 ¶ And the Lord said unto Joshua, Fear them not for I have delivered them into thine hand, there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

Though assisted by God of the victory, yet he useth all prudent means, and surpriseth them. It is not said that he went from Gilgal to Gibeon in a night's space, but only that he travelled all night, unto which you may add part either of the foregoing or of the following day.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

*Slew them*, or *he slew them*, either God or Israel, for God's work is described ver 11. *At Gibeon*, Heb in Gibeon, not in the city, but in the territory belonging to it, as Joshua is said to be in Jericho Josh x 1.

11 And it came to pass as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: *they were* more, which died with hailstones, than *they* whom the children of Israel slew with the sword.

*Great stones*, i. e. the times of extraordinary greatness and hardness cast down with that certainty as to hit the Canaanites and their persecutors, the Israelites, and with that force as to kill them. Josephus thinks that thunder and lightning were mixed with the hail, which may seem probable from Hab iii 11.

12 ¶ Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said to the Lord, "Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon."

*Joshua spake to the Lord* to wit in way of petition for this miracle, being moved to be it out of zeal to destroy God's enemies, and directed to it by the motion of God's Spirit, and receiving a victorious answer, and being filled with holy confidence of the success, he speaks the following words to the people, that they might be witnesses of it.

*In the night of Israel*, i. e. in the presence and audience of Israel, seeing being sometimes put for hearing, as Gen. xlii 1, compared with Acts vii 13; although these words may seem rather to be joined with the following, thus *In the sight of Israel stand still, O sun* &c., which sense the Hebrew accents favour. Upon Gibeon, i. e. over and above or against Gibeon, i. e. in that place and posture in which now it stands towards and looks upon Gibeon. Let it not go down lower, and by degrees, out of the sight of Gibeon. It may seem that the sun was declining, and Joshua perceiving that his work was great and long, and his time but short, begs of God the lengthening out of the day, and that the sun and moon might stop their course, and keep the place in which they now were. *In the valley, or, upon the valley*, as before upon Gibeon, the preposition being the same there and here. *Ajalon*, either, 1. That Ajalon which was in the trib. of Zebulun Judg. xii 12, northward from Gibeon. Or rather, 2. That Ajalon which was in the tribe of Dan Josh. xix 12, Judg. i 35, westward from Gibeon. For, 1. This was nearer Gibeon than the other. 2. This was most agreeable to the course of the sun and moon, which is from east to west. 3. This way the battle went, from Gibeon westward to Ajalon, and so further westward even to Jericho ver 31. And he mentions two places, Gibeon and Ajalon, not as if the sun stood over the one, and the moon over the other, which is absurd and ridiculous to affirm, especially these places being so near the one to the other, but partly to vary the phrase as is common in poetical passages, partly because he was in his march in the pursuit of his enemies to pass from Gibeon to Ajalon, and he begs that he may have the help and aid benefit of longer light to pursue them, and to that end that the sun might stand till and the moon also, not that he needed the moon's light when he had the sun's, but because it was fit either that both the sun and moon should go, or that both should stand still, to prevent disorder and confusion in the heavenly bodies.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is not* this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

*Stood still*, Heb *was silent*, i. e. still as this phrase is commonly used as 1 Sam. xiv 9, Psal. iv 4, Jonah 12, the cessation of the tongue's motion being put synecdochically for the cessation of any other motion or action. *Until the people had avenged themselves upon their enemies*, i. e. till they had utterly destroyed them as is mentioned in the following chapter. *The book of Jasher*, either of a man so called, or of the righteous or upright, wherein possibly the memorable actions of worthy men were recorded, and this among the rest. And this book was written and published before Joshua wrote his, and so is fitly alleged here. But this as well as some few other historical books, is lost, not being canonical books, and therefore not preserved by the Jews with the same care as they were. *So the sun stood still*, here is no mention of the moon, because the sun's standing was the only thing which Joshua desired and needed, and the moon's standing he desired only by accident, to prevent irregularity in the motions of those celestial lights. Some take this to be but a poetical phrase and relation of the victory, that Joshua did so many and such great things in that day as if the sun and moon had stood still and given him longer time for it. But the frequent repetition and magnificent declaration of this wonder manifestly confutes that fancy. That the sun and moon did really stand still is affirmed Hab. iii 11, Sirach xlii 5, 6. And if it seem strange to any one that so wonderful a work, observed by the whole world that there was should not be mentioned in any heathen writers, he must needs be satisfied if he considers that it is confessed by the generality of writers, heathens and others, that there is no certain history or monument in heathen authors of any thing done before the Trojan wars, which was 2 thousand years after Joshua's time, and that all time before that is called by the heathens *the unexamined unknown, or obscure time*. In the midst of heaven, not mathematically, in the very meridian

g. In ver 21  
Hab. 3. 11  
Ezekiel 40. 4  
+ fil.  
de as. 11  
q. Jura. 12  
12

r. 2 Sam. 1. 18  
i. Or, the  
upright

or middle part of that hemisphere, but morally, and with the consideration whereof seems to have given Joshua occasion for his desire *About a whole day, i. e. for the space of a whole day.* Understand an artificial day, between sun-rising and sun-setting, for that was the day which Joshua needed and desired, a day to give him light for his work.

**14** And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man for the Lord fought for Israel.

*There was no day like that* to wit in those parts of the world in which he here speaks, and about which the comparison is here made. vain therefore is that objection that the days are longer near the northern and southern poles, where they are constantly longer at certain seasons, and that by the order of nature, whereas the length of this day was purely contingent and granted by God in answer to Joshua's prayer, as is here added. *Object* In Hezekiah's time, and at his prayer, there was a day which may seem to have been longer, for the sun went back ten degrees in ten hours, and then returned again ten degrees in ten hours, and so it was twenty hours longer than a common day, and so longer than this. *Answer* It is not certain either that each degree designed an hour, and not rather half an hour, or a quarter as others think; or that the sun returned those ten degrees as slowly as he went down before or after. Besides it is now near summer solstice, when the day was longest, and about fourteen hours, and that being doubled, the artificial day was twenty-eight hours, and because there is not the least evidence that Hezekiah's day was long, but rather of the contrary, it is much more reasonable to believe this Scripture assertion, than to deny or question upon mere suppositions or idle conjectures. *Hearkened unto the voice of a man* to wit in such a manner to alter the course of nature, and of the heavenly bodies that a man might have more time to pursue and destroy his enemies. *The Lord fought for Israel* this is added as the reason why God was so ready to answer Joshua's petition herein, because he was engaged and resolved to fight for Israel and that in a more than ordinary manner.

**15** ¶ And Joshua returned and all Israel with him unto the camp to Gilgal.

Not immediately, or upon the same day, but after he had dispatched the matter which he follows, as appears by ver. 23 where the very same words are repeated to show that it was the meaning of them. And they are put here to close the general discourse of the fight which began ver. 10 and ends here, which being done, he particularly describes some remarkable passages, and closes them with the same words.

**16** But these five kings fled, and hid themselves in a cave at Makkedah.

The five kings named above ver. 3. *In a cave* is a place of most secrecy or security, but there is no escaping the eye or hand of God, who here brought them into a net of their own making. *At Makkedah*, Heb. *in Malkayah*, i. e. in the city for that was not yet taken. It in the territory of it, as in Gibeon ver. 10.

**17** And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

**18** And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them.

**19** And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand.

*Stay ye not, lose not your opportunity by your sloth or negligence.* The hindmost of them, their reward, all whom you can overtake. *To enter into their cities*, whereby they will recover their strength and renew the war. *The Lord hath delivered them into your hand*, your work will be easy, God hath already done the work to your hands.

**20** And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities.

*i. e. Joshua by the children of Israel, or the children of Israel, i. e. a party of them, by the command, direction, and encouragement of Joshua, for Joshua himself went not with them, but abode in the siege before Makkedah, ver. 21.*

**21** And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

*To the camp*, to the body of the army which were encamped there with Joshua to besiege that place. *None moved his tongue* not so much as a dog as it is expressed, *Exod. xi. 7*. Not only their men of war could not find their hands, but they were all so confounded that they could not move their tongues in way of insultation and reproach as doubtless they did when the Israelites were repulsed and smitten at Ai, but now they were silenced as well as conquered, they durst no more provoke nor injure the Israelites.

**22** Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

**23** And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jerusalem, the king of Lachish, and the king of Gath.

**24** And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

*Put your feet upon the necks of the kings* this did not from pride and contempt of their dignity in itself, but partly as a punishment for their impious rebellion against their overlord, and partly, in punishment of that curse of severity due to all this people. *Gen. ix. 25* partly as a token to his new captives that God would subdue the proudest of them all under their feet, and partly, to oblige and teach his people severity to execute the judgment of God upon them and not to spare any of them either out of foolish pity, or out of respect to their dignity, as Saul afterwards spared Agag to his own ruin.

**25** And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight.

**26** And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

*He hanged them*, after they were dead, as a brand of infamy and for the terror and instruction of others.

**27** And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

*I laid great stones in the cave's mouth*, that neither wild beasts could come in to devour them, nor any of their people to give them honourable burial.

**28** ¶ And that day Joshua took Makkedah,

and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein he let none remain and he did to the king of Makkedah<sup>a</sup> as he did unto the king of Jericho

ch 6 21

*That day*, on which the sun stood still or on which the five kings were hanged. Not is it strange that so much work was done and place so far distant taken in one day when the day was so long and the Canaanites struck with such a terror. *The king of Jericho* was hanged or otherwise killed, as appears from Josh vi 2

29 Then Joshua passed from Makkedah and all Israel with him, unto Libnah, and fought against Libnah

*All Israel* to wit, who were with him in this expedition. *Libnah* a city of Judah, Josh xv 42

30 And the Lord delivered it also, and the king thereof into the hand of Israel, and he smote it with the edge of the sword, and all the souls that *were* therein, he let none remain in it but did unto the king thereof as he did unto the king of Jericho

*All the souls*, i. e. the human souls, for all the cattle they had for a prey

31 ¶ And Joshua passed from Libnah, and all Israel with him, with Achish, and encamped against it and fought against it

32 And the Lord delivered Achish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah

*On the second day*—either the day after he first taking of the place or after the taking of Makkedah at Libnah

33 ¶ Then Horem king of Gath came up to help Achish, and Joshua smote him and his people until he had left him none remaining

*Gath* either that in Ephraim of which Josh xvi 5, Jud. i 29 but that seems too remote from the other place or rather that in Judah which was near Achish I Chron xiv 16 whose king therefore was more capable, and more obliged to help them for his own sake

34 And from Achish Joshua passed unto Iglon and all Israel with him and they encamped against it and fought against it

*Iglon* a city of Judah Josh xv 39

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day according to all that he had done to Achish

*On that day* on which they first attempted it

36 And Joshua went up from Iglon, and all Israel with him, unto Hebron and they fought against it

a See ch 14  
15 & 16  
Judg 1 10

Which though they took and killed all its inhabitants yet they did not keep it and therefore when Joshua and his army had forsaken it and were returned to Gilgal it seems the Gibeonites and other Canaanites being driven away from their former seats planted and fortified them selves there, which made it necessary for Caleb to take it a second time as is recorded Josh xv 14 Jud. i 10 On this is the same day and the same conquest of Hebron, which is here again repeated and afterwards repeated and more particularly described Josh xv 13 14

37 And they took it and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein he left none remaining according to all that he had done to Iglon, but destroyed it utterly, and all the souls that *were* therein

*The king thereof*; either him mentioned before ver 23 whose death is here repeated in this account of the general destruction of all the inhabitants of that place, or his heir or successor. *All the cities thereof* which were subject to its jurisdiction, this being, it seems, a royal city, as Gibeon was, ver 2, and having cities under it as that had, Josh ix 17

38 ¶ And Joshua returned, and all Israel with him, to Debir, and fought against it

f See ch 14  
16 Judg 1  
11

He is said to return thither, not as if he had been there before, but because having gone as far westward and southward as he thought fit, even as far as Gaza ver 11, he now returned towards Gilgal, which lay northward and eastward from him, and in his return fell upon Debir see on Josh xv 15

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein he left none remaining as he had done to Hebron, so he did to Debir, and to the king thereof, as he had done also to Libnah, and to her king

40 ¶ So Joshua smote all the country of the hills, and of the south and of the vale, and of the springs, and all their kings he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel<sup>a</sup> commanded

g Deut 20  
16, 17

*All that breathed* i. e. all mankind, by a synecdoche for they received the cattle for their own use. *As the Lord God of Israel commanded* this is added for the vindication of the Israelites whom God would not have to suffer in their reputation for executing his command, and therefore he acquits them of that imputable hatred and heinous cruelty which they might be thought guilty of and ascribes it to himself and his own just indignation against this most wicked people

41 And Joshua smote them from Kadish-barnea even unto Gaza, and all the country of Goshen even unto Gibeon

h Gen 16  
16 ch 11 16

*Kadish-barnea* lay in the south of Canaan Numh xxxiv 1 Deut i 19, Josh xv 3. *Gaza* was in the south-west of Canaan. So he here signifies that Joshua did in this expedition subdue all those parts which lay south and west from Gilgal. *Goshen*, not that Goshen in Egypt but another in Judah Josh xi 16, xv 51

42 And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel

k ver 14

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal

## CHAP XI

*The other kings and cities of Canaan gather themselves together to fight against Israel* 1—5. *God encourages Joshua promising him victory* 6. *The Canaanites destroyed, their cities taken, Hazor burnt, the Anakims cut off*, 7—21, *those in Gaza, Gath, and Ashdod accepted*, 22, 23

AND it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

l ch 10

m ch 12 11

*Hazor*, the chief city of all those parts, ver 10. *He heard those things* this was a remarkable instance of the wisdom and goodness of Divine Providence, which governed the minds and hearts of the Canaanites that they were not at all united under one king, but divided among many petty kings, and next that they did not all unanimously join their counsels and forces together to oppose

the Israelites at their first entrance, which their own wisdom and interest obliged them to do, but quietly suffered the destruction of their brethren, thereby preparing the way for their own *Shimron*, called *Shimron-nurron*, Josh xii 20 *Achshaph*, a place in the tribe of Asher the farthest part of the land toward the north and west

2 And to the kings that *were* on the north of the mountains, and of the plains south of *Chinneroth*, and in the valley, and in the borders <sup>d</sup> of Dor on the west,

On the north of the mountains Heb on the north (which may be the general designation of all the particular places following, that they were in the northern parts of Canaan, as those mentioned Josh x were in the southern parts) *in the mountain*, either in or near the famous mountain of Lebanon, called the mountain by way of eminency, or in the mountainous country South of *Chinneroth* Heb in the plain lying southward from *Chinneroth* or the lake of Genesareth See Deut in 17, Luke v 1 Dor, a place upon the coast of the midland sea

3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under *Hermion* in the land of Mizpeh

The Canaanites properly so called lived part of them on the east near Jordan, and part on the west near the sea, and both are here united *The Hivite under Hermion* that dwelt under Mount Hermion in the north of Canaan, whereby they are distinguished from the *Hivites* who lived in Gibeon, of which before *Mizpeh*, that *Mizpeh* which was in the northern part of Galilee, of which Gen xxxi 19, Judg xi 29 But there were other cities called by that name which signifying a watching-place, might be easily applied to several places of good prospect Besides this there is one Mizpeh of Judah Josh xv 38, another of Benjamin, Josh xviii 26 a third in Moab, 1 Sam xii 3

4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many

5 And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel

*The waters of Merom*, a lake made by the river Tarn in the northern part of it which was in the territory of the king of Shimron, or Shimron-nurron and near Hazor, Jaub's royal city, and almost in the middle of these confederate kings

6 ¶ And the Lord said unto Joshua, Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire

Though their horses, i e cut their hinders, that they may be unfit for war For God forbide them to have or keep many horses, Deut xvii 16, now especially, that they might not trust to their horses, as men are apt to do, nor distrust God for want of so necessary a help in battle, nor ascribe the conquest of the land to their own strength, but wholly to God, by whose power alone a company of raw and unexperienced footmen were able to subdue so potent a people, which besides their great numbers, and giants, and walled cities, had the advantage of many thousands of horses and chariots

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly, and they fell upon them

When they least expected them, intending there to re-

fresh, and prepare, and order themselves for the offensive, war which they designed

8 And the Lord delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Mizrephoth-maim, and unto the valley of Mizpeh eastward, and they smote them, until they left them none remaining

*Zidon*, a great and famous city in the north-west part of Canaan, and upon the sea *Mizrephoth maim* a place not far from Zidon, supposed to be so called from the salt or glass which they made there *The valley of Mizpeh* under Mount Hermon, as appears by comparing this with ver 3, 17, where it seems to be called the valley of *Sebanon* This lay on the east, as Zidon did on the west and so it seems they fled several ways and the Israelites also divided themselves into two bodies, one pursuing east, and the other west

9 And Joshua did unto them as the Lord bade him: he houghed their horses, and burnt their chariots with fire

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms

Smote the king thereof, either in the former battle, though it be mentioned here, or rather in his royal city, to which he fled out of the battle *The head of all those kingdoms* not of all Canaan but of all those who were confederate with him in this expedition

11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe, and he burnt Hazor with fire

*There was not any* i e no human person

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the Lord commanded

13 But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only, that did Joshua burn

*In their strength*, Heb with (for so this preposition is oft used, as Exod xxxv 12, Lev ii 2, Ezek xvi 37, &c) *their fence or fences*, walls or bulwarks, i e which were not utterly ruined together with their walls in the taking of them *Save Hazor only*, which though taken by the Israelites, was not so much destroyed as other places were *That did Joshua burn*, because this city began the war, and being the chief and royal city, might renew the war, if the Canaanites should ever seize upon it

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves, but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe

15 ¶ As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua, he left nothing undone of all that the Lord commanded Moses

16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley and the plain, and the mountain of Israel, and the valley of the same,

Or Zidon  
ruined  
i e 11 a  
the  
valley  
burnings

the  
any breath

Numb 31  
Deut 2  
A 20 17

Heb on  
their heap

1 x 34 11,  
1 Deut 2  
q 17  
11c, he  
remained  
nothing

2 ch 12 6  
2 ch 10 6

*All that land, of Canaan whose parts here follow* The land, or, the mountain, i.e. the mountainous country, to wit, of Judea, as may seem, 1 Because in the following enumeration he begins in the south parts where there was an eminent mountain Numb xiii 17 2 Because a considerable part of Judea was called the *hilly* or the *mountainous country*, 1 Sam i 9 65 which is not likely to be omitted in this particular description of the land, the rather because Hebron one of the places taken by Joshua, chap x 36 37, was in the mountain of Judah, Josh xx 7 3 Because this is here distinguished from the mountain of Israel, and therefore most likely to be the mountain of Judah, especially if you compare this with ver 21 where having mentioned the mountain in general from which Joshua cut off the Anakims he comes to particularize, and names only two *all the mountain of Judah and all the mountain of Israel* All the south country i.e. not only the mountainous part but all the country of Judea, which lay in the southern part of Canaan and oft comes under the name of the south, as Numb xiii 22 29 xvi 1, Josh x 10, xiii 5 &c The land of Goshen of which see Josh x 11 The vale, the low countries The plain, the fields or champaign ground The mountain of Israel, either 1 Some one particular and eminent mountain possibly the hill of Samaria mentioned 1 Km xvi 21 or rather 2 The mountains or mountainous country of Israel See the second note on this verse The end of the name i.e. of Israel

17 *Even from the mount Hakk that goth up to Sen, even unto Bial-gid in the valley of Lebanon under mount Hermon and all then kings he took, and smote them, and slew them*

*That goth up to Sen* i.e. to the country of Sen i.e. Idum to wit that part of it which was south from Judea not that which was eastward from it as appears from here that here is also Josh xii 7 is mention of the two extreme bound of the land conquered by Joshua whereof the other which follow being in the north, this must needs be in the south of the land Bial-gid, a part of Mount Lebanon

18 *Joshua made war a long time with all the kings*

For divers reasons together is evident by the following history and by comparing Deut ii 11 with 1 Sam xiv 7 &c And this is here expressed lest it should be thought that as all these wars were recorded in a short narration so they were dispatched in a short time And God would have the land to be conquered gradually for many weighty reasons 1 That the sudden extinction of those nations should have made a great part of the land desert and thereby have increased the numbers of wild beasts, Deut vii 22 2 That being done suddenly and easily it should soon be forgotten and be used as the instance of man's apt to do in those cases 3 That by long continuance the Israelites might grow callous in the art of war which was very useful and needful for them in that land 4 For the trial and exercise of their patience, and courage and trust in God 5 To oblige them to the government of peace and obey God, whom they yet needed for their help against their enemies

19 *There was not a city that made peace with the children of Israel, save the Hittites the inhabitants of Gibeon all other they took in battle*

To wit all that were taken by Joshua were taken by the sword and therefore it is no wonder that the war was long when the enemy was so obstinate

20 *For it was of the Lord to harden their hearts that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour but that he might destroy them, as the Lord commanded Moses*

It was no design of God's providence not to soften their hearts to a complacency with the Israelites but to give them up to their own animosity, pride, which is stubbornness, that so both their inhuman and incorrigible wickedness might be severely punished, and that the Israelites

might not be mixed with them, but be entire among themselves in the possession of the land Compare Deut ii 30, and for the phrase, Exod vii, 12; ix 12, xiv 17

21 ¶ *And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel Joshua destroyed them utterly with their cities*

At that time, i.e. in that war, for it cannot be meant of any particular and short time, because the work here related was done in divers times and years The Anakims, a race of giants of which see Numb xiii 33 From the mountain or, mountains, the singular number for the plural these barbarous and monstrous persons either chose to live in the dens or caves, which were frequent in the mountains of those parts, or else they were driven thither by the arms and success of the Israelites From Debir, either 1 From the territories belonging to these cities as we have oft seen in this history cities mentioned for the country subject to them, for the cities were taken before by Joshua chap x 36-35 Or 2 From the cities themselves, and so either the cities were retaken by the giants, which it is not probable that God would permit in Joshua's time, or he speaks here of that time when he took these places mentioned here in chap x which history he here in part repeats and connecteth with this memorable circumstance that together with the rest, he destroyed also the giants which were in those places Anab, a place in the tribe of Judah to which see 1 Km xvi 1 From all the more towns of Judah and from all the mountain of Israel it doth not follow from hence which some conclude, that this book was written by some other person long after to have dealt even after the division of the Israelites into two kingdoms of Israel and Judah but only that this was one of those causes which were added or altered and suited to the style of the present time by Ezra or some other prophet though that be not necessary for since it was evident to Joshua from Gen xix 9 &c that the tribe of Judah was to be the chief of all the tribes and some drawing up of its eminency appeared in that time in their laws, the first 10 in the land of Canaan Josh xv 1, and the latest inheritance Josh xix 9 it is no wonder that it is mentioned apart, and distinguished from the rest of the tribes of Israel though that also be one of them, even as the daughter of Pharaoh is distinguished from the strange women 1 Km xi 1 and Saul from all David's enemies Psal xxiii 106 and Peter from the disciples Mark xvi 7 though they were each of the same stature and quality with the rest Joshua destroyed them utterly with their cities Quest How could he have utterly destroyed these when Caleb and Othniel destroyed some of them after Joshua's death Josh xvi 12 Judg i 10-13 Answer this might be either, 1 Because these places being in part destroyed and neglected by the Israelites might be repossessed by the giants, either in Joshua's time or after his death and by them kept till Caleb dispossessed and destroyed them Or rather, 2 Because this work though done by the particular valour and industry of Caleb is ascribed to Joshua as the general of the army according to the manner of all historians, and therefore it is here attributed to Joshua though afterwards, that Caleb might not lose his deserved honour, the history is more particularly described, and Caleb owned as the great instrument in the achievement of it, Josh xiv 1, Judg i

22 *There was none of the Anakims left in the land of the children of Israel only in Gaza, in Gath, and in Ashdod, there remained*

Three cities of the Philistines, to which they retired, and where we find some of them afterwards, 1 Sam xvii 1, 2 Sam xvi 16, which may be one reason why the Israelites durst not make an attempt upon these places though they were a part of their possession

23 *So Joshua took the whole land, according to all that the Lord said unto*

Moses; and Joshua gave it for an inheritance unto Israel according to their divisions, by their tribes. And the land rested from war.

The whole land, synecdochically, i. e. the greatest and the best part of it, for some parts and places are expressly excepted in the following history. From war, from actual war, so far that they could now quietly survey, and distribute, and possess the land.

## CHAP. XII.

A catalogue of the kings, and their possessions out of which they were driven by the Israelites, first in the time of Moses on the other side Jordan, 1—6, and afterwards by Joshua on this side of Jordan, 7—23, in all one and the same king, 21.

NOW these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east.

On the east of Jordan, called the plain, Deut. 1. 1, and the plains of Moab, Deut. xxiv. 1.

2. Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon.

From the middle of the river it is not unusual, even against us, for a river to be divided between two lords, and for their territories or jurisdictions to meet in the middle of the river, and besides, here is a very particular reason for this expression, because the city Ar, which was a part of Sihon's dominions but belonged to the Moabites, but in 9, 18 was in the middle of the river Arnon Deut. 34. 16, and therefore the middle of the river is not fitly and properly here mentioned, as the bound of Sihon's dominion on that side. And from half Gilead, and the half Gilead, 2. 1. Half of the country of Gilead the article from is not in the original and this both not seem to denote the term or bound from which his dominion began, as our version implies, for so indeed it is not, but the place or country in and over which his dominion was, which, as is here said, began at Arnon, and took in half Gilead, and ended at Jabbok, beyond which was the other half of Gilead, which belonged to Og, as is expressly said, ver. 5, where the words being wholly the same that are here, it is most reasonable to understand and apply them in the same manner.

3. And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshmoth and from the south, under the Ashdod-pisgah.

To the sea of Chinneroth on the east, which words describe the situation not of the sea of Chinneroth, which was part of the western border of Sihon's dominion but of the plain, which is here said to lie eastward from the sea of Chinneroth, and also eastward from the salt sea, as it here follows. And this was indeed the situation of the plains of Moab, which are here spoken of to wit that they lay between the two seas, that of Chinneroth and the salt sea, and eastward to them both. The sea of the plain, the salt sea, called because it was a famous plain, place of a great fruit, before it was turned into a salt sea. From the south, or, out of towards the south.

4. And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei.

Town, successively; sometimes at the one, sometimes at the other city, both being his royal mansions.

5. And reigned in mount Hermon, and in Saleph, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

The Geshurites, of which see Deut. xii. 14, Josh. xii. 13, 2 Sam. xii. 37, xv. 8.

6. Them did Moses the servant of the Lord and the children of Israel smite: and Moses the servant of the Lord gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

7. And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Scun, which Joshua gave unto the tribes of Israel for a possession according to their divisions.

8. In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country, the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.

The wilderness, this word here and elsewhere in Scripture notes not a land wholly desert and uninhabited but one that of inhabitants, as 1 Kings ii. 34, ix. 18, Matt. iii. 1.

9. The king of Jericho, one; the king of Ai, which is beside Beth-el, one.

Which is beside Beth-el this is added to distinguish it from Ai of the Ammonites, of which Jer. xlv. 3.

10. The king of Jerusalem, one; the king of Hebron, one.

11. The king of Jath, one; the king of Lachish, one.

12. The king of Eglon, one; the king of Gezer, one.

13. The king of Debir, one; the king of Geder, one.

14. The king of Ilormah, one; the king of Arad, one.

15. The king of Labnah, one; the king of Adullam, one.

16. The king of Makkedah, one; the king of Beth-el, one.

17. The king of Tappuah, one; the king of Hepher, one.

18. The king of Aphek, one; the king of Lasharon, one.

19. The king of Madon, one; the king of Hazor, one.

20. The king of Shimon-meion, one; the king of Achishaph, one.

21. The king of Taanach, one; the king of Megiddo, one.

22. The king of Kedesh, one; the king of Joknean of Carmel, one.

23. The king of Dor on the coast of Gilgal, one; the king of the nations of Gilgal, one.

Dor, of which Josh. xi. 2. Gilgal, not of that Gilgal where Joshua first lodged after his passage over Jordan.

where it doth not appear that there was either king or city, but of another city of the same name (as was frequent in those parts,) probably in Galilee towards the sea, whither divers people might possibly resort for trade and merchandise, over whom this was king, as formerly Tidal seems to have been, Gen. xiv. 1

24 The king of Tizah, one all the kings thirty and one.

Each being confined to a narrow compass, and being king only of one city or small province belonging to it, which was by the wise and singular providence of God, that they might be more easily and successively conquered by the Israelites one after another, as they were

### CHAP. XIII.

God makes known to Joshua the bounds of the land not yet conquered, 1-6, commands it to be divided among the nine tribes and a half, 7. The inheritance of the two tribes and a half on the other side Jordan, 8-13. The Lord and his servants the inheritance of Levi, 14. The portion of the Reubenites 15-21, of the Gadites 21-28, of the half tribe of Manasseh, 29-32.

141. NOW Joshua was old and stricken in years, and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

Thou art old therefore delay not to do the work which I have appointed and commanded thee to do. To be possessed, to be conquered, and so possessed by the people.

2 This is the land that yet remaineth all the borders of the Philistines, and all the borders of the Geshurites, and all the borders of the Gittites, and all the borders of the Amorites.

That yet remaineth unconquered by thee and to be conquered by the Israelites if they behave themselves aright. Geshur a people in the north east of Canaan of which see Deut. iii. 11, as the Philistines are on the south-west.

3 From Sihor which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanites, five lords of the Philistines, the Gazathites, and the Ashdothites, the Ashkalonites, the Gittites and the Ekronites, also the Avites.

Sihor, a river, of which see Isa. xlviii. 3, Jer. ii. 18. Which is counted to the Canaanites i. e. which, though now possessed by the Philistines who drove out the Canaanites, the old inhabitants of it, Deut. ii. 23, Amos ix. 7, yet is a part of the land of Canaan and therefore belongs to the Israelites. The Gittites or the Avites, as they are called, Deut. ii. 23 who though they were expelled out of their ancient seat and most of them destroyed by the Caphtorims or Philistines as is there said yet many of them probably escaped and planted themselves in some other place not very far from the former.

4 From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites.

i. e. From those southern parts of the sea-coast now possessed by the Philistines all the more northern parts of the sea-coast being situated about by the Canaanites, almost as far as Sidon, as it here follows for there is no mention made of any conquests of Joshua upon the sea-coast. The Canaanites, properly so called, are said to dwell by the sea, Num. xiii. 29 and these are here spoken of, though some of them dwell in other parts of the land. Mearah a strong place, matters in. If it was a city, or an impregnable cave which the writers mention to be in those parts. Aphek, not that of which Josh. xv. 48, but another in the tribe of Asher of which Josh. xii. 18, Judg. i. 31. In the borders of the Amorites the Amorites were a strong and very numerous people, and we find them

dispersed in several parts, some within Jordan, and some without it, some in the south, and others in the north of whom he speaks here.

5 And the land of the Gubites, and all Lebanon, toward the sunrise, from Baal-gad under mount Hermon unto the entering into Hamath.

The Gubites; a people dwelling near Sidon in Gehal, of which see 1 Kings v. 18; Ezek. xxiii. 9.

6 All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel only divide thou it by lot unto the Israelites for an inheritance, as I have commanded them.

Them will I drive out from before the children of Israel, presently after thy death, if the Israelites do not hinder it by their unbelief or wickedness.

Though they be now unconquered, yet divide them partly, as a pledge to assure them of my help in conquering them after thy death, partly, to lay an obligation upon the Israelites to proceed in conquering work, and to bear witness against them in case they did not, and partly as a wall of partition between them and the Canaanites, to prevent all agreements, contracts, and confederacies with them to which God saw they began to incline.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh.

8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, even as Moses the servant of the Lord gave them.

With whom, Heb. with him i. e. with the half tribe of Manasseh, not that half which is expressed ver. 7, is evident from the thing, but the other half which is sufficiently and necessarily understood, the relative being put for the antecedent understood, as it is, Num. xvi. 34. Psal. cxiv. 2, Isa. viii. 21, Jonah i. 3. As Moses the servant of the Lord gave them, which Moses gave them by my command, and therefore do not thou disturb them in their possessions, but proceed to divide the other possession to the rest.

9 From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon.

The city that is in the midst of the river, of which see the notes on Deut. ii. 16, and on Josh. xii. 2. Either this is the same city now mentioned, even Aroer, which is said to have been a double city as the very name seems to import, whereof one part was on the bank of the river and the other in the middle of it, whence we read of the cities of Aroer Isa. xlvii. 2, or it is another city, possibly Ar, as it is elsewhere named Medeba and Dibon, two cities anciently belonging to the Moabites and taken from them by the Amorites Num. xxi. 30, and from them by the Israelites, and after the Israelites were gone into captivity, recovered by the first possessors the Moabites, as may seem from Isa. xlv. 2.

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon.

11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Saleh.

Maachathites, whose land God had given to the Israelites without Jordan, though they had not yet used the gift of God, nor taken possession of it, as is noted, ver. 13.

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants for these did Moses smite, and cast them out

1 Deut 3:11  
ch 12:4  
Num 21:34, 35

These did Moses smite, not all now mentioned, as appears from ver 13, but Sihon and Og and their people, and the generality of them, which he had now named, some of them being excepted

13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites but the Geshurites and the Maachathites dwell among the Israelites until this day

1 ver 11

This seems added by way of anticipation and reflection upon the present Israelites, implying, that although Moses did and might permit them to remain, both because the land which he had conquered was more than enough for the Israelitish possessors and because being intent upon their passage over Jordan into the land of Canaan he would not delay them, by searching their enemies out of all their corners, yet they were in fault in not going on and perfecting the work which was begun by Moses, and carried on so far by Joshua

14 Only unto the tribe of Levi he gave none inheritance, the sacrifices of the Lord God of Israel made by fire are their inheritance, as he said unto them

1 Num 18:20, 21, 24, 25  
ch 14:3, 4

Ver 14 Moses, as is expressed ver 33 gave none inheritance, to wit, in the land beyond Jordan, where yet a considerable part of the Levites were to have their settled rhode This is mentioned as the reason both why Moses gave all that land to the Reubenites, and Gadites and Manassites, and why Joshua should divide the land only into nine parts and a half, as was said, ver 7, because Levi was otherwise provided for Sacrifices of the Lord made by fire, which by a synecdoche are here put for all those sacrifices and oblations, including first fruits and tithes which were assigned to the Levites, and this passage is so oft repeated and urged to prevent those calumnies and injuries which God foresaw the Levites were likely to meet with from the malice, envy, and covetousness of their brethren, and to oblige all the other tribes to a cheerful and conscientious giving to the Levites their dues to which they had as good a right and title as they had to their several possessions

15 ¶ And Moses gave unto the tribe of the children of Reuben inheritance according to their families

Dividing the inheritance into as many parts as they had families, but this is only spoken of the greater families, for the lesser divisions or distributions to the several small families was done by inferior officers, according to the rules which Moses gave them

16 And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba

1 Num 21:26, 27  
2 Num 21:28, 29

The city that is in the midst of the river, of which see Deut 34:16, Josh. xii. 2

17 Heshbon, and all her cities that are in the plain, Dibon, and Bamoth-baal, and Beth-baal-meon.

Heshbon: this city and Dibon and Aroer were upon the borders of Reuben and Gad, and therefore sometimes are ascribed to Reuben, as here, and Numb xxiii. 37, sometimes to Gad, as Numb xxiii. 34, 1 Chron vi. 80, 81, by whom Heshbon, is said to be given to the Levites Josh xxi. 39 Possibly it and the rest were jointly inhabited by both tribes, as Jerusalem was by Jews and Beniamites Bamoth-baal, of which Numb xxi. 28 Beth-baal-meon, called Beth-meon, Jer. xlviii. 23, and Baal-meon Ezek xvi. 9, part of the name being cut off, as is usual with the Hebrews.

18 And Jahaza, and Kedemoth, and Mephaath,

1 Nam 21:23

19 And Kirjathaim, and Sibmah, and Zareth-shabar in the mount of the valley,

2 Nam 21:24, 25

In the mountain bordering upon that valley, which then was famous among the Israelites, whether that where Moses was buried, which was near to the place here following, Beth-peor, Deut xxxiv. 1, 6, or some other And this clause is thought to belong to all the cities now mentioned

20 And Beth-peor, and Ashdod-pisgah, and Beth-jeshimoth,

3 Deut 3:17  
ch 12:3  
11th, springs of Pisgah, or the hill  
h Deu 3:10

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Rebi, which were dukes of Sihon, dwelling in the country

1 Nam 21:26  
2 Nam 21:27

The cities of the plain, opposed to the foregoing cities of the mountain of the valley All the kingdom of Sihon: a synecdochical expression, for a great part of it, in which sense we read of all Judea and all the region round about Jordan Matt iii. 5, and all Galilee, Matt iv. 23, and many others Or, which all were the kingdoms of Sihon, he belonged to his kingdom The Hebrew conjunction and is oft put for the relative particle which, as Judg i. 21; Prov xiv. 1, Eccles vi. 12 With the princes of Midian, not in the same time or battle as appears by comparing Numb xxi. 23, 24 with Numb xxxi. 8, but in the same manner And they are here mentioned partly because they were slain not long after, and upon the same occasion, even their country again to Israel, and partly because of their relation and subjection to Sihon as it here follows Dukes of Sihon Quasi How could they be so, when they were kings of Midian? Numb xxxi. 8 Answer There were divers petty kings in the parts which were subject to greater kings, and such the case, but are here called dukes or princes of Sihon because they were subject and tributaries to him, and therefore did one way or other assist Sihon in this war, though they were not killed at this time It is probable, that when Sihon destroyed those Moabites which dwelt in these parts he frightened the rest of them, and won them to his neighbours and confederates the Midianites, into some kind of homage or tribute which they were willing to pay to him Dwelling in the country, Heb inhabiting that land, namely Midian last mentioned, where by he signifies that though they were subject to Sihon, yet they did not dwell in his land but in another

22 ¶ Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them

1 Num 22:5, 6, 7, 8  
2 Or, deliverer

The soothsayer, so he was in truth, though a prophet (2 Pet ii. 16) in title and profession See Numb xxiv. 25

23 And the border of the children of Reuben was Jordan, and the border thereof This was the inheritance of the children of Reuben after their families, the cities and the villages thereof

And the border thereof is the same cities or places which border'd upon Jordan Compare Numb xxiv. 6

24 And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families

3 Nam 26:75

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah,

4 Compare Numb 21:26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

All the cities of Gilead, i. e. all the cities of note and eminency, all cities properly so called, which it seems lay in that part of Gilead, and so this may well agree with ver 31, where half the country of Gilead is said to be given to the Manassites, but there is no mention of any cities there Half the land of the children of Ammon, not of that which now was theirs, for that they were forbidden to meddle



with, Deut ii, 9, but of that which was anciently theirs, but taken from them by the Amorites, Numb xxi 26, from whom the Israelites took it, Judg xi 15. *Unto Aroer*, the border between them and Moab. *Rabbah*, the chief city of the Ammonites, 2 Sam xi 1, xii 26, 27.

26 And from Heshbon unto Ramath-mizpeh, and Betonim, and from Mahanaim unto the border of Debir.

*From Heshbon* either exclusively or inclusively. See before on ver 17. *Ramoth-mizpeh*, called *Ramoth-gilead*, or *Ramoth* in *Gilead* Josh xx 8, and elsewhere. *Mahanaim*, exclusively, for Mahanaim was in the portion of Manasseh beyond Jabbok, which was the border of Gad and Manasseh.

27 And in the valley, <sup>1</sup> Beth-atam, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, even unto the edge of the sea of Chinnereth on the other side Jordan eastward.

*Rest of the kingdom of Sihon*, the northern part of his kingdom.

28 This is the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave inheritance unto the half tribe of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families.

*Unto the half tribe of Manasseh* not that they desired it, as Reuben and Gad did Numb xxxii 1 but partly as a recompense to Machir the Manassite for his valiant acts against Og, and partly for the better security and defence of the other two tribes by so considerable an accession to them which also was without any inconvenience to them because the country was too large for the two tribes of Reuben and Gad.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, threescore cities.

*Jair* who, though of the tribe of Judah by the father 1 Chron ii 21 27 yet is called the son of Manasseh, Numb xxxii 11 because he married a daughter of Manasseh and wholly associated himself with those valiant Manassites and with their help took sixty cities or great towns, Deut iii 1, 11 which thence were called the towns of Jair.

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh even to the one half of the children of Machir by their families.

*The children of Machir* whom before he called the children of Manasseh he now calls the children of Machir, because Machir was the most eminent and as it may seem, the only surviving son of Manasseh Numb xxxii 29, 1 Chron vii 11 16. For the other half of Machir's or Manasseh's children see Josh xvii 1, &c.

32 These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 But unto the tribe of Levi Moses gave not an inheritance: the Lord God of Israel is their inheritance, as he said unto them.

*couraged the people, Moses then promised him the land of Hebron, which he now claims of Joshua, 6-12; who grants his request, 13-15*

AND these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

*These mentioned chap xiv-xix. Eleazar the priest* see on Josh viii 33, ix 15, 18, xix 51. He best understood the laws of God, by which this division was to be regulated and he was to consult God upon any difficult occurrence. *The heads of the fathers of the tribes*, twelve persons, each the head of his tribe, which were appointed and named by God, Numb xxxiv 19, and if any of them were now dead, no doubt Joshua and Eleazar, by God's direction, put others in their stead.

2 By lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes and for the half tribe.

This course God ordained, partly to prevent dissensions, animosities, and quarrels among the tribes about the quality of their several portions and partly to demonstrate the truth and wisdom of his providence, by which alone those parts fell to each of them, which Jacob long since, and Moses lately, foretold, so that, as a learned man saith, He must be more stupid than stupidity, and more impudent than impudence itself, that doth not acknowledge and confess a Divine hand and providence in this matter. The lot did only determine the several parts or provinces to the several tribes, but did not precisely fix all the bounds of it but these might be either enlarged or diminished according to the greater or smaller number of the tribe, Numb xxxi 33 56, xxxiii 54, and that by the direction of those persons mentioned ver 1, Josh xvii 14-18.

3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

*Were two tribes*, i. e. had the double portion, or the portion of two tribes 1 Chron vi 1, 2, and therefore though Levi was excluded, there remained nine tribes and a half as was said ver 2, to be provided for in Canaan.

5 As the Lord commanded Moses, so the children of Israel did, and they divided the land.

*They*, i. e. the persons named ver 5, who represented and acted in the name of the children of Israel, divided it either now, or presently after, which is here spoken by anticipation.

6 ¶ Then the children of Judah came unto Joshua in Gilgal and Caleb the son of Jephunneh the Kenazite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.

*Then the children of Judah*, either, 1. At that time when Joshua and the rest were consulting about the division of the land, though they did not yet actually and fully divide it. Or, 2. When Joshua, and himself, and the Israelites were proceeding in their conquests, and were going against Hebron Josh x 36, which expedition, then mentioned in a general manner, may be particularly described in the

## CHAP XIV

The land and its inheritances to be divided by lot, 1-5. Caleb having on his return spying the land en-

chapter, and Josh. xv 13, 14. But the former seems more probable, because this was done when Joshua was in Gilgal, and not when he was pursuing his enemies. Came, not so much to intercede for Caleb, which was not needful with Joshua, especially in a thing already promised by God, but only to justify and countenance him in his desire. *Gilgal*, where the division of the land was designed and begun, though it was executed and finished at Shiloh, Josh. xv 1, &c. Son of Jephunneh, so he is called here, and 1 Chron. iv 15, to difference him from Caleb the son of Hebron, 1 Chron. ii 18. The Kenazite, of the posterity of Kenaz, of whom see Judg. i 13. 1 Chron. iv 13, 15. The thing that the Lord said unto Moses, in general the gracious and comfortable promise he made us of possessing this land; and in particular, for my part, that which is expressed here, ver. 9. The man of God, whose words thou art obliged to make good.

7 Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land, and I brought him word again as it was in mine heart.

Forty years old was I see on Josh. xi 18. I brought him word again as it was in mine heart, I spoke my opinion sincerely, without flattery and fear, when the other spies were biased by their own fears, and the dread of the people, to speak otherwise than in their consciences they believed, as appears from Numb. xiii 30-32, xiv 10.

8 Nevertheless my brethren that went up with me made the heart of the people melt, but I wholly followed the Lord my God.

Which self commendation is justifiable, because it was necessary, as being the ground and foundation of his petition.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.

See Numb. xiv 24, Deut. i 36.

10 And now, behold the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness, and now, lo, I am this day fourscore and five years old.

These forty and five years, whereof thirty eight years were spent in the wilderness, and seven since they came into Canaan.

11 As yet I am as strong this day as I was in the day that Moses sent me, as my strength was then, even so is my strength now, for war, both to go out, and to come in.

For war, not only for counsel, but for action, for marching and fighting. And therefore this gift will not be cast away upon an unprofitable and unserviceable person. To go out, and to come in, to perform all the duties belonging to my place.

12 Now therefore give me this mountain, whereof the Lord spake in that day, for thou heardest in that day how the Anakims were there, and that the cities were great and fenced. If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

This mountain, i. e. this mountainous country, in which was Hebron, Josh. xi 21, xx 7, and Debir, and Aush. He names the country rather than the cities, either, 1. Because the giants here following were already driven out of

their cities, but yet abode in their caves or holds in the mountains, whence they much molested the Israelites. Or, 2. Because the cities were given to the Levites, Josh. xxi 11, 13. Thou heardest, i. e. didst understand, both by the reports of others and by thy own observation, as I also did. Hearing the sense by which we get knowledge, is oft put for knowing or understanding, as Gen. xi 7, xlii 23, 2 Kings xviii 26. If so be the Lord will be with me, a modest, and humble, and pious expression, signifying both the absolute necessity of God's help and his godly fear, lest God for his sins should deny his assistance to him, as he might justly do, for although he was well assured in general that God would crown his people with success in this war, yet he might doubt of his particular success in this or that enterprise. To drive them out, out of their fastnesses, where they yet remain. Caleb desires this difficult work as a testimony of his own faith, and as a motive to quicken and encourage his brethren to the like attempts.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

Joshua either 1. Prayed to God to bless and help him according to his own desire. Or, 2. Acknowledged his praiseworthy carriage in the matter of the spies and the reasonableness of his request. Or, 3. Consented to his desire and as it follows, gave it to him as God's blessing is oft put for his actual conferring of favours upon men.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenazite unto this day, because that he wholly followed the Lord God of Israel.

15 And the name of Hebron before was Kirjath-arba, which Arba was a great man among the Anakims. And the land had rest from war.

A great man in stature, and strength, and dignity, and authority, as being the progenitor of Anak, the father of those famous giants called Anakims. The land I rest from war, which gave the opportunity for the distribution of the land.

## CHAPTER XV

The borders of the lot of Judah, 1-12. Among them Kirjath-arba, Caleb's inheritance, he drives thence the three sons of Anak, promises to give his daughter in marriage to him who should smite Kirjath-sepher, which Othniel does and obtains her. She requests of her father some land for a dowry, which he grants, 13-19. The cities of Judah 20-62. The Jebusites could not be conquered by them, 63.

THIS then was the lot of the tribe of the children of Judah by their families, even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast.

For the general understanding of this business, it must be known 1. That this work of casting lots was transacted with great solemnity and solemnity, in God's presence with prayer and appeal to him for the decision of the matter. 2. That although an exact survey of this land was not taken till Josh. xviii 1, 5, yet there was and must needs be, a general description of it, and a division thereof into nine parts and a half, which as far as they could guess, were equal either in quantity or in quality. 3. That the lot did not at this time so peremptorily and unchangeably determine each tribe, that their portion could no further be increased nor diminished, as is manifest, because after Judah's lot was fixed, Simeon's lot was taken out of it, Josh. xix 9, though after the land was more distinctly known and surveyed, Josh. xviii it is likely the bounds were more certain and fixed. 4. That the lot determined only in general what part or quarter of the land belonged

# JOSHUA XV.

to each tribe, but left the particulars to be determined by Joshua and Eleazar, &c. For the manner of this lottery, it is probably conceived that there were two urns or pots, into one of which were put the names of all the tribes, each in a distinct paper, and into the other the names of each portion described, then Eleazar, or some other person, drew out first the name of one of the tribes out of one pot, and then the name of one portion out of the other pot, and that portion was appropriated to that tribe, and so in the rest. And with respect to these pots in the bottom of which the papers lay, these lots are oft said to *come up*, or *come forth*. The lot of the tribe of the children of Judah came out first by God's disposition as a note of his pre-eminence above his brethren. *Idom* lay south east from Judah's portion.

2 And their south border was from the shore of the salt sea, from the bay that looketh southward.

The bay, Heb. *the tongue*, by which he understands either a creek or arm of that sea, or a promontory, which by learned authors is sometimes called a *tongue*, it is not material to know which of these it was.

3 And it went out to the south side to Maach-arahabim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkia.

Concerning this description of the southern coast of Judah, see Numb. xxiv. 3-5.

4 From thence it passed toward Azmon, and went out unto the river of Egypt, and the goings out of that coast were at the sea. This shall be your south coast.

5 And the east border was the salt sea, even unto the end of Jordan. And then border in the north quarter was from the bay of the sea at the uttermost part of Jordan.

The end of Jordan, i. e. the place where Jordan runs into the Salt Sea.

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah, and the border went up to the stone of Bohan the son of Reuben.

by the north of Beth-arabah, or on the north or northward to Beth-arabah, which place is attributed to Judah here, ver. 61, and to Benjamin Josh. xvii. 22, because it was a frontier town in the borders of Judah and Benjamin, and therefore prone to be jointly belonging to both, which also was the case of some other places, and his habitation was convenient to maintain brotherly love and union between the several tribes, especially in the borders where differences oft arise. The stone of Bohan, a place so called not from Bohan's dwelling there (for the Reubenites had no portion on this side Jordan) but from some notable exploit which he did there, though it is not recorded in Scripture.

7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river, and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel.

Debair, a differing place from that Debir, ver. 15, which was near Hebron and remote from Judah's border, as also from that Debair, Josh. xiv. 26, which was beyond Jordan, Gilgal, either that Gilgal nigh Jericho Josh. iv. 19 or another place of that name. On the south side of the river, or brook, or valley.

8 And the border went up by the valley of the son of Jehonath, unto the south

side of the Jebusite, the same is Jerusalem, and the border went up to the top of the mountain that is before the valley of Hinnom westward, which is at the end of the valley of the giants northward.

The border went up, properly, for the line went from Jordan and the Salt Sea, to the higher grounds near Jerusalem, and therefore the line is said to go down, Josh. xviii. 16, because there it takes a contrary course, and goes downwards to Jordan and the sea. Hinnom, a very pleasant place, but afterwards made infamous, 2 Kings xxiii. 10. Of the Jebusite, i. e. of the city of the Jebusites, which was anciently called Jebusi, Josh. xvi. 28, Judg. i. 10. The same is Jerusalem, it may seem hence, and from Deut. xxxiii. 12. Josh. xviii. 28, Judg. i. 21, that Jerusalem, properly, or at least principally, belonged to Benjamin, and yet it is ascribed to Judah also here, ver. 63, and elsewhere, either because a part of the city was allotted to Judah, or because the Benjamins needed or desired the help and conjunction of this powerful tribe of Judah, for the getting and keeping of this most important place. And when the Benjamins had in vain attempted to drive out the Jebusites, this work was at last done by the tribe of Judah, who therefore had an interest in it by the right of war, as Aiklah, which belonged to the tribe of Simeon, being gotten from the Philistines by David, was adjudged by him to his tribe of Judah, 1 Sam. xxvii. 6.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoth, and went out to the cities of mount Ephron, and the border was drawn to Baalah, which is Kirjath-jearim.

Of Mount Ephron, i. e. belonging to or bordering upon Mount Ephraim. Kirjath-jearim called Kirjath-baal, ver. 60, Josh. xviii. 11.

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah.

Mount Seir, not that of Edom, but another so called from some resemblance it had with that in quality. Beth-shemesh, there were divers cities of this name, thus in Judah here, and Josh. xxi. 16, 2 Kings, xii. 11, another in Issachar, and a third in Naphtali Josh. xix. 22, 38.

11 And the border went out unto the side of Ekron northward, and the border was drawn to Shieron, and passed along to mount Baalah, and went out unto Jabnail, and the goings out of the border were at the sea.

12 And the west border was to the great sea, and the coast thereof. This is the coast of the children of Judah round about according to their families.

13 ¶ And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, even the city of Arba the father of Anak, which city is Hebron.

He gave, i. e. Joshua, as appears by comparing this with Josh. xiv. 6, 12, 13. Arba or Kirjath-arba, not the city, which was the Levites', but the territory of it, Josh. xxi. 13.

14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmar, the children of Anak.

Thence, i. e. from the said territory, from their caves.

and forts in it; compare Josh. xiv. 15. This and the following work was done either in Joshua's life-time, as may seem from Josh. xi. 21 or after his death, as is related Judg. i. 10, these giants having either recovered their cities or defended themselves in the mountains, *Shechem, and Abimam, and Tadmor*, either the same who are mentioned Numb. xiii. 33, and so they were long-lived men, such as many were in those times and places, or their sons, called by their fathers' names, which is very usual.

15 And he went up thence to the inhabitants of Debir and the name of Debir before was Kirjath-sepher

*Debir*, the same mentioned above, ver. 7. The name of *Debir* before was *Kirjath-sepher* this clause seems to be added to distinguish this from the other *Debir* subdued by Joshua, Josh. x. 38, 39.

Judg. i. 12

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife

Which is to be understood with some conditions as if he were one who could marry her by God's law, for every promise contrary to that is void, and if she were willing, for though parents had a great power over their children, they could not force them to marry any person against their own wills. He might otherwise be an unfit and unworthy person, but this was no ordinary motion propounded to the mutation of others, but a Divine impulse that Othniel's valour might be more manifest, and so the way prepared for his future government of the people, Judg. iii. 9.

Judg. i. 13

Numb. x. 10

Josh. x. 14

17 And Othniel the son of Kenaz, the brother of Caleb, took it and he gave him Achsah his daughter to wife

*Object* This marriage was unlawful. *Answer* No, for it was not Othniel but Kenaz, who was Caleb's brother and besides, the word *brother* is commonly used for any kinsman and that Caleb was not properly Othniel's brother as it frequently appears, because Caleb is constantly called the son of Ephraim, and Othniel, the son of Kenaz here, and 1 Chron. iii. 13.

Josh. i. 14

18 ¶ And it came to pass, as she came unto him, that she moved him to ask of her father a field and she lighted off her ass, and Caleb said unto her, What wouldest thou?

*Is she came unto him on, as she went, to wit from her father's house to her husband's as the manner was seen on Matt. i. 19. She moved him to ask, she persuaded her husband, either, 1 That he would ask, or rather 2 That he would suffer her to ask as she did. She lighted off her ass, that she caught address herself to her father in a humble posture and as a suppliant, which he understood by her gesture.* Gen. 34. 11

19 Who answered, Give me a blessing, for thou hast given me a south land, give me also springs of water. And he gave her the upper springs, and the nether springs

*Give me a blessing, i. e. a gift, as that word signifies, Gen. xii. 11. A south land, i. e. a dry land, which was much exposed to the south wind which in those parts was very hot and drying as coming from the desert of Arabia. Springs of water, i. e. a field as she desired, ver. 18, wherein are springs of water, which in that country were of great price, for it is not probable that he would give her the springs, and give to another the grounds in which the springs were, who could thereby at their pleasure deprive her of the use and benefit of her springs so she begs a well-watered field, which also might give some relief to that which was hot and barren. The upper springs, and the nether springs, i. e. springs both in the higher and in the lower grounds, or two fields one in high, another in low grounds or rather, one above, and the other below, that south and dry ground which she complained of, that by this means it might be watered on both sides.*

20 This is the inheritance of the tribe of the children of Judah according to their families

21 And the uttermost cities of the tribe of the

children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

*The uttermost cities, those which were on the borders of the land, not the midland cities. It is apparent that all the cities belonging to this tribe are not mentioned in this catalogue. Kabzeel, called Jekabzeel, Neh. xi. 25.*

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Tadmor, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, and Hebron, which is Hazor,

*Hazor, Hadattah, possibly it should be read as one word, Hazor hadattah, as there is Hazor gaddah, ver. 27, and Hazor-shual, ver. 28, such compounded proper names being usual, and this may seem the more probable, because if Hazor and Hadattah were two different cities, the conjunction and would have been put between them, as it is generally in the text. Which is Hazor, or, which also is called Hazor but to distinguish it from the other Hazor, ver. 23, this was called also Hebron.*

26 Aniam, and Shema, and Moladah,

*Shema, called also Sheba, Josh. xix. 2*

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Bizjath-jah,

29 Baulah, and Iim, and Azem,

30 And Etolad, and Chesil, and Hormah,

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhum, and Ain, and Rimmon all the cities are twenty and nine, with their villages

*Object* Here are thirty-seven or thirty-eight cities named before, how then are they only reckoned twenty-nine? *Answer* There were only twenty-nine of them, which either, 1 Properly belonged to Judah, the rest fell to Simeon's lot, or 2 Were cities properly so called, i. e. walled cities, or such as had villages under them, as it here follows the first being great but unwalled towns, or such as had no villages under them.

33 And in the valley, Eshtaol, and Zoreh, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharam, and Adithaim, and Gederah, and Gederothaim, fourteen cities with their villages

*Object* There are fifteen numbered. *Answer* Either one of them was no city strictly called, or Gederah and Gederothaim is put for Gederah or Gederothaim, so called, possibly, because the city was double, as there want not instances of one city divided into two parts, called the old and the new city. So the conjunction and is put for the disjunctive or, whereof examples have been given before.

37 Zeban, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:

42 Libnah, and Ether, and Ashan,

*Libnah, Heb. Libnah. See Josh. x. 29*

43 And Jiphtah, and Ashnah, and Nezib,

44 And Keilah, and Achzib, and Mareshah; nine cities with their villages

45 Ekron, with her towns and her villages.

*Here and in the following verses are contained all the cities of the Philistines, which are Gath and Askelon, which peradventure were omitted, because they were*

not at this time places of such prominence as afterwards they were, but were the daughters of some of these following cities, though afterwards the daughter might overtop the mother, as is usual. *Her towns*, Heb. *her daughters*, i. e. lesser cities, or great towns, subject to Ekron's jurisdiction. *Her villages*, i. e. lesser towns or hamlets.

16 From Ekron even unto the sea, all that lay near Ashdod, with their villages.

47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof.

18 The sea coast, and all other cities, towns, and villages upon it.

48 ¶ And in the mountains, Shamir, and Jattah, and Socoh,

19 In the higher grounds, called mountains or hills, in comparison of the sea coast.

19 And Dannah, and Kirjath-sannah, which is Debir,

Debir is also called *Kirjath-sepher*, above, ver. 15. So this city had three names.

50 And Anab, and Eshtemoah, and Anim,

51 And Goshen, and Holon, and Giloh, eleven cities with their villages.

Goshen. See Josh. x. 41.

52 Arab, and Dunah, and Ishan,

53 And Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and Kirjath-arba, which is Hebron, and Zior, nine cities with their villages.

55 Maon, Carmel, and Zaph, and Juttah, Maon, of which see 1 Sam. xxiii. 23. xxv. 4. Carmel, Nabal's country, 1 Sam. xxi. Zaph, which gave its name to the neighbouring mountain, 1 Sam. xxxi. 1.

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cam, Gibeah, and Timnah, ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon, six cities with their villages.

60 Kirjath-baal, which is Kirjath-jearim, and Rabbah, two cities with their villages.

61 In the wilderness, Beth-arabah, Middim, and Secakah.

The wilderness. In the Hebrews call places either uninhabited by men or having but few inhabitants.

62 And Nibshan, and the city of Salt, and Engedi, six cities with their villages.

The city of Salt. So called either from the Salt Sea, which was near it, or from the salt which was made in it, or about it.

63 ¶ As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

For though Jerusalem was in part taken by Joshua before this, yet the upper and stronger part of it, called Zion, was still kept by the Jebusites even until David's time, and it seems from thence they descended to the lower town called Jerusalem and took it, so that the Israelites were forced to win it a second and a third time also, for afterwards it was possessed by the Jebusites, Judg. xix. 11, 2 Sam. v. 6, 7. Could not drive them out, namely, because of their unbelief, as Christ could do no mighty work—because of the people's unbelief, Mark vi. 5, 6, Matt. xiii. 58, and because of their unbelief, and cowardice, and wickedness, whereby they refused God's help, and

then they must needs be potent; but their inability was wilful, and brought upon them by themselves. *Jebusites dwell with the children of Judah at Jerusalem*; the same things which are here said of the children of Judah, are said of the Benjamites, Judg. i. 21. Hence ariseth a question, To which of the tribes Jerusalem belonged? whether to Benjamin as is gathered from Gen. xlix. 27; Deut. xxxiii. 12; Jer. vi. 1, or to Judah, as is implied here, and Psal. lxxviii. 68, 69. Some think that being on the borders of both, it was common to both, and was consequently inhabited by both, and it is certain that after the conquest it was possessed by both, Neh. xi. 4. But for the present, though it did belong to Benjamin, yet the children of Judah being possibly very active in the first taking of it by Joshua, as they certainly were after his death, Judg. i. 8, they might thereby get some right share with the Benjamites in the possession of it. It seems most probable that part of it, and indeed the greatest part and main body of it, stood in the tribe of Benjamin, and hence this is mentioned in the list of their cities, and not in Judah's list and part of it stood in Judah's share, even Mount Moriah, on which the temple was built, and Mount Sion, when it was taken from the Jebusites. *Unto this day*, when this book was written, whether in Joshua's life and old age, which continued many years after the taking of Jerusalem, or after his death, when this clause was added here and elsewhere in this book by some other man of God, which must needs be done before David's time, when the Jebusites were quite expelled, and their fort taken.

## CHAP. XVI.

The general borders of the sons of Joseph, 1—4. The borders of Ephraim 5—9. Some of the Canaanites not expelled but made tributary, 10.

AND the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho through out mount Beth-el.

Of Joseph's lot of Ephraim and the half tribe of Manasseh which are here put together in one, not because they had but one lot for Ephraim had one here, ver. 5, and Manasseh another Josh. xvii. 1, but because in these first verses he speaks of them in common and of the south border which seems to be the same, either wholly or in a great part, and then he comes to the particular description of their several portions. It is here further remarkable, that God so disposed of these lots, that they came forth in decent and due order, Judah's first to whom the sovereignty was promised, and then Joseph's who succeeded Reuben in the other privilege of the birth-right, the double portion, 1 Chron. v. 1, 2. The waters of Jericho, of which see 2 Kings ii. 19, 22. The wilderness that goeth up from Jericho, the wilderness of Beth-aven as appears by comparing Josh. xviii. 12, which speaks of the very same border which was on the south of Ephraim, and on the north of Benjamin.

2 And goeth out from Beth-el to Luz, and passeth along unto the borders of Archi to Ataroth,

From Beth-el to Luz, or, from Bethel-Judah as the LXX here join the words, for Beth-el was anciently called Luz. Gen. xxviii. 19, xliii. 3, though some think this was another Luz spoken of Judg. i. 26. Others make Beth-el and Luz two neighbouring towns, which afterwards built more built and inhabited, became one, as oft hath happened.

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer, and the goings out thereof are at the sea.

Of the two Beth-horons, see Josh. x. 10, 11.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

Manasseh is half Manasseh, by a synecdoche. Their inheritance, i. e. their several portions which here follow. Some think that they had but one lot between them, and

therefore, they may have been so named, to wit, by dividing the land between them according to the direction of Joshua, and Eleazar, &c., for that phrase being used of them, and not to any remembrance of any other tribes, may seem to have some peculiar significance, which doth not agree to the other tribes. But there being mention of a peculiar lot taken out for Manasseh, Josh xvi 1, shows that their several inheritances fell to them, as the rest did to the other tribes, even several lots, and it is said of them, that they took their inheritance, which also Judah had done before them, because the tribes of Judah and Joseph took their inheritances before the rest, and it was fit they should do so, for the security of the main camp, and the help of the people which were at Gilgal. See Josh xviii 1.

¶ And the border of the children of Ephraim according to their families was this even the border of their inheritance on the east side was

unto Beth-horon the upper,

On the east side, i. e. the north-east side. It is no wonder if some of these descriptions are dark and doubtful to us at this distance of time and place, there having been so many alterations made in places, and so many circumstances being now altogether undiscernible. But this is evident to every man of common sense, that this and all the descriptions here mentioned were then certain and evident to the Israelites, because these were the foundation of their present practice, and of all the possessions which then they took and peaceably possessed in succeeding ages.

6 And the border went out toward the sea to Michmethah on the north side, and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah,

Toward the sea, the midland sea, towards the west.

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out by Jordan.

Not to the city of Jericho, which belonged to Benjamin's lot Josh xviii 21, but to its territory.

8 The border went out from Tappuah westward unto the river Kanah, and the goings out the reef were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

The separate cities, i. e. besides those cities which were within Ephraim's bounds, he had some other cities to which all their territories were annexed out of Manasse's portion, because his tribe was all here, and was larger than Manasse's.

10 And they drove not out the Canaanites that dwell in Gilead, but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

The Canaanites were not driven out until Solomon's time, 1 Kings ix 16. Under tribute, as Josh xvi 13, 1 Kings ix 16.

## CHAP XVII

The separate cities of Manasseh, and its borders, 1-11. They drove not out the Canaanites but made them tributary, 12, 13. The children of Joseph complain that their borders are too narrow. Joshua promises them the subduing of the Canaanites, 14-18.

THERE was also a lot for the tribe of Manasseh, for he was the firstborn of Joseph, to wit, for Machir the firstborn

of Manasseh, the father of Gilead. because he was a man of war, therefore he had Gilead and Bashan.

He was the first-born of Joseph, the sense is, though Ephraim was to be more potent and numerous, yet Manasseh was the first-born, and had the privilege of the first-born, which was translated to Joseph, to wit, a double portion, and therefore though this were but half the tribe of Manasseh, yet they are not made inmates to Ephraim but have a distinct lot of their own, as their brethren or other half tribe had beyond Jordan. Machir, the only son of Manasseh, who therefore is here and Judg i 11, put for the whole tribe. The first-born, so even only sons are sometimes called, as Matt i 25 see Exod iv 22. The father of Gilead, or, and the father, or who was also the father of Gilead, not of the land of Gilead, but of the man Gilead, who was Machir's son, Numb xvi 29. He was a man of war, he, i. e. Machir, had given great proof of his valour in his generation, (though the particular history be not mentioned,) and his posterity were no degenerate sons, but had his valiant blood still running in their veins. Gilead and Bashan, i. e. part of those countries, for part of them was also given to the Reubenites, and part to the Gadites, as appears from Josh xiii 30, 31. This may be added as a reason, either, 1. Why he got those places from the Amorites, or, 2. Why they were allotted to him or his posterity, because this was a frontier country, and the out-works to the land of Canaan, and therefore required such valiant persons to defend it.

2 The rest was also a lot for the rest of the children of Manasseh by their families, for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida these were the male children of Manasseh the son of Joseph by their families.

A lot or, a portion, or distinct inheritance. The rest of the children of Manasseh, to wit, those of them who had not received their possessions beyond Jordan, Numb xvi 29, &c. These were the male children, this expression is used to bring in what follows, concerning his female children.

3 ¶ But Zelophehad, the son of He-pher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters, and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milkah, and Tirzah.

No sons, but daughters, of whom see on Numb xxvi 33, xxvii 1.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The Lord commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the Lord he gave them an inheritance among the brethren of their father.

He gave them, i. e. Eleazar, or Joshua, with the consent of the princes appointed for that work.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan,

Ten portions, either, 1. Six portions for the six sons, whose one was He-pher, and because he had no sons, his part was subdivided into five equal parts for each of the daughters. Or, 2. Ten portions five for the sons and five for the daughters, for as for He-pher both he and his son Zelophehad were dead, and that without sons, and therefore he had no portion, but his daughters had several portions allotted to them.

6 Because the daughters of Manasseh had an

inheritance among his sons: and the rest of Manasse's sons had the land of Gilead

*Among his sons, i. e. no less than the sons, so their ex was no bar to their inheritance*

7 ¶ And the coast of Manasseh was from Asher to Michmethah, that lieth before Shchem and the border went along on the right hand unto the inhabitants of Ebtippuah

8 Now Manasseh had the land of Tappuah but Tappuah on the border of Manasseh belonged to the children of Ephraim

9 And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim are among the cities of Manasseh the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea

*These cities of Ephraim, Tappuah, and the cities upon the coast descending to the river &c. last mentioned are among the cities of Manasseh i. e. are intermixed with their cities which was not strange nor unfit the two being linked together by a nearer alliance than the rest*

10 Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border and they met together in Asher on the north, and in Issachar on the east

*His border either 1 Manasseh's, whose portion is here described and whose name was last mentioned Or 2 Ephraim's and Manasseh's, both expressed in the foregoing words, and implied in the following they In which i. e. upon the tribe of Asher for though Zebulun came between Asher and them for the greatest part of their land yet it seems there were some necks or parcels of land both of Ephraim and of Manasseh's which jutted out farther than the rest and touched the borders of Asher And it is certain there were many such incursions of the land of one tribe upon some parcels of another although they were otherwise considerably distinct one from the other See Josh xix 31 And you must not judge of these things by the present maps, which are drawn according to the opinions of late authors, which many times are false, and they are to be judged by the Scripture and not the Scripture by them but that part of Manasseh did reach to Asher appears from hence that Dor a city of Manasseh ver 31 was in Josephus witnesseth near Canael, which belonged to Aher Josh xix 26*

11 ¶ And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries

*In Issachar and in Asher, cul 1, 1 Bordering upon them, as in Asher is taken, ver 10 and as Aaron's rod is said to be in the ark i. e. close by it, Heb ix 4, or, 2 Properly in them as Ephraim had some cities in the tribe of Manasseh Josh xix 9 and as it was not unusual, when the places allotted to any tribe was too narrow for it and the rest too large to set away part from the larger to the less portion; nay sometimes one whole tribe was taken into another as Simeon was into Judah's portion, when it was found too large for Judah Josh xix 9 The inhabitants of Dor, not the places only, but the people, whom, contrary to God's command they spoiled and used for servants, whom therefore they are said to have or possess These countries this may be referred either to some to wit, the three last places or to all the places named in the verse, which are here said either to have three countries or tracts of land belonging to them, or to be in three several*

countries or portions, as they seem to have been some in Issachar, and some in Asher, and yet both belonging to Manasseh Or, the words may be rendered the third part of that country, for the Hebrew word is of the singular number, and the article seems emphatical, and so the meaning may be, that the cities and towns here mentioned are a third part of that country, i. e. of that part of Issachar and Asher's portion, in which those places lay

12 Yet the children of Manasseh could not drive out the inhabitants of those cities, but the Canaanites would dwell in that land

*See on Josh xv 63 Would dwell, were resolved to fight, rather than be turned out of their ancient habitations*

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute, but did not utterly drive them out

*Which they were obliged to, now they were strong and numerous enough to possess those places*

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto?

*The children of Joseph, i. e. of Ephraim and Manasseh, remark it partly from ver 17, where it is so explained, and partly because they mention it as an unreasonable thing, that they being two should have but one lot Spake unto Joshua, i. e. expostulated with him, when they went and saw that portion which was allotted to them, and found it much short of their expectation One lot, and one portion, either 1 Because they really had but one lot, which was afterwards divided by the arbitrators between them Or 2 Because the land severally allotted to them was no more than a little enough for one of them great people or numerous, for so the Hebrew word oft signifies*

15 And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants if mount Ephraim be too narrow for thee

*He returns their own argument Seeing thou art a great and numerous people turn thy complaints into actions and valiant exploits, and enlarge thy borders by thy own hand to which thou mayst confidently expect God's assistance To the wood country, to the mountain, as it is called, ver 18 where among some towns there is much wood land which thou mayst without much difficulty possess and so get the more room Cut down, i. e. the wood, ver 18 for thy own advantage and use, partly in building more cities and towns, and partly for preparing the land for the use of pasture and tillage The Perizzites, supposed to be a savage and brutish kind of people, that lived in woods and mountains Of the giants, who lived in caves and mountains now especially when they were driven out of their cities If Mount Ephraim be too narrow for thee, or, seeing Mount Ephraim is too narrow for thee, as thou complaineest, take to thyself the rest of that hilly and wood country Mount Ephraim was a particular and eminent portion of the land belonging to the tribe of Ephraim as appears from Josh xix 50, xx 7; ver 21; Judg ix 5 And this seems to be here mentioned synecdochically for all the portion allotted to Ephraim and Manasseh, as appears from their complaint, which was not that this part, but that their whole portion, was too strait for them*

16 And the children of Joseph said, The hill is not enough for us and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel



*The hill is not enough for us; if we should invade and conquer it, and cut down both wood and men, yet it would not be sufficient for us. 11th. The hill will not be found, i. e. obtained, by us, those fierce and strong people the Perizzites and the giants will easily defend themselves, and frustrate our attempts, having the advantage of the woods and mountains. The Canaanites that dwell in the land of the valley, i. e. and if thou sayest, as we know thou wilt reply, that if the hill either cannot be conquered, or be not sufficient for us, we may go down and take more land out of the pleasant and fruitful valleys, we shall meet with no less difficulty there than in the mountains. Or thus, In going to the hills to which thou directest us, we must pass through valleys, where we shall be waylaid by powerful and armed enemies. Chariots of iron, not all made of iron, but armed with iron, not only for defence but for offence also, having as it were scythes and swords fastened to them to cut down all that stood in their way. The valley of Jeruel, which was either in the tribe of Issachar, or upon the borders of it, Josh. xix. 18.*

17 And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only.

*Thou needest and deservest more than that lot of which thou art actually possessed, and thou hast power to get more; which if thou endeavourst to do, God will bless thee, and give thee more.*

18 But the mountain shall be thine for it is a wood, and thou shalt cut it down, and the outgoings of it shall be thine for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

*The outgoings of it, either, 1. The productions or fruits of that land when it is cleared from the wood and purged, or rather, 2. The valleys and fields belonging or adjoining to it, for there the Canaanites were, ver. 16.*

## CHAP. XVIII.

*The tabernacle is set up in Shiloh, 1. The remainder of the land described, and divided into seven parts for the seven tribes which as yet had no inheritance, 2-9. Joshua casts the lot at Shiloh, 10. the first comes out for Benjamin, whose borders and cities are described, 11-28.*

AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

*Set up the tabernacle of the congregation there by God's appointment as is manifest from Deut. xii. 5, &c. Jer. vii. 12, Hither it was removed from Gilgal, partly for the honour and convenience of Joshua, that he being of the tribe of Ephraim, and seating himself there, might have the opportunity of consulting with God as oft as he desired and needed, and partly for the convenience of all the tribes, that, being in the heart and centre of them, they might more easily resort to it from all places. Here the tabernacle continued for above three hundred years even till Samuel's days, 1 Sam. i. 3. And the land, or for the land, because these words contain a reason of the former action, the purpose and is oft used for, as hath been showed.*

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?

*This slackness is supposed to arise partly from their dissatisfaction in the portions already allotted, Judah's being too large, as it appeared, and Joseph's too narrow, as they*

*complained; partly, from an opinion of the impossibility of making any regular and equal distribution of the parts, till the whole were better known, and more exactly surveyed, which accordingly is here done, and partly, because being weary of war, and having sufficient plenty of all things in their present condition they grew slothful and secure, and were unwilling to run into new hazards and wars, as they perceived by Joshua's answer to the tribe of Joseph, Josh. xvii. 15, &c. they were likely to do when they entered upon their several possessions.*

4 Give out from among you three men for each tribe, and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them, and they shall come again to me.

*Three men three, not one, for more exact observation both of the measure and quality of the several portions and for greater assurance and evidence of their care and faithfulness in giving in their account. Of each tribe either one of each of these tribes, who were yet unprovided for, or rather two of all the tribes even of them who had already received their portions, which was highly expedient, that in case it should appear that there was not a sufficiency for each of these tribes who wanted their portions, their brethren might be more ready either to assist them in procuring more land, or to put with some of their own portion to them. Go through the land, which they might now safely do, because the terror of the late war was yet upon the Canaanites, who were loth to rouse so near and potent an enemy.*

5 And they shall divide it into seven parts. Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

*Seven parts, which were of equal extent or worth, for no tribe was so great but one of these parts in its full extent would abundantly suffice them, and there was no reason why the portions should be greater or less according as the tribes at present were more or fewer in number, because of the various changes which happened therein successively it being usual for one tribe to be more numerous than another in one age, which was fewer the next. And if the several tribes had increased more and not diminished their number by their sins, they might have sent forth colonies, and taken any part of the land even as far as Euphrates, all which the Lord of the whole earth had given them in a right to, which when they pleased they might take possession of. Shall abide in their coast on the south, they shall not be disturbed in their possession, but shall keep it, except some part of it shall be adjudged to another tribe. On the north, in respect of Judah, not of the whole land, for divers other tribes were more northern than they.*

6 Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the Lord our God.

*Before the ark or tabernacle, that God may be witness, and judge, and author of the division, that each may be contented with his lot, and that your several possessions may be secured to you as things sacred, and not to be divided.*

7 But the Levites have no part among you for the priesthood of the Lord is their inheritance, and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them.

8 ¶ And the men arose, and went away, and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh.

*The Levites have no part among you, therefore it shall be divided only into seven parts, as I have said.*

9 And the men went and passed through the



land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh.

*By cities, or, according to the cities, to which the several parts or territories belonged.*

10 ¶ And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families, and the coast of their lot came forth between the children of Judah and the children of Joseph.

*Where we see the wisdom of Divine Providence, thus being the only place in which that prophecy, Deut. xxxiii. 12, could have been accomplished.*

12 ¶ And their border on the north side was from Jordan, and the border went up to the side of Jericho on the north side, and went up through the mountains westward, and the goings out thereof were at the wilderness of Beth-aven.

*A place distinct from but near unto Beth-el, as may be gathered from Josh. xvi. 1.*

13 And the border went over from thence toward Luz, to the side of Luz, which is Beth-el, southward, and the border descended to Ataroth-iden, near the hill that lieth on the south side of the utter Beth-horon.

14 And the border was drawn thence and compassed the corner of the sea southward, from the hill that lieth before Beth-horon southward, and the goings out thereof were at Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this was the west quarter.

*Kirjath-jearim, the Israelites changed the name to blot out the remembrance of Baal. Compare Josh. xv. 9, Num. i. xxxiii. 38.*

15 And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoi.

*The south quarter, the same with the north quarter of Judah. See Josh. xv. 5, 6, 11.*

16 And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel.

*To the end of the mountain, i.e. the place where the mountain ends, and the valley begins. Before the valley of the son of Hinnom, i.e. in the prospect of that valley, or that reacheth to that valley on the south. In the valley of the giants on the north, i.e. it extends to this other valley on the north side of it. To the side of Jebusi, to that part where the Jebusites lived, which was in and near Jerusalem.*

17 And was drawn from the north, and went forth to Lu-shemesh, and went forth toward Gidloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben.

*Gidloth, called also Gugal, as appears from Josh. xv. 7, Judg. iii. 19, but differs from that Gugal by Jordan.*

18 And passed along toward the side over

against Arabah northward, and went down unto Arabah;

*Arabah, called Beth-arabah, Josh. xv. 6.*

19 And the border passed along to the side of Beth-hoglah northward, and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this was the south coast.

20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

*At the north bay of the Salt Sea, where an arm of the sea runs into the land, which is opposed to the south bay that was in the south border of the tribe of Judah, Josh. xv. 2. At the south end of Jordan, where it enters into the Salt Sea, which is here opposed to the north end of it, or the spring head, which was in the north.*

21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

*Jericho, for though the city was destroyed, the territory remained, and some houses probably were built and inhabited there, though it was not made a city with walls and gates, which was the only thing forbidden, Josh. vi. 26. Keziz, or, Lemer-keziz, the proper name of a city or great town.*

22 And Beth-arabah, and Zemaram, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephai-haammonai, and Ophni, and Gaba, twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth, Zemaram, which either gave name to or took name from that mountain, 2 Chron. xiii. 4.

26 And Mizpeh, and Chephuah, and Moza,

27 And Rekem, and Irpeel, and Taralah, *At peh near Ramah, in the same mountain where Silo was. There were divers other cities of that name.*

28 And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibath, and Kirjath, fourteen cities with their villages.

This was the inheritance of the children of Benjamin according to their families.

*Which is Jerusalem, so it seems this city did properly and primarily belong to Benjamin, although the tribe of Judah had also an interest in it, either because some part of it was allotted to them, or because the Benjamites gave them a share in it, for the assistance which either they had received or did expect from that potent tribe, for the getting or defending of that very important place. See more on Josh. xv. 63. It is more than probable that all the cities belonging to this tribe are not here named, because Anathoth and Almon are omitted here, but expressed Josh. xvi. 18.*

## CHAP. XIX.

*The second lot falls to Simeon, his borders among the tribe of Judah, whose inheritance was too great for them, 1-9. The third lot falls to Zabulon, 10-16. The fourth to Issachar, 17-23. The fifth to Asher, 24-31. The sixth to Naphtali, 32-39. The seventh to Dan, 40-48. The children of Israel give an inheritance to Joshua, 49, 50. The division of the land finished, 51.*

AND the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families, and their inheritance was within the inheritance of the children of Judah.

*This was so ordered by God's providence, partly, to fulfil that threatening that he would divide and scatter this tribe*

in *Jeruel*, Gen. xlix 7, which was hereby done in part, because they had no distinct part of their own, but were as inmates to Judah, partly, because now upon the more exact survey of the land it appeared to Joshua and Eleazar, and all the princes and people, even to the tribe of Judah themselves, that the part given to Judah did far exceed the proportion which either they needed and could occupy or which the other tribes could expect; and partly, because this was the base of the tribes, as is evident from Num. xxi 14, and therefore fittest to be put within another tribe.

2 And they had in their inheritance Beer-sheba, Sheba, and Moladah,

*Beer-sheba*, *Sheba*, or, or *Sheba*, i. e. otherwise called, for that *Beer-sheba* and *Sheba* were one and the same city is manifest, both from ver. 6, where all the cities are reckoned to be but thirteen, and from 1 Chron. iv 28, where Simeon's cities are enumerated, and *Sheba* omitted is superfluous.

3 And Hazar-shual, and Balah, and Azem,

*Balah*, called also *Bithah*, 1 Chron. iv 29, and *Baalath* Josh. xv 29. For let this be observed, once for all, that the names of persons or places are frequently changed through length of time, or difference of dialects, or study of brevity and easiness in pronunciation, or new accidents or other causes. Thus *Filolad* and *Bethul*, ver. 1 are called *Folad* and *Bethuel*, 1 Chron. iv 29, 30, and for *Jith-lebaoth*, ver. 6, is *Beth-leuei*, 1 Chron. iv 31.

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuben thirteen cities and their villages

*Thirteen cities*, or, *towns*, as some of them are called, 1 Chron. iv 32. Nor are all Simeon's cities here numbered, for Ram is added, 1 Chron. iv 32, unless that were built afterward.

7 Ain, Remmon, and Ether, and Ashan, four cities and their villages

8 And all the villages that were round about these cities to Balaath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun according to their families and the border of their inheritance was unto Sarid.

*Zebulun* is here put before Issachar, his elder brother as he is also Gen. xlix 13, 14, Deut. xxxiii 18.

11 ¶ And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam,

*The sea*, i. e. the midland sea, as on the other side it reached to the sea of Galilee, and so those prophecies concerning him, Gen. xlix 13, Deut. xxxiii 18 were abundantly fulfilled. *Jokneam* supposed to be Kishon, Judg. 7 or Belus, or Pagus.

12 And turned from Sarid eastward toward the sunrise unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhna,

*Daberath*, a city in Issachar, as appears from Josh. xxi 18.

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-meathoar to Neah;

14 And the border compasseth it on the north side to Hannathon and the outgoings thereof are in the valley of Jiphtah-el.

15 And Kattath, and Nahallal, and Shumron, and Idalah, and Beth-lehem twelve cities with their villages.

*Bethlehem*, not that where Christ was born, which was in Judah thence called *Bethlehem Judah*, Matt. ii 1, but another *Twelve cities*, there are more numbered here, but the rest either were not cities properly so called, having villages under their jurisdiction, or were not within this tribe but only bordering upon it, and belonging to other tribes, which is evident of some of them, and may well be presumed of others.

16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ And the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jesreel, and Chesulloth, and Shunem,

*Jesreel* the royal city 1 Kings xxi 1. This tribe, because it lay between Benjamin on the south and Zebulun on the north, is not here described by its borders, which were the same with theirs, but by some of its cities. *Shunem*, the birth-place of Abimelech, 1 Kings i 3.

19 And Naphthali, and Shihon, and Anaharath,

20 And Rabbath, and Kishon, and Abec,

21 And Remoth, and En-gannim, and En-haddah, and Beth-pazzei.

*En-gannim*, a different place from that En-gannim in the tribe of Judah Josh. xv 31.

22 And the coast reacheth to Tabor, and Shashimah, and Beth-shemesh; and the outgoings of their border were at Jordan sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

*Then border*, on the north west side.

26 And Alamackeh, and Amad, and Misheal, and reacheth to Carmel westward, and to Shihor-jonath.

*Carmel westward*, or, *Carmel by the sea*, to distinguish it from that Carmel in the tribe of Judah, 1 Sam. xxi 2. This was a place of eminent fruitfulness, Isa. xxxv 9, xxxv 2, xxxvii 21, agreeable to the prophecy concerning Asher, Gen. xlix 20, Deut. xxxiii 24.

27 And turneth toward the sunrise to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphtah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand.

*Either*, 1 That country called *Cabul*, wherein were twenty cities, of which 1 Kings ix 13. But this is not probably, because that was not within nor belonging to any particular tribe, for then Solomon could not have alienated it from them and given it unto Hiram, whereas this did belong to Asher. Or 2 A certain city so called. *On the left hand*, i. e. on the north, which when men look towards the east, as is usual, is on their left hand.

28 And Hebron, and Rohob, and Hammon, and Kanah, seven unto great Zidon.

*Kanah*, to wit, *Kanah the greater*, in the Upper Galilee, not *Kanah the less*, which was in the Lower Galilee. *Great Zidon*, called *great* for its antiquity, and riches, and glory. This city also was not given to the Issachars, but is only

mentioned as their border, or at least was never possessed by them, not without a singular providence of God, that they might not by the opportunity of so good a port be engaged in much commerce with other nations, from which, together with wealth that grew corrupter of mankind, they might contract their errors and vices.

29 And then the coast turneth to Ramah, and to the strong city <sup>†</sup> Tyre, and the coast turneth to Hosah, and the outgoing thereof at the sea from the coast to Achzib.

The coast turneth from the north southward To the strong city Tyre, exclusively for this city was no part of the land given them.

30 Unmah also, and Aphak, and Rehob twenty and two cities with their villages.

Here are more named but some of them were not within this tribe but only bordering places.

31 This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannum, and Adani, Nekch, and Jabned, unto Lakuni, and the outgoings thereof were at Jordan.

Then coast their northern border, drawn from west to east, as appears because when this coast is described and brought to its end the coast is said to turn from the east westward ver 34. The outgoings are the end of that coast.

34 And then the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.

Westward this is unquestionably the southern border described from east to west. To reach upon Aznoth-tabor. How can this be when there were divers tribes between this and Judah? It which reached to Jordan. He doth not say of Judah as he doth of Zebulun and Asher that it reacheth to it. But, as it seems, purposely leaves out that word which he had used in both the former branches but it should be understood of the latter, to it, or to be contiguous with it which was not true and that he might signify that he meant this tribe in another sense, to wit that it did in some sort go on reach to or converse with Judah by Jordan. And so this may be here added to show the accomplishment of that famous and obscure prophecy, That Naphtali, though he should be planted in the utmost border of the land on the north yet he should possess the riches of the west and south Deut xxxiii 23 one of those tribes which were at a great distance from them westward and southward and thus he should do by way of commerce with them by their famous river Jordan, which he did not only touch in a small part as some of the other tribes had but lay all along it for a good space together even from the very fountain unto the sea of Genesareth. Some think that this is verified by that royalty of this river which they suppose God gave to the tribe of Judah which extended as far as Naphtali.

35 And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

Hammath, or Hamath which see Numb xxxiii 8, 1 Kings xviii 22 Ham, xxiii 33 Chinnereth where the lake of Chinnereth or Gennesareth received its name.

36 And Adamah, and Ramah and Hazor,

37 And Kedesh, and Edrei and En-hazor,

38 And Iion and Migdal-el Horeb, and Beth-anath, and Beth-shemesh nineteen cities with their villages.

Nineteen cities see on ver 15, 22, 30.

39 This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ And the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ii-shemesh,

Their inheritance, which is here described only by its cities, not by its borders, which are in part the same with Judah's, and their inheritance is in good part taken out of Judah's too large portion, as appears from divers of the cities here mentioned, which are also reckoned as in Judah's portion.

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Iath-rimmon,

46 And Me-jarkon, and Rakkon, with the border before Japho.

47 And the coast of the children of Dan went out too little for them therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan after the name of Dan their father.

Went out too little for them Heb went out from them to wit out of their hands or possession for so this Hebrew word is used concerning those lands which in the year of the jubilee are said to go out, Lev xxv 28-30, 31-33, i.e. out of the hands of the present possessor, to the first and ancient owner. And so peradventure this may signify that many of the Danites were forced by their powerful neighbours the Philistines to relinquish their coast and their allotted habitations which put them upon the following course. The children of Dan went up to fight against Leshem after Joshua's death as appears from Judg xviii and seems to be here inserted, partly that all the other places where the Danites dwelt though far distant, might be mentioned together, and partly to give an account of this strange accident, why they removed from their appointed portion to so remote a place, which may be thus being much molested and terrified by their bad neighbours, they thought fit to go to some place remote from them, which also they were in a manner constrained to do because otherwise they must have taken some part of the portions of other tribes whereas now going to the very utmost northern point of the land, they took that which did not belong to any, at least, was not in the possession of any other tribe. See more on Judg xviii.

48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coats, the children of Israel gave an inheritance to Joshua the son of Nun among them.

They are said to give it, because the whole land was given to Joshua, and Eleazar, and the princes, as J 1<sup>st</sup> trustees, acting in the name and for the good of the people, so that even Joshua could take nothing without their gift.

50 According to the word of the Lord they gave him the city which he asked, even Timnath-<sup>2</sup>serah in mount Ephraim and he built the city, and dwelt therein.

According to the word of the Lord, as God promised and commanded, either, first formally, as may be gathered from Josh xiv 6, where we read that the Lord said

something unto Moses concerning me, Caleb, and thee, Joshua; though only what is said to Caleb be there expressed, the other not being to his purpose there, for Joshua having showed the same courage and faithfulness which Caleb did, did doubtless receive equal encouragement and comfort from God at that time. Or, secondly now at this time by Eleazar. *Timnath-heras*, called *Timnath-heras*, Judg. ii. 9. He built, i. e. repaired and enlarged it, in which sense Nebuchadnezzar is said to have built Babylon, Dan. iv. 30.

51 <sup>a Num. 34 17 ch. 14. 1</sup> These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

## CHAP XX

God commands six cities of refuge for those who unawares should slay a man, 1—4. The right use of them 5, 6. The Israelites appoint hitherunto three cities on this, and three on the other side of Jordan, 7—9.

THE LORD also spake unto Joshua, saying

2 Speak to the children of Israel, saying, <sup>a Ex. 21 13 Num. 35 6 11, 14 Deut. 19 2, 9</sup> Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses.

The possessions being now divided among you do you reserve some of them for the use which I have commanded.

3 That the slayer that killeth any person unawares and unwittingly may flee thither, and they shall be your refuge from the avenger of blood.

Unawares and unwittingly. He through ignorance or error, or mistake, and without intention, the same thing twice repeated, to cut off all the doubts and expectations that wilful murderers might have of protection here, and God having declared that such could be taken even from his altar, that they might be killed, Exod. xxi. 14, and accordingly Joab was by Solomon's order killed even at the altar, 1 Kings ii. 28—31, 34. It is the more strange and impudent that any Christians should make their sanctuaries give protection to such persons whom God hath so expressly excepted from it, which the papists do, and their doctors are not ashamed to defend it upon frivolous reasons. The avenger of blood, the kinsman who had right or power to demand or take vengeance of the slaughterer.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

The judges used to sit at the entering of the gate. His cause, or, his matters of business, what he hath done, and why, and how, he shall give them a true relation of the fact and all its circumstances. They shall take him into the city, understand, if they are satisfied in the relation he makes concerning the fact, otherwise it had been a vain thing to examine his cause. Give him a place, which they might well allow him because God gave them the city with a reservation for such persons.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand, because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high

priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

Standing was the posture of the accused and accusers, Exod. xviii. 13. Isa. i. 8, Zech. iii. 1. Before the congregation, or, company, or assembly, to wit, the council appointed to judge of these matters: not the council of the city of refuge, for they had examined him before, ver. 1, but of the city to which he belonged, or in or nigh which the fact was committed, as appears from Num. xxxv. 25. Until the death of the high priest, of which see on Num. xxxv. 25.

7 ¶ And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah.

Concerning these cities note, 1 That they were all upon mountains, that they might be seen at a great distance, and so direct those who fled thither. 2 That they were situated at convenient distance one from another for the benefit of the several tribes: for Kedesh was in the north, Hebron in the south, and Shechem between them. 3 That they all belonged to the Levites, partly that these causes might be more impartially examined and justly determined by them, who are presumed best able to understand the law of God, and most obliged and likely to follow it in their judgment, and not to be biased by any affection or corrupt interest, and partly that their just reputation with the people, and their good counsels, might lay some restraint upon revengeful persons, who might be inclined or tempted to follow the man slayer thither, and endeavour to kill him there.

8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

They assigned, or gave. As had assigned or given, for they were given by Moses, Deut. xxi. 11, &c., or they confirmed Moses's grant, and applied them to that use to which Moses designed and separated them.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

For the stranger, not only proselytes, but others also, because this was a matter of common right, that a distinction might be made between casual man slayers and wilful murderers.

## CHAP XXI

Cities given out of the other tribes by lot to the Levites, 1—9. Particularly to the priests, the children of Aaron, 9—19, to the Levites, the Kohathites, 20—26, the Gershonites, 27—33, and Merarites, 34—40, in all forty eight cities with their suburbs, 41, 42. The Israelites quietly enjoy the Promised Land, 43—45.

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel,

Then, i. e. when the whole land was distributed unto the several tribes, but not actually possessed by them, which was the proper season for them to put in their claim. The fathers of the Levites, were Kohath, Gershon, and



The *cities of the Levites* of the children of Israel. *For they gave them, Golan in Bashan, to be a city of refuge for the slayer, and Gether in mount Ephraim, to be a city of refuge for the slayer.*

*And out of the tribe of Manasse, Gath-rimmon with her suburbs, and Beth-gather with her suburbs; four cities.*

*And out of the tribe of Dan, Eltekeh with her suburbs, and Gath-rimmon with her suburbs, Gath-rimmon with her suburbs; four cities.*

*And out of the half tribe of Manasse, Tabor with her suburbs, and Gath-rimmon with her suburbs; two cities.*

*And that half which dwelt in Canaan, by comparing with her 27.*

*28 All the cities were ten with their suburbs, in the families of the children of Kohath that remained.*

*29 And unto the children of Gershon, of the families of the Levites, out of the other half tribe of Manasse they gave Golan in Bashan with her suburbs, to be a city of refuge for the slayer, and Beeshterah with her suburbs; two cities.*

*30 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs, and Jarmuth with her suburbs, En-gannim with her suburbs; four cities.*

*31 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs, and Helkath with her suburbs, and Rehob with her suburbs; four cities.*

*32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, to be a city of refuge for the slayer, and Hammoth dor with her suburbs, and Kartan with her suburbs; three cities.*

*33 All the cities of the Gershonites according to their families were thirteen cities with their suburbs.*

*34 And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jolneam with her suburbs, and Kartah with her suburbs, and Nahalal with her suburbs; four cities.*

*35 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs, and Kartah with her suburbs; four cities.*

*36 And out of the tribe of Gad, Bezer with her suburbs, and Kartah with her suburbs, to be a city of refuge for the slayer, and Kartah with her suburbs; four cities.*

*37 And out of the tribe of Gad, Bezer with her suburbs, and Kartah with her suburbs, to be a city of refuge for the slayer, and Kartah with her suburbs; four cities.*

*38 And out of the tribe of Gad, Bezer with her suburbs, and Kartah with her suburbs, to be a city of refuge for the slayer, and Kartah with her suburbs; four cities.*

*39 And out of the tribe of Gad, Bezer with her suburbs, and Kartah with her suburbs, to be a city of refuge for the slayer, and Kartah with her suburbs; four cities.*

*40 And out of the tribe of Gad, Bezer with her suburbs, and Kartah with her suburbs, to be a city of refuge for the slayer, and Kartah with her suburbs; four cities.*

*41 And out of the tribe of Gad, Bezer with her suburbs, and Kartah with her suburbs, to be a city of refuge for the slayer, and Kartah with her suburbs; four cities.*

*42 And out of the tribe of Gad, Bezer with her suburbs, and Kartah with her suburbs, to be a city of refuge for the slayer, and Kartah with her suburbs; four cities.*

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*47 And out of the tribe of Gad, Bezer with her suburbs, and Kartah with her suburbs, to be a city of refuge for the slayer, and Kartah with her suburbs; four cities.*

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*51 And out of the tribe of Gad, Bezer with her suburbs, and Kartah with her suburbs, to be a city of refuge for the slayer, and Kartah with her suburbs; four cities.*

*52 And out of the tribe of Gad, Bezer with her suburbs, and Kartah with her suburbs, to be a city of refuge for the slayer, and Kartah with her suburbs; four cities.*

*cities of the Levites within the land of the children of Israel, and eight cities with them.*

*And out of the tribe of the Levites within the land of the children of Israel, and eight cities with them.*

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## CHAP XXII

*The two tribes and half are sent home with a blessing, stratagem to fight the Lord, and great booty, 1-9 They build an altar of testimony at the brink of Jordan, 10 The Israelites are offended, and assemble to wage war against them, 11-12 They first send Phinehas and ten princes ambassadors to reprove them, 13-20 They clear the isles: their brethren rest satisfied, 21-31*

*THE N* Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

*2 And said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you,*

*3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the Lord your God*

*4 The many days ye are for divers year to this, so long as the Lord hath said: See Josh. xi 18, xiv 10*

*5 And now the Lord your God hath given rest unto your brethren, as he promised them, therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan.*

*6 And now the Lord your God hath given rest unto your brethren, as he promised them, therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan.*

*7 And now the Lord your God hath given rest unto your brethren, as he promised them, therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan.*

*8 And now the Lord your God hath given rest unto your brethren, as he promised them, therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan.*

*9 And now the Lord your God hath given rest unto your brethren, as he promised them, therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan.*

*10 And now the Lord your God hath given rest unto your brethren, as he promised them, therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan.*

Unto your tents, i. e. to your settled habitations, as appears from ver 8, which are oft called tents, as Judg. xix 9, 2 Sam xviii 17, Hos ix 6, Mal ii 12

5 But <sup>4</sup> take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul

Take diligent heed, watch over yourselves and all your actions. The commandment and the law, two words expressing the same thing the law of commandments delivered by Moses. With all your heart and with all your soul, with the whole strength of your minds, and wills, and affections

6 So Joshua blessed them, and sent them away and they went unto their tents

7 ¶ Now to the one half of the tribe of Manassah Moses had given possession in Bashan but unto the other half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment. Divide the spoil of your enemies with your brethren

9 With them who stand beyond Jordan for the defence of their land, and wives and children who therefore were to have a share though not an equal share with these. See Numb xxxi 27. But for them 1 Sam xxx 21, their share was equal because their danger was equal

9 ¶ And the children of Reuben and the children of Gad and the half tribe of Manassah returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession whereof they were possessed, according to the word of the Lord by the hand of Moses

10 ¶ And when they came unto the borders of Jordan that are in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manassah built there an altar by Jordan, a great altar to see to

Or, built then, is this phrase used elsewhere, and so learned interpreters understand it, Psal xiv 5, xxxvi 12, Psalms in 17 Hos ix 15. And in the Latin tongue adverbs of place are sometimes put for adverbs of time, so I take it here. But because this best answers to the sense in the beginning of the verse. Secondly, This seems to clear a great difficulty as to the place where the altar was built which though according to our translation requires, and is generally thought by interpreters to have been in the land of Canaan yet if things be more narrowly examined, it may be thought to have been on the other side Jordan in Gilead and that both, first, from ver 11, where it is said to have been built over against, or in the sight of the land of Canaan therefore not in it. And secondly, from the reason they give of the building of this altar, for fear lest the Israelites within Jordan and in Canaan should say unto their brethren dwelling beyond Jordan, The Lord hath made us a border between us and you, &c. which jealousy would have been much confirmed by building the altar in Canaan, but would be

satisfied and confuted by having on the other side of Jordan, and in their own land, a pattern of that altar at which God was served in the land of Canaan, as a witness that they owned the same God, and the same way of worship, with their brethren that lived in Canaan. But whether the Hebrew particle be rendered there or there, it is not to be taken too strictly if then, the meaning is not that they did this as soon as ever they came to the borders of Jordan that are in the land of Canaan, but about that time when they came to them, that they thought and designed it, and as soon as ever they were got over Jordan, which was in a very little time, they effected and perfected it. If it be rendered there, it is not to be limited to the very same spot of ground mentioned before, as if it was built at that border of Jordan that was in the land of Canaan, but to be a little more largely understood, to be built at one or other of the borders of Jordan, or, in general, by Jordan, which is here purposely added, for the explanation of the word there, and to prevent the restraint of it to the border of Jordan within Canaan

11 ¶ And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manassah have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel

Where they passed over Jordan, either at their first entrance into Canaan, or afterwards, and usually

12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them

The children of Israel, not in their own persons, but by their elders who used to transact all affairs of this kind in the name and kind of all the people. To go up to war against them, is apostates from God, according to God's command in that case. Deut xiii 13, &c.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manassah into the land of Gilead, Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each tribe a prince throughout all the tribes of Israel, and each one was an head of the house of their fathers among the thousands of Israel

15 ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manassah, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the Lord, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day against the Lord?

The whole congregation of the Lord, who do and are resolved to cleave unto that God from whom you have revolted, and who speak thus to you in the name of the Lord. What trespass is this? how heinous a crime is this? Turn away this day, i. e. so soon after God hath obliged you by such wonderful favours, and when God is now conducting you home to reap the fruits of all your pains and hazards. That ye might rebel, with a design to revolt from and rebel against God, and against his express command of worshipping him at one only altar, Exod xx 24, Lev xvi 8, 9, Deut xii 5, 11, 13

17 Is the iniquity of Peor too little for us, from which we are not cleansed



until this day, although there was a plague in the congregation of the LORD,

*The integrity of Peor, i e of our worshipping of Baal-Peor, Num. xxv. From which we are not cleansed until this day; for though God had pardoned it, as to the national punishment of it, Num. xxv. 11, yet they were not yet thoroughly purged from it; partly because the shame and blot of that filthy and odious practice was not yet wiped of, and partly because some of that corrupt leaven still remained among them, and though smothered for a time, yet was ready to break forth upon all occasions. See Josh. xxiv. 23. And God also took notice of these idolatrous inclinations in particular persons, and found out ways to punish them one time or other.*

18 But that ye must turn away this day from following the LORD? and it will be, seeing ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel

*To-morrow, i e suddenly as that word is oft used, as Matt. vi 30, 1 Cor. xv 32. He will be wroth with the whole congregation of Israel, with you for doing so, and with us for suffering, or not punishing it.*

19 Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, and take possession among us; but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God

*If the land of your possession be unclean, if you apprehend it to be so for want of the tabernacle and altar there as the following words imply, if you now repent of your former choice in preferring the worldly commodities of that country before the advantage of God's presence and favour and more frequent opportunities of his service. Take possession among us, we will readily resign part of our possessions to you for the prevention of this sin and mischief, wherein they show great zeal for God's honour and great pity and charity to their brethren. Nor rebel against us, for all the tribes were united in one body politic and military commonwealth, and our church, and each tribe was subject to the laws and commands of the whole society, and of the chief ruler or rulers thereof, so its disobedience to their just commands was properly rebellion against them.*

20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity

*The son of Zerah, i e one of his posterity, Josh. vii 17, 18. Perished not alone but brought destruction upon his whole family, and part of our forces sent against him. In his iniquity, or, for his sin, of which see Josh. vii 21.*

21 Then the children of Reuben and the children of Gad and the half tribe of Manasse answered, and said unto the heads of the thousands of Israel,

Either, first, properly, each was a governor of a thousand, for there were among them divers rulers, some of tens, some of hundreds, and some of thousands, or rather, secondly, improperly, and indefinitely i e of the people of Israel, which consist of so many thousands more than you whose authority therefore you owe reverence to. For by comparing ver. 14, these seem to be greater persons than those that were rulers of thousands.

22 The LORD "God of gods, the LORD God of gods, he knoweth, and Israel he shall know, if it be in rebellion, or if in transgression against the LORD, (save us not this day,)

*The Lord God of gods, that Jehovah whom we, no less than you, acknowledge and adore as the God of gods, infinitely*

superior to all that are called gods. The multiplying of his titles, and the repetition of these words, show their zeal and earnestness in this matter, and their abhorrence of the very thoughts of it. He knoweth, to him we appeal who knoweth all things, and the truth of what we are now saying. Israel he shall know, not only our present words, but our future and constant course shall satisfy all Israel of our perseverance in the true religion. If it be, if this have been done by us with such design, or in such a manner. Save us not this day, thou, O Lord, to whom we have appealed, and without whom we cannot be saved or preserved, save us not from any of our enemies, nor from the sword of our brethren. It is a sudden apostrophe to God, usual in such vehement speeches.

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require it

*i e Call us to an account, and punish us for it, as that phrase is oft used, as Deut. xxi 19, 1 Sam. xx 16, Job x 6, Ps. lxx 13.*

24 And if we have not rather done it for fear of this thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

*You have no relation to him, nor interest in him, or his worship.*

25 For the LORD hath made Jordan a border between us and you ye children of Reuben and children of Gad ye have no part in the LORD: so shall your children make our children cease from fearing the LORD

*I border between us and you, to shut you out of the land of Promise, and consequently from the covenant made between God and our fathers. Ye have no part in the Lord, nothing to do with him, no right to serve him or expect favour from him. See the like phrase 2 Sam. x 1, 1 Chron. 3 John. xiv 8.*

26 Therefore we said, Let us now prepare to build us an altar, not of burnt offering, nor for sacrifice

27 But that it may be a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings, that your children may not say to our children in time to come, Ye have no part in the LORD

*That we might do the service of the Lord before him, that we and ours may have and hold our privilege of serving and worshipping God, not upon this altar, but in the place of God's presence, in your tabernacle, and upon your altar.*

28 Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifice; but it is a witness between us and you

*The pattern, an exact representation and resemblance. A witness between us and you, that we both serve one God, and approve and make use of one and the same altar.*

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offering, or for sacrifices, beside the altar of the LORD our God that is before his tabernacle

30 And when Phinehas the priest, and the princes of the congregation and heads of the

1 Kings 11:32  
2 Kings 16:10  
1 Chron. 21:22  
2 Chron. 24:14  
Jer. 12:11  
1 Cor. 11:11

1 Den. 18:18  
1 Sam. 20:16

4 Heb. 10:10

1 Gen. 31:48  
1 Chron. 24:27  
1 Chron. 24:27

1 Chron. 24:27  
1 Chron. 24:27  
1 Chron. 24:27

1 Chron. 24:27  
1 Chron. 24:27  
1 Chron. 24:27



thousands of Israel which were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, <sup>†</sup>it pleased them

They were fully satisfied with this answer

31 And Phinchas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: <sup>†</sup>now ye have delivered the children of Israel out of the hand of the LORD

*The Lord is among us* by his gracious presence and preventing goodness in keeping you from so great an offence, and all of us from those dismal calamities that would have followed upon it. *Out of the hand of the Lord*, i. e. from the wrath and dreadful judgments of God, by avoiding that sin which would have involved both you and us in a most bloody war: you have delivered us from the evils we feared. He that prevents in unexpected or approaching disaster or mischief doth us truly deliver a man from it, as he that cures or removes it after it hath been inflicted.

32 ¶ And Phinchas the son of Eleazar the priest, and the priests returned from the children of Reuben, and from the children of Gad out of the land of Gilead unto the land of Canaan, to the children of Israel, and brought them word again

33 And the thing pleased the children of Israel and the children of Israel blessed God, and did not intend to go up against them in battle to destroy the land wherein the children of Reuben and Gad dwell

As they were by the law of God obliged to do, if they had been guilty and persisted therein: as afterward they did the tribe of Benjamin for the same reason.

¶ And the children of Reuben and the children of Gad called the altar *Ed* for it shall be a witness between us that the LORD is God

## CHAP. XXIII

*Joshua being old assembles the people, declares the wonders God had wrought for them and would work, in expelling the Canaanites 1-5. I exhorts them to be courageous, to observe the law and beware of idolatry 6-9, which he enforces by former benefits, and promises, 9-11 by threatening 12-16*

¶ And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age

4 *long time* about four or five years after it

2 And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age

*Joshua waxed old*, i. e. with a long life, or rather to Shiloh, the usual place of such assemblies where his words being uttered before the LORD were likely to have the more effect upon them. *For all Israel*, not all the people in their own persons who could not either come thither, or hear him there: but all their representatives by their elders, heads, judges and officers, which are here added for the instruction and expectation of that general expression. *And for* or, even for, &c.

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you.

*Because of you*, for your sake and good, that you might gain by their losses

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

*These nations that remain*, not yet conquered. *To be an inheritance for your tribes*, you shall certainly subdue them and inherit their land as you have done the rest, if you be not wanting to yourselves. *With all the nations that I have cut off*, i. e. with the land of those nations, the people put for their land, as we have seen before, and as sometimes, on the contrary, the land is put for the people. *Westward* where the Philistines, your most formidable adversaries yet survive, but them also and their land I have given to you and you shall undoubtedly destroy them, if you will proceed vigorously in your work

5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight, and ye shall possess their land, as the LORD your God hath promised unto you

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left,

*Be ye therefore very courageous*, for it will require great courage and resolution to execute all the commands of Moses: and particularly that of expelling and destroying the residue of the Canaanites. *To the right hand or to the left* i. e. in one kind or other, by adding to the law or diminishing from it as Moses speaks

7 That ye come not among these nations these that remain among you, neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them

*Come not among these nations* i. e. avoid all familiar converse and contracts, but especially in marriages, with them, as it is explained ver 12 and is the Hebrew word intimating being oft used of coming or going in to a woman. *Neither make mention of the name of their gods*, to wit unnecessarily and familiarly lest the mention of them breed disesteem about them, and so by degrees bring a man to the approbation and worship of them. Compare Exod. xxiii 13 Deut. xii 3 Psal. xvi 4, Eph. i 3. *Nor cause to swear by them*, nor require nor compel the Gentiles to swear by them as they used to do, especially in leagues and contracts which therefore the Israelites are here implicitly forbidden to make with them. *Neither serve them, nor bow yourselves unto them*, neither give them any inward reverence or outward adoration. Here is an observable gradation whereby he shows what notable progress sin usually makes, and what reason there is to look to the beginnings of it, for as much as a civil and common conversation with their persons was likely to bring them, and indeed did actually bring them, by insensible steps, to the worship of their gods. So it is no wonder if some things not simply and in themselves evil be forbidden by God, as here the naming of their gods is, because they are occasions and introductions to evil

8 But cleave unto the LORD your God, as ye have done unto this day

*Cleave unto the LORD*, by firm affiance, constant obedience, entire affection, faithful service and worship of him alone. *As ye have done unto this day*, to wit since ye came into Canaan, since which time the body of the people

for of them he speaks not of every particular person, but  
collected themselves much better than they did in the  
wilderness, and had not been guilty of any gross and  
general apostasy from God, or rebellion against him

9 <sup>For the</sup> Lord hath driven out  
from before you great nations and strong  
but <sup>as for</sup> you, no man hath been able  
to stand before you unto this day

To wit, whom you have invaded, otherwise some of  
those people did yet remain unconquered

10 One man of you shall chase a  
thousand: for the Lord your God, he it  
is that fighteth for you, as he hath pro-  
mised you.

He it is that fighteth for you, impute not this therefore to  
your own valour, as you will be apt to do, but to God's  
gracious and powerful assistance

11 Take good heed therefore unto  
yourselves, that ye love the Lord your  
God

Now it requires more watchfulness and diligence than it  
did in the wilderness, because your temptations are now  
more and stronger, partly from the examples and insinua-  
tions of your bad neighbours, the remainders of this wicked  
people, and partly from your own peace and prosperity  
and the pride, security, forgetfulness of God, and luxury  
which usually attend upon that condition as God had  
warned them, Deut vi 10 12

12 Else if ye do in any wise go back,  
and cleave unto the remnant of these na-  
tions, even these that remain among you,  
and shall make marriages with them,  
and go in unto them, and they to you

If ye go back from God and from his worship and service  
Go in unto them, the phrase note the matrimonial act

13 Know for a certainty that the  
Lord your God will no more drive out  
any of these nations from before you,  
but they shall be snares and traps unto  
you, and scourges in your sides, and  
thorns in your eyes, until ye perish from  
off this good land which the Lord your  
God hath given you

They shall be snares and traps unto you by your indul-  
gence to them, and converse with them, you will be enticed  
and drawn by degrees into their errors, and impieties, and  
brutish lusts Scourges in your sides, and thorns in your  
eyes when they have inveigled, and seduced, and thereby  
weakened you, then they will molest and vex you no less  
than a severe scourge doth a man's sides which are lashed  
by it, or than a small thorn doth the eye when it is got  
within it Until ye perish from off this good land they  
shall so persecute you, and fight against you with such suc-  
cess, that you shall be forced to quit your own land and  
wander you know not whither, which must needs be very  
terrible to them to think of, when they compared this pre-  
sent ease, and plenty, and safety, with the pains and  
weariness, and hazards, and want, of their former win-  
derings

14 And, behold, this day I am going  
the way of all the earth, and ye know in  
all your hearts and in all your souls that  
not one thing hath failed of all the good  
things which the Lord your God spake  
concerning you, all are come to pass  
unto you, and not one thing hath failed  
thereof.

Of all the earth, i. e. of all flesh, or of all men, the way  
which all men go, I am about to die, as all men must,  
Heb ix 27 The same phrase is 1 Kings ii 1 Ye know  
in all your hearts and in all your souls, i. e. you know  
assuredly, your own experience puts it out of all question  
Not one thing hath failed. Quest How is this true, when

so great a part of the promised land and people yet remain  
unconquered? Answer God promised them to destroy all  
their enemies, and to give them the whole land, not at once,  
but by degrees, by little and little as is expressed Deut vii  
22, and as was most convenient for them

15 Therefore it shall come to pass,  
that as all good things are come upon  
you, which the Lord your God promised  
you; so shall the Lord bring upon you  
all evil things, until he have destroyed  
you from off this good land which the  
Lord your God hath given you.

The accomplishment of God's promises is a pledge or  
insurance that he will also fulfil his threatenings, both of  
them depending upon the same ground, the faithfulness of  
God

16 When ye have transgressed the covenant of  
the Lord your God, which he commanded you,  
and have gone and served other gods, and bowed  
yourselves to them, then shall the anger of the  
Lord be kindled against you, and ye shall perish  
quickly from off the good land which he hath  
given unto you

## CHAP XXIV

Joshua assembles all the tribes at Shechem. 1. Brief history  
of God's benefits from Israel. He exhorts them faithfully to  
serve the true God, 2. 13. Reneweth a covenant between  
them and God, promising for himself and his house, the  
people four several times promising for themselves 11. 15.  
He writes this in the book of the law and sets up a stone  
for a witness 26. 28. His age, death and burial, 29. 31.  
The burying of Joseph's bones, 32. The death and burial  
of Joshua, 33.

AND Joshua gathered all the tribes of  
Israel to Shechem, and called for the  
elders of Israel, and for their heads, and  
for their judges, and for their officers;  
and they presented themselves before  
God

Gathered all the tribes of Israel, to wit, by then repre-  
sentatives as Josh xxiii 2 To Shechem, either, 1 To  
Shiloh, where the ark and tabernacle was, because they  
were here said to present themselves before God, and because  
the stone set up here is said to be set up in or by the sanc-  
tuary of the Lord of both which I shall speak in their  
proper places And they say Shiloh is here called She-  
chem because it was in the territory of Shechem, but that  
may be doubted, seeing Shiloh was ten miles distant from  
Shechem, as St Jerome affirms And had he meant Shiloh  
why should he not express it in its own and proper name,  
by which it is called in all other places, rather than by  
another name no where else given to it? Or rather, 2 To  
the city of Shechem, a place convenient for the present  
purpose, not only because it was a Levitical city, and a  
city of refuge, and a place near to Joshua's city, but espe-  
cially for the two main ends for which he summoned them  
thither 1 For the solemn burial of the bones of Joseph, as  
is implied here, ver. 32, and of the rest of the patriarchs, as  
is noted Acts vii 15, 16, for which this place was designed  
2 For the solemn renewing of their covenant with God,  
which in this place was first made between God and Abra-  
ham Gen xii 6, 7, and afterwards was there renewed by  
the Israelites at their first entrance into the land of Canaan,  
between the two mountains of Ebal and Gerizim, Josh viii  
30, &c, which were very near Shechem, as appears from  
Judg ix 6 7, and therefore this place was most proper,  
both to remind them of their former obligations to God, and  
to engage them to a further ratification of them Before  
God, either, 1 Before the ark or tabernacle is that phrase  
is commonly used, which might be either in Shiloh, where  
they were fixed, or in Shechem, whither the ark was  
brought upon this great occasion, as it was sometimes re-

moved upon such occasions, as 1 Sam iv 3, 2 Sam. xv 24 Or, 2 In that public, and venerable, and sacred assembly met together for religious exercises, for in such God is present, Exod xx 24 Psal lxxvii 1, Matt xviii 20 Or, 3 As in God's presence to hear what Joshua was to speak to them in God's name and to receive God's commands from his mouth. Thus Isaac is said to bless Jacob before the Lord i e in his name and presence, Gen xxvii 7, and Ephraim is said to utter all his words before the Lord in Mizpah i e as in God's presence, calling him in to be witness of them

2 And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor and they served other gods.

Unto all the people, i e that people which were present, to wit, to the elders &c, by whom it was to be imparted to all the rest and to as many of the people as came thither. The flood, or the river, to wit, Euphrates as all agree, so called by way of eminency. They served other gods, i e both Abraham and Nahor were no less idolaters than the rest of mankind. This is said to prevent their vain boasting in their worthy ancestors, and to assure them that whatsoever good was in or had been done by their progenitors was wholly from God free grace, and not for their own merit or righteousness, as the Jews were very apt to conceit.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed and gave him Isaac.

I took your father. I apprehended him by my grace and snatched him out of that idolatrous and wicked place, and took him into acquaintance and covenant with myself which was the highest honour and happiness he was capable of. I led him throughout all the land of Canaan i e I brought him after his father's death into Canaan Gen xxi 1 and I conducted and preserved him in safety in all his travels through the several parts of Canaan. Multiplied his seed i e gave him a numerous posterity not only by Hagar and Keturah but even by Sarah and by Isaac as it follows. Give him Isaac, by my special power and grace to be the heir of my covenant and all my promises and the seed in or by which all nations were to be blessed Gen xxi 2.

4 And I gave unto Isaac Jacob and I gave unto Jacob Esau, and I gave unto Esau the mount Seir, to possess it, but Jacob and his children went down into Egypt.

I gave unto Isaac Mount Seir i e I gave it that he might leave Canaan entire to his brother Jacob and his posterity. Gen xxxiii 7. Esau and I descended down into Egypt, where they long lived in grievous bondage which God having delivered us from I shall now pass it over.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them and afterward I brought you out.

According to that which I did i e in such manner, and with such plagues as I inflicted and are recorded.

6 And I brought your fathers out of Egypt and ye came unto the sea and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the Lord, he put darkness between you and the Egyptians and brought the sea upon them and covered them, and your eyes have seen what I have done in Egypt and ye dwelt in the wilderness a long season.

He speaketh thus to the elders, ver 1, who were so, not only by power and dignity, but many of them by age, and there being now not sixty years past since those Egyptian plagues, it is very probable that a considerable number of those here present had seen those things in Egypt, and being not twenty years old, were exempted from that dreadful sentence of destruction, passed upon all who were then of more years standing, Numb xii.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan, and they fought with you and I gave them into your hand, that ye might possess their land, and I destroyed them from before you.

9 Then Balak the son of Zipor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you.

Balak warred against Israel. Quest How is this true when Balak did never fight against Israel, Judg. xi 25? Answe One prince may commence a war against another, though he never come to a battle, nor strike one stroke, so Balak warred though not by open force yet by crafty counsel and warlike stratagems, by magical arts by wicked devices, by making bête between them and God their confederate, or by warlike preparations in case Balaam's charms had succeeded, as may be gathered from Numb xxi 11, or at least by design or intention, things being oft said to be done both in Scripture and other authors which were only designed or intended as here ver 11, Gen xxxvii 21, Ezek xxv 13 Matt v 28 John x 32, 33 And the old lawyers note, That he is rightly called a thief in an adulterer &c, who wanted nothing but occasion to be so.

10 But I would not hearken unto Balak therefore he blessed you still I delivered you out of his hand.

I would therefore hearken unto Balak who hereby appears to have desired of God leave to curse Israel and therefore it is not strange that God who permitted him simply to go was highly merry with him for going with so wicked an intent Numb xxi 20 22, 32 Out of his hand, i e from Balak's malicious design against you.

11 And we went over Jordan, and came unto Jericho and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites, and I delivered them into your hand.

I fought against you, in due opposition against you, by shutting their gates, by endeavouring to cut off your spirits, &c they warred against you if not by an offensive, yet by a defensive war. In the names of these nations he seems to compute all their wars which being so fresh in their memory he thought it needless particularly to mention.

12 And I sent thee the hornet before you, which drove them out from before you, even the two kings of the Amorites but not with thy sword, nor with thy bow.

The hornet, either 1 Figuratively, i e to wit, by plagues or other destroying judgements. Or 2 Properly so called See on Exod xxiii 28 And this being done before Joshua's entrance into Canaan it is not strange if it be not mentioned in this book or record of Joshua's actions. Not with thy sword nor with thy bow, for though thou didst fight with them and prevail against them in battle, yet this was not because thou hadst more force or courage than they, but because by my hornet, which I sent like a harbinger before thee I had both broken their spirits and greatly diminished their numbers, and particularly cut off those giants or others who were like to give thee most trouble and difficulty, whence it comes to pass that we read of so few giants in that land, which was called the land of giants, Deut iii 13.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them, of the vineyards and oliveyards which ye planted not do ye eat

14 ¶ Now therefore fear the Lord, and serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord

*In sincerity and in truth*; either these two expressions note the same thing, or *sincerity* is opposed to the mixture of false gods with the true, as it here follows, or of a false and corrupt worship of God with that which God appointed, and *truth* is opposed to dissimulation and falsehood and instability of heart. *Put away the gods*, whereby it appears, that although Joshua had doubtless prevented and purged out all public and manifest idolatry yet there were some of them who practised it in their private houses and retirements. See below, ver 23, Amos 5:26, Acts 17:43. *Your fathers, Israhel, and Nahor, and Abraham*, ver 2, and others of your ancestors. *On the other side of the flood, and in Egypt* see Ezek xxiii 3, 4, 19, 21, 27. Under these particulars no doubt he comprehends all other false gods, which were served by the nations amongst whom they were, as appears from ver 15, but only mentions these, as the idols which they were in more danger of worshipping than those in Canaan, partly because those of Canaan had been now lately and palpably disgraced by their inability to preserve their worshippers from total ruin, and partly because the other idols were recommended to them by the venerable name of antiquity and the custom of their forefathers. See Jer xlv 17. *Look xx 15*

15 And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell. But as for me and my house, we will serve the Lord

*If it seem evil*, unjust unreasonable or inconvenient. *Choose you this day whom ye will serve* not that he leaves them to their liberty, whether they would serve God or idols, for Joshua had no such power or liberty himself nor could give it to any other and both he and they were obliged by the law of Moses to give their worship to God only, and to forbid all idolatry in themselves and severely to punish it in others but it is a rhetorical and powerful insinuation, whereby he both implies that the worship of God is so highly reasonable, so necessary and beneficial, and the service of idols is so absurd, and vain and pernicious, that if it were left free to all men to make their choice, every man in his right wits must needs choose the service of God before that of idols, and provokes them to bind themselves faster to God by their own choice. See such manner of speeches in Ruth 1:8, 15, 1 Kings xviii 21. *But as for me and my house, we will serve the Lord*, but know this, if you should all be so hard and brutish as to prefer senseless and impotent idols before the true and living God, it is my firm purpose, that I will, and my children and servants (as far as I can influence them) shall be constant and faithful to the Lord

16 And the people answered and said, God forbid that we should forsake the Lord, to serve other gods;

17 For the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed

18 And the Lord drave out from before us all

the people, even the Amorites which dwell in the land: therefore will we also serve the Lord, for he is our God

19 And Joshua said unto the people, Ye cannot serve the Lord for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins

*Ye cannot serve the Lord* he speaks not of an absolute impossibility, (for then both his resolution to serve God himself, and his exhortation to them to do so, had been vain and ridiculous,) but of a moral impossibility, or a very great difficulty, which he alleged not to discourage them from God's service, which is his great design to engage them in, but only to make them more considerate and cautious in obliging themselves, and more circumspect and resolved in answering their obligations. The meaning is, God's service is not as you seem to fancy, a slight and easy thing, as soon done and said, but it is a work of great difficulty and requires great care and courage, and resolution, and when I consider the infinite purity of God, that he will not be mocked or abused, and withal your great and often manifested proneness to superstition and idolatry, even during the life of Moses and in some of you whilst I live, and whilst the obligations which God hath laid upon you in this land are fresh in remembrance, I cannot but fear that after my decease you will think the service of God too hard and burdensome for you and therefore will cast it off, and revolt from him if you do not do unto your watch and carefully avoid all occasions of idolatry which I see you will not do, but I do hereby exhort you to do. *He is a jealous God*, he will not endure a rival or partner in his worship, you cannot serve him and idols together as you will be inclined and tempted to do. *He will not forgive your transgressions* if you who own yourselves for his people and servants shall wickedly and wantonly transgress his laws by idolatry or other crimes he will not let this go unpunished in you as he doth in other nations therefore consider what you do when you take the Lord for your God weigh your advantages and inconveniences for thee, for as if you be sincere and faithful in God's service you will have admirable benefit by it, so if you be false to your professions and forsake him whom you have so solemnly avouched to be your God, he will deal more severely with you than with any people in the world

20 ¶ If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good

*He will turn*, i. e. he will alter his course and the manner of his dealing with you, and will be as severe as ever he was kind and precious. *Consume you, after that he hath done you good*, he will repent of all his former kindness, and his goodness abused will be turned into fury

21 And the people said unto Joshua, Nay; but we will serve the Lord

Not him only, and not strange gods, as was supposed by Joshua, ver 20

22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses

*We are witnesses against you selves*, this solemn profession will be a swift witness against you, if here after you apostatize from God

23 Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel

*The strange gods which are among you*, those idols which you either brought out of Egypt, or have taken in Canaan, which I have too much reason to believe that some of you, contrary to God's command, do keep whether for the prejudices of the matter, or rather for some secret inclination to superstition and idolatry, as the following words imply. See ver. 14.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

Either, 1. *He set, or propounded, or declared unto them the statute and ordinance, i. e. the sum of the statutes and ordinances of God, which their covenant obliged them to Ob.* 2. *He set or established it to wit, that covenant, with them, i. e. the people, for a statute or an ordinance, to bind themselves and their posterity unto God for ever, as a statute and ordinance of God doth*

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.

*These words i. e. this covenant or agreement of the people with the Lord. In the book of the law of God, i. e. in that volume which was kept in the ark, Deut. xxxi. 9, 26. whence it was taken and put into this book of Joshua. This he did, partly, for the perpetual remembrance of this great and solemn action, partly, to lay the greater obligation upon the people to be true to their engagement, and partly as a witness for God and against the people if afterwards he severely punished them for their defection from God to whom they had so solemnly and freely obliged themselves. Set it up there is a witness and monument of this great transaction, according to the custom of those ancient times as Gen. xxviii. 18, xxxi. 13, xxxv. 11 Exod. xxiv. 4, Deut. xxvii. 2, Josh. iv. 3, viii. 32. Possibly the agreement was written upon this stone, as was then usual. Under an oak that was by the sanctuary of the Lord i. e. near to the place where the ark and tabernacle then were, but though they were forbidden to plant a grove of trees near unto the altar Deut. xvi. 21, as the Gentiles did yet they might for a time set up an altar or the ark near a grove of trees which had been planted there before.*

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

*It hath heard, it shall be as sure a witness against you as if it had heard. This is a common figure, called prosopopoeia, whereby the sense of hearing is oft ascribed to the heavens and the earth, and other senseless creatures, as Deut. xxxii. 1, Isa. i. 2, Jer. ii. 12.*

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-herah, which is in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overhived Joshua, and which had known all the works of the LORD, that he had done for Israel.

32 ¶ And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.

*In Shechem, not in the city of Shechem but in a field near and belonging to it, as appears from the following words, and from Gen. xxxiii. 18. and from the ancient custom of the Israelites to have their burying place without cities, in a field or grove.*

33 And when the son of Aaron died, and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim.

*By special favour and for his better convenience in attending upon the ark, which then was, and for a long time was to be, in Shiloh, which was near to this place, where as the cities which were given to the priests were in Judah, Benjamin, and Simeon, which were remote from Shiloh, though near to the place where the ark was to have its settled abode, to wit, to Jerusalem.*

## THE BOOK OF JUDGES.

### THE ARGUMENT

THE author of this book is not certainly known, whether it was Samuel, or Ezra, or some other prophet; nor is it material to know. It matters not who was the king, or secretary, or with what pen it was written, if it be once known that it was the king who made the order or decree. It is sufficient that unto the Jews were committed the oracles of God, Rom. iii. 2, i. e. the Holy Scriptures of the Old Testament, one part of which this was, by confession of all, and that the Jews did not falsify their trust therein, but kept those Holy books themselves, and delivered them to the world, entire without addition or diminution, for neither Christ nor his apostles, who severely rebuked them for their mistakes and misunderstandings of some passages of Scripture, ever charged them with any perdition of the canon or books of the Scripture. This book is called the Book of Judges, because it treats of the judges, or of the state of the commonwealth of Israel under all the judges, except Eli and Samuel, who being the last of the judges, and the occasions or instruments of the change of his government are omitted in this book. The judges were a sort of magistrates inferior to kings, and could neither make new laws nor impose any tributes, but were the supreme executors of God's law, and commands, and the generals of their armies.

### CHAP. I.

The tribe of Judah, by God's command, begin to make war against the Canaanites, 1—3. Adoni-bezek put off, requested,

5—7 They take Jerusalem, 8, and Hebron. Anak's sons slain, 9. 10. Othniel subdueth Debir, and so obtaineth Caleb's daughter to wife, 11—15. The Kenites dwell in Judah, 16. Simeon subdueth Zephath, 17, and Judah

*more strong of the Philistines, 18—20. The Jebusites dwell with Benjamin, 21. They of the house of Joseph subdue Beth-el, 22—26. Manasseh, Ephraim, Zebulun, Asher, Naphthali, Dan drive not out the Canaanites, for which they are blamed by them, and are left to dwell one among another, 27—36.*

**NOW** after the death of Joshua it came to pass, that the children of Israel <sup>a</sup> asked the Lord, saying, Who shall go up for us against the Canaanites first, to fight against them?

*After the death of Joshua, not long after it, because Othniel, the first judge, lived in Joshua's time. The children of Israel asked the Lord, being assembled together at Shiloh, they inquired of the high priest by the Urim and Thummim. See Numb xxvii 21, Judg xx 18, 1 Sam xlii 9. Who shall go up for us against the Canaanites first? Being sensible that the Canaanites are troublesome to them, and expected great advantage against them by their heedless condition, and finding their people to increase and multiply exceedingly, and consequently the necessity of enlarging their quarters, they renew the war. They do not inquire who shall be the captain general to all the tribes, but (as appears by the answer) what tribe shall first undertake the expedition, that by their success the other tribes may be encouraged to make the like attempt upon the Canaanites in their several lots.*

<sup>b</sup> Gen. 49 8 **2** And the Lord said, <sup>b</sup> Judah shall go up; behold, I have delivered the land into his hand.

*Not a person so called, but the tribe of Judah, as is manifest from ver 3, 4, 8, 9, which is chosen for the first enterprise, because they were both most populous and so most needing enlargement, and withal most valiant, and therefore most likely to succeed, for God chooseth fit means for the work which he designs, and because the Canaanites were numerous and strong in those parts, and therefore were in time to be suppressed, before they grew too strong for them.*

<sup>c</sup> ver 17 **3** And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

*Unto Simeon his brother, i. nearest to him both by relation, being his brother by both parents, which few of them were; and by habitation, as appears from Josh xix 1, 2. Against the Canaanites, specially so called, because they are distinguished from the Perizzites, ver 1.*

**4** And Judah went up, and the Lord delivered the Canaanites and the Perizzites into their hand; and they slew of them in Bezek ten thousand men.

*Not in the city, for that was not yet taken, ver 5; but in the territory of it, or near to it, as in Hor is taken, Numb xxxiii 37, and in Jericho, Josh 1 13.*

**5** And they found Adoni-bezek in Bezek; and they fought against him, and they slew the Canaanites and the Perizzites.

*Adoni-bezek, the lord or king of Bezek, as his name signifies, in Bezek, whither he fled, when he had lost the field. Against him, i. e. against the city wherein he had encamped himself, and the rest of his army.*

**6** But Adoni-bezek fled, and they pursued after him, and caught him, and cut off his thumbs and his great toes.

*That he might be disabled to fight with his hand, or to run away upon his feet. And thus they did, either by the secret instinct and direction of God, or upon notice of his former tyranny and cruelty expressed upon others in this manner, as it follows: either way it was a just requital.*

<sup>d</sup> Heb. the thumbs of their hands **7** And Adoni-bezek said, Threescore and ten kings, having <sup>e</sup> their thumbs and

*and of their feet. Or, plucked. 1 Chr. 14 12, 13. 1 Sam 13 31.*  
their great toes cut off, gathered their meat under my table, as I have done, so God hath required me. And they brought him to Jerusalem, and there he died.

*Threescore and ten kings, which is not strange in those times and places; for these might be either, first, kings successively, and so there might be divers of those kings in one place, and so in others, or, secondly, contemporary kings. For it is well known that anciently each ruler of a city, or great town, was called a king, and had kingly power in that place; and many such kings we meet with in Canaan, and it is probable that some years before kings were more numerous there, till the greater devoured many of the less. Having their thumbs cut off, that so their hands might be unable to manage weapons of war. Gathered their meat under my table, an act of barbarous inhumanity thus to insult over the miserable, joined with abominable luxury. God hath required me, he acknowledgeth the providence and vindictive justice of God, which also Pharaoh did, and others too, without any true sense of piety. They brought him, they carried him in triumph, as a monument of God's righteous vengeance. To Jerusalem, it being the metropolis of the nation.*

**8** Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

*To wit, in Joshua's time, which though done before, may be here repeated, to show why they brought Adoni-bezek to Jerusalem, because that city was in their hands, having been taken before, as may be gathered from Josh xv 63. And the taking of this city may be ascribed to the children of Judah rather than to Joshua, because the city was not taken by Joshua and the whole body of the army in that time when so many kings were destroyed, Josh x, xi. (for there is mention made of the destroying of the king of Jerusalem Josh x 23, xi 10, but not a word of the taking of Jerusalem, as there is of the taking of Makkedah, and Libnah, and other cities belonging to the kings there mentioned, Josh x 28 &c.) but by the children of Judah after they had received their lot, when it the day, and with the consent of the Benjamites, in whose lot Jerusalem fell Josh xviii 28, they joined and took it, and thereby, as it seems, acquired the right of copartnership with the Benjamites in the possession of that city. Though some think Jerusalem was twice taken, once in Joshua's lifetime, and being afterward recovered by the Canaanites, was now retaken by the children of Judah.*

**9** And afterward the children of Judah went down to fight against the Canaanites, that dwell in the mountain, and in the south, and in the valley.

**10** And Judah went against the Canaanites that dwell in Hebron (now the name of Hebron before was Kirjath-arba) and they slew Sheshai, and Ahiman, and Talmai.

*Judah went under the conduct of Caleb, as it is recorded Josh xv 11, &c., for that relation, and thus here following, are doubtless one and the same expedition and war, as appears by all the circumstances; and it is mentioned with them by anticipation, or here by repetition. Of this and the following verses, see the notes there.*

**11** And from thence he went against the inhabitants of Debir, and the name of Debir before was Kirjath-sepher.

**12** And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

**13** And Othniel the son of Kenaz, Caleb's younger brother, took it, and he gave him Achsah his daughter to wife.

**14** And it came to pass, when she came to him, that she moved him to ask

of her father a field and she lighted from off her ass, and Caleb said unto her, What wilt thou?

15 And she said unto him, "Give me a blessing for thou hast given me a south land, give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which *is* in the south of Arad and they went and dwelt among the people.

*Children of the Kenite, i.e. of Jethro so called from the people from whom he descended Numb xxiv 21, 22. And whatsoever he did it is evident that his posterity came into Canaan with the Israelites, and were there seated with them. See Judges 11 17, x 21 1 Sam xv 6 1 Chron ii 35. Out of the city of palm trees i.e. from Feicho so called Gen xxix 3 not the city which was utterly destroyed but the territory belonging to it where it seems they were seated as in a most pleasant and fruitful and safe place, according to the promise made by Moses to their father Numb x 31 32 and whence they might remove either to avoid the society or molestation of the neighbouring Canaanites, or out of love to the children of Judah whom they went to, or to avoid temptations to luxury, and exercise themselves in self denial and contempt of the present evil world, and the lusts thereof, as may be thought, from Jer xxxv 6 &c., or for some other cause unknown to us at this distance. In the south of Arad in the southern part of the land of Canaan where Arad was Numb xxi 1. They went i.e. some of them, for others of them dwelt in the contrary quarter in the most northern part of the land among the people Heb that people to wit the children of Judah that lived there.*

17 ¶ And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah.

*Judah went with Simeon his brother, according to his promise ver 3, and the laws of justice and gratitude. Hormah, either 1 The same place so destroyed and called, Numb xxi 3 and so what was there vowed is here executed. or 2 Some other place called by the same name upon the like occasion in which was frequent among the Hebrews. This seems more probable. 1 Because this was but one city, that destroyed Numb xxi 2 3 2 Because this seems to have been done in Moses' time, though interpreted generally think otherwise of which see my notes there.*

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

*The principal cities of the Philistines. Quest How could this be when among the people left to try Israel are the five lords of the Philistines left, in 3? Here it is only said that they took the cities and probably contented themselves with making them tributary, but it is not said that they slew the people as they ought to have done, and as it is said of the other cities here ver 5, 17 25. And the people being thus spared did by God's just judgment recover their strength and expelled the Jews out of their cities, as we find afterwards. It is not observable, that Ekron here taken was one of the five cities, Josh xiv 13, and it was attempted and taken here by Judah and Simeon partly out of love to their father David and partly to secure their new conquest, and other adjoining territories from such potent neighbours.*

19 And the Lord was with Judah, and he drove out the inhabitants of the mountain; but could not drive out the

inhabitants of the valley, because they had chariots of iron.

*On account of their unbelief, whereby they doubted and distrusted God's power to destroy those who had chariots of iron and so gave way to their own fear and sloth, whereby God was provoked to withdraw his helping hand from them, and so they were really made impotent as they were unwilling. See Josh xiv 16.*

20 ¶ And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

*Above mentioned, ver 10.*

21 ¶ And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem, but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

*See on Josh xv 63.*

22 ¶ And the house of Joseph, they also went up against Beth-el and the Lord was with them.

*The house of Joseph i.e. the tribe of Ephraim, as appears from the opposition to the tribe of Manasseh, ver 27.*

23 And the house of Joseph sent to destroy Beth-el. (Now the name of the city before was Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy. The entrance into the city, on which side it is weakest, that was his best inside and take it.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword but they let go the man and all his family.

*Together with his city, as the following verse manifests.*

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz which is the name thereof unto this day.

*The land of the Hittites, where the Hittites seated themselves after they were driven out of Canaan, which seems to be northward from Canaan, and near unto it. See 1 Kings xi 1, 2 Chron i 17.*

27 ¶ Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Tamach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns, but the Canaanites would dwell in that land.

*Manasseh, i.e. that half of this tribe which dwelt in Canaan. Beth shean a place near Jordan, Josh xvii 11. Tamach, of which see Josh xii 21, xvii 11. Dor, a great city with large territories. See Josh xi 2, xv 33, xvii 11. Megiddo, a royal city. See Josh xii 21; xvii 11.*

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ Neither did Ephraim drive out the Canaanites that dwell in Gezer, but the Canaanites dwell in Gezer among them.

*Which they possessed till Solomon's time, 1 Kings ix 16.*  
30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwell among them, and became tributaries.

Josh. 18.  
28-30.

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

1 Pt. 106.  
31, 32.

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out

Josh. 18. 32.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them

in ver 32.

in ver 30.

*Beth shemesh*, a place differing from that Beth shemesh, Josh xv 10

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley

¶ Into the plain country, which was the occasion of that expedition for the getting of new quarters, of which we read Josh xiv, Judg xxiii

Josh. 19

¶ Heb  
were heavy

35 But the Amorites would dwell in mount Heres in Ajalon, and in Shalchim: yet the hand of the house of Joseph prevailed, so that they became tributaries

*Of the house of Joseph*, i.e. of the Ephraimites who helped their brethren the Danites against the Amorites, and that with good success

1 Pt. 114  
12

¶ Heb  
at Ajalon

36 And the coast of the Amorites was from the going up to Akriabhim, from the rock, and upward

*Akriabhim* was in the southern part of Canaan, Josh x 2, 3, from whence it went up towards the north. This is added to show the great power and large extent of this people

## CHAP II

*An angel reprimeth Israel at Bochim, they bewail their sins, 1-5. The wickedness of the new generation after Joshua, the frequent idolatry 6-13, for which they are often punished of God by the enemy, and being declared by the judges grow worse, 14-19, wherefore God will leave the Canaanites to prove and vex them, 20-23*

¶ Heb  
messenger

1 Pt. 5.

AND an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers, and I said, I will never break my covenant with you

Josh. 24

*An angel of the Lord* either first A created angel. Or, secondly, A prophet or man of God, for such are sometimes called angels, which signifies only messengers of God, and then the following words are spoken by him in the name of God, as may easily be understood. Or thirdly, Christ, the Angel of the covenant, who is oft called the Angel of the Lord, as we have formerly seen to whom the conduct of Israel out of Egypt, and through the wilderness, and into Canaan, here spoken of is frequently ascribed, as Exod xii 19, xxiii 20, xxxiii 14, Josh x 13 11, Judg vi 12, viii 3, who alone of all the angels could speak the following words in his own name and person whereas created angels and prophets do universally usher in their Divine messages with, *Thus saith the Lord*, or some equivalent expression. And this angel having assumed the outward shape of a man, it is not strange that he imitates the local motion of a man, and comes as it were from Gilgal to the place where now they were, by which motion he signified that he was the person that brought them to

Gilgal, the first place where they rested in Canaan, and there renewed covenant with them, and protected them there so long, and from thence went out with them to battle, and gave them success. *Bochim*, a place so called here by anticipation, for the reason expressed here ver 5. And it seems to be no other than Shiloh, where it seems probable that the people were met together upon some solemn festival. And this was the proper and usual place of sacrificing, ver 5. *And I said*, i.e. I promised, upon condition of your keeping covenant with me

2 And ye shall make no league with the inhabitants of this land: ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

¶ Disobeyed these express commands of mine?

3 Wherefore I also said, I will not drive them out from before you: but they shall be as thorns in your sides, and their gods shall be a snare unto you

*I also said* with myself, I have now taken up this peremptory resolution. *Thorns in your sides* see on Numb xxviii 5, Josh xxiii 13

4 And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept

Some of them from a true sense of their sins: but most of them from a just apprehension of their danger and approaching misery from the Canaanites growing power, and God's forsaking of them, as the following history makes most probable

5 And they called the name of that place Bochim: and they sacrificed there unto the Lord

¶ On the expiration of their sins, by which they had provoked God to this resolution, and for the reclaiming of God's favour

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land

*When Joshua had let the people go*, when he had distributed their inheritances and dismissed them severally to take possession of them. This was done before this time, whilst Joshua lived, but is now repeated in order to the discovery of the time, and cause, on occasion of the people's defection from God, and of God's desertion of them

7 And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel

8 And Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash

*Timnath heres* called *Timnath serah*, Josh xix 50, xxi 30

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel

*Which knew not the Lord*, which had no experimental nor serious and affectionate knowledge of God nor of his works

11 ¶ And the children of Israel did evil in the sight of the Lord, and served Baalim



*In the sight of the Lord*, which notes the heinousness and the impudence of their sins above other people's sins; because God's presence was with them, and his eye upon them, in a peculiar manner, and he did narrowly observe all their actions, which also they were not ignorant of, and therefore were guilty of more contempt of God than other people. *Beasts*, i. e. false gods. He useth the plural number, because the gods of the Canaanites and adjoining nations, which Israel worshipped, were divers, and most of them called by the name of Baal.

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 The sun and the moon, whom many heathens worshipped though under divers names, and so they ran into that error which God had so expressly warned them against, Deut. iv. 19.

15 And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

*Sold them* i. e. delivered them up as the seller doth his commodities unto the buyer. Thus the same phrase is used Judg. ix. 9 compared with ver. 11, Psal. xiv. 12.

16 Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and the Lord had sworn unto them: and they were greatly distressed.

*Whithersoever they went out* i. e. what ever expedition or business they undertook, which is usually signified by going out and coming in.

17 Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them.

*The Lord raised them up*, by inward inspiration and exaltation of their minds and hearts, and by outward designation, testified by some heroic and extraordinary action. *Judges*, i. e. supreme magistrates, whose office it was under God, and by his particular direction to govern the commonwealth of Israel by God's law, and to protect and save them from their enemies, to preserve and purify religion, to maintain the liberty of the people, and to suppress all oppressors. See Judg. ix. 10, 15 &c. iv. 1, vi. 25, 26, viii. 23.

18 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord, but they did not so.

*Their judges admonished them* of their sin and folly, and of the danger and misery which would certainly befall them.

19 And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it is said the Lord because of their grievings by reason of them that oppressed them and vexed them.

*It repented the Lord*, i. e. the Lord changed his course and dealings with them, as penitent men use to do, re-

moved his judgments, and returned to their mercy, Gen. vi. 6.

19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them: they ceased not from their own doings, nor from their stubborn way.

*They returned to their former, and usual, and natural though interrupted course* More than their fathers, i. e. Egypt or in the wilderness. From their own doings, i. e. from their evil practices, which he calls their own, partly because they were agreeable to their own natures, which in all mankind are deeply and universally corrupted, Gen. vi. 5, viii. 21, and partly because they were familiar and customary to them. Compare Isa. lviii. 13, lvi. 3; Jer. xxxvi. 32, Acts xiv. 16, Jude 16. *Their stubborn way*, i. e. hard way, so he calls their way of wickedness, either because it proceeded from a hard heart, and was managed with a hard and stiff neck, or to signify, that although it seemed at first very soft, and easy and pleasant, yet they would certainly, and did constantly, find that it was hard and difficult, and troublesome to them, as a hard way is to the traveller.

20 And the anger of the Lord was hot against Israel, and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice,

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died.

22 That through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not.

*That I may prove Israel*, either first, that I may try and see whether Israel will be true and faithful to me, or whether they will suffer themselves to be corrupted by the evil counsels and examples of their bad neighbours, whom I will leave among them for their trial and exercise. Or secondly, that by them I may afflict and punish Israel, for afflictions are commonly and justly called trials. But the former sense suits better with the following words.

23 Therefore the Lord left those nations, without driving them out hastily, neither delivered he them into the hand of Joshua.

*Hastily*, or, speedily, when the Israelites desired it, and needed it.

### CHAP. III.

*The nations left to prove Israel mentioned, 1-4* The Israelites marrying their daughters, and serving their gods: they are delivered up to the king of Mesopotamia, are rescued by Othmel 5-11. Continuing to do evil, they are again punished and oppressed by the king of the Amorites, are rescued by Ithud: ten thousand Amorites are slain 12-30. They are afterwards delivered from the Philistines by Shamgar, 31.

NOW these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan,

1 Such who had no experience of those wars nor of God's extraordinary power and providence manifested in them.

2 Only that the generations of the children of

Israel might know, to teach them war, at the last such as before knew nothing thereof,

*Might know, to teach them war*, that by the neighbourhood of such warlike and potent enemies, they might be purged from sloth and security, and obliged to insure themselves to martial exercises, and to stand continually upon their guard, and consequently to keep close to that God whose assistance they had so great and constant need of

Josh. 12. 2.

3 *Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in Mount Lebanon, from mount Baal-hermon unto the entering in of Hamath

*Five lords of the Philistines*, whereof three had been in some sort subdued, Judg. i. 18, but afterwards rescued themselves, and recovered their former strength. See on Judg. i. 18. *The Canaanites*, properly so called, who were very numerous, and dispersed through several parts of the land, whence they gave denomination to all the rest of the people. *The Sidonians*, the people living near Sidon, and subject to its jurisdiction. *Mount Baal-hermon* was the eastern part of Mount Lebanon. see Deut. iii. 9.

Ex. 12.

4 And they were to prove Israel by them to know whether they would bearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses

*To know*, i. e. that they and others might know by experience

1. 10. 26.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites

1. 24. 16.

1. 24. 16.

6 And they took then daughters to be their wives, and gave their daughters to their sons, and served their gods

Were drawn to idolatry by the persuasions and examples of their yoke fellows, through the just judgment of God, punishing their sinful marriages by giving them up to idolatry

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7 And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves

*In the groves*, in which the heathens usually worshipped their Baalims or idols. *On the groves* are here put synonymically for the idols of the groves, which are distinguished here from their Baalim, which seem to have been worshipped in other places. *the prophets of Baal* are distinguished from the prophets of the groves, 1 King. xiii. 19.

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8 ¶ Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia, and the children of Israel served Chushan-rishathaim eight years

*Were made subject and tributary to him*

9 And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother

*Cried unto the Lord*, i. e. prayed fervently for deliverance. *Caleb's younger brother*, of which see on Judg. i. 13.

10 And the Spirit of the Lord came upon him, and he judged Israel, and went out to war, and the Lord delivered Chushan-rishathaim king of Mesopotamia into his hand, and his hand prevailed against Chushan-rishathaim.

*The Spirit of the Lord came upon him*, with extraordinary influences, endowing him with singular wisdom, and courage, and resolution, and stirring him up to this great undertaking. Compare Judg. vi. 34, xi. 29. *He judged Israel*, i. e. pleaded and avenged the cause of Israel against their oppressors; as that phrase is oft used, as Deut. xxxii. 36; Psal. x. 18; xlii. 1.

11 And the land had rest forty years. And Othniel the son of Kenaz died

*The land had rest*, either, first, It rested about forty years, or the greatest part of forty years; it being most frequent in Scripture to use numbers in such a latitude. Thus the Israelites are said to bear their iniquities forty years in the wilderness, Numb. xiv. 34, when they waited near two years of that number, and to dwell in Egypt four hundred and thirty years, when there waited many years of that number. Thus Joseph & kindred, sent for and called by him into Egypt are numbered seventy-five souls, Acts vii. 14, although they were but seventy, as is affirmed Gen. xli. 27, Exod. i. 5. So here the land is said to rest forty years although they were in servitude eight of those years, ver. 8. And in like manner the land is said to have rest eighty years, though eighteen of them they served the king of Moab ver. 11. And so in some other instances. Nor is it strange and unusual, either in Scripture or in other authors, for things to be denominated from the greater part, as here it was especially when they did enjoy some degrees of rest and peace, even in their times of slavery which here they did. Or, secondly, It rested, i. e. began to rest or recovered its interrupted rest, in the fortieth year either after Josiah's death, or after the first and famous rest procured for them by Josiah, as is noted, 1 K. x. 9 when he destroyed and subdued the Canaanites and gave them quiet possession of the land, and the land had rest from war, as I said, Josh. xi. 23, vii. 19. So there is this difference between the years of civility and oppression and those of rest, that in the former he tells us how long it lasted in the latter, when it began, by which, compared with the other years it was easy also to know how long the rest lasted. To strengthen this interpretation, two things must be noted. 1 That resting is here put for beginning to rest as to begin is put for to begin to build, Gen. x. 32, xi. 26 and to begin to build, 2 Sam. ii. 10 and to build, 1 Kings vi. 15, 26, for to begin to build, 2 Chron. ii. 2. That forty years is put for the fortieth year, the ordinal number for the ordinal, which is common both in the Holy Scripture, as Gen. i. 5, ii. 11, Exod. xii. 2, 11, 12, Mark xvi. 2 and in other authors.

12 ¶ And the children of Israel did evil again in the sight of the Lord, and the Lord strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the Lord. Strengthened Eglon, by giving him courage, and power, and success against them.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees

*Strengthened Eglon*, by giving him courage, and power, and success against them.

14 Jericho as may be gathered from Deut. xxxiv. 2, Judg. i. 16. 2 Chron. xxviii. 15. Not the city, which was demolished, but the territory belonging to it. Here he fixed his camp partly for the admirable fertility of that soil, and partly because of its nearness to the passage over Jordan, which was most commodious, both for the conjunction of his own forces, which lay on both sides of Jordan, and to prevent the conjunction of the Israelites in Canaan with their brethren beyond Jordan, and to secure his retreat into his own country, which therefore the Israelites prevented, ver. 28.

15 So the children of Israel served Eglon the king of Moab eighteen years

16 But when the children of Israel cried unto the Lord, the Lord raised up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed

*Left-handed*, i. e. a Benjamite, a man left-handed

and by him the children of Israel sent a present unto Eglon the king of Moab

*A Benjaminite, Heb. the son of Gemur, who was of the tribe of Benjamin, 2 Sam xvi 11, xix 17, 1 Kings ii 8 This tribe was next to him, and doubtless most afflicted by him; and hence God saith deliverer. Left-handed, which is here noted, partly as a mark of his courage, and strength, and activity, see Judg xx 16, and principally as a considerable circumstance in the following story, whereby he might more advantageously and unsuspectingly give the deadly blow*

16 But Ehud made him a dagger which had two edges, of a cubit length, and he did gird it under his raiment upon his right thigh

*A cubit length long enough for his design, and not too long for carriage and concealment. Upon his right thigh, which was most convenient, both for the use of his left hand, and for the avoiding of suspicion*

17 And he brought the present unto Eglon king of Moab: and Eglon was a very fat man

*The present was to be paid to him as a part of his tribute. A very fat man, and therefore more unwieldy and unable to ward off Ehud's blow*

18 And when he had made an end to offer the present, he sent away the people that bare the present

*He accompanied them part of the way, and then dismissed them, and returned to Eglon alone that so he might have more easy access to him, and privacy with him, and that he might the better make his escape*

19 But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said keep silence. And all that stood by him went out from him

*He turned again, as if he had forgot to collect some important business. Turned again, either first, when they bowed down. Or, secondly, the twelve times which Eglon set up there, by the multitude of which he was annoyed to his work. Or, thirdly, he does it the word also implies, which that he then kept in that place there either in spite and contempt to the Israelites, who had that place in great veneration, or that he might secure his approach to the land to his idols as the Israelites did to the true God, by setting up this monument in the entrance or beginning of it. Keep silence till my errands be done, whom he would not have acquainted with a business which he supposed to be of great and close importance*

20 And Ehud came unto him, and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he rose out of his seat

*They had divers houses and chambers some for winter, other for summer. See Isa xxxvi 22. Amos iii 15. What he had for himself alone, into which he used to retire himself from company, which is mentioned as the reason why his servants waited so long ere they went in to him. xvi 25. I have a message to be delivered not in words, but by action. Heb. a word of thy tongue or business. So that there is no need to charge Ehud with lying, as some do. I have said by his oath to trust him by raising his expectation and would to have it him from any apprehension of his danger, and to urge him to rise out of his seat, which he knew he would do from the common practice of the heathens in their intercourse with God. And he designedly used the name Ehud, since it was common to the true God and these ones, and not Jehovah, which was peculiar to the true God, because Ehud not knowing who uttered the message came not from his own faith, but would rise certainly rise, and thereby lay Ehud more advantage for his blow, whereas he could possibly show his contempt of the God of Israel by sitting still to hear his message. He arose out of his seat, in token of humble subjection and reverence to God, see 2 Kings xxi 18, 2 Kings xxiii 3, which con-*

demns those Christians that behave themselves irreverently in the presence and service of the true God

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly, and the dirt came out

*His excrements came forth, not at the wound, which closed up, but at the fundament, as is usual when persons die either a natural or violent death*

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them

*Ehud went forth, with a composed countenance and gait, without any fear, being well assured that God, who by his extraordinary call had put him upon that enterprise, would by his special providence preserve him, and carry him through it. Upon him, either upon the king, or upon or after himself. Locked them, either by pulling it close after him, as we do when doors have spring-locks, or by taking the key with him for more caution, and thus he did that they supposing the king to be retired, might wait till he was gone*

24 When he was gone out, his servants came, and when they saw that, behold, the doors of the parlour were locked, they said, Surely he will covereth his feet in his summer chamber

*Covereth his feet, this phrase is used only here and 1 Sam xvi 3. It is commonly understood in both places, of using nature, because the men not then wearing breeches, as we do but long coats, they did in that act cover their feet, as women do, but a late judicious interpreter explains it of composing himself to take a little sleep or rest, as was very usual to do in the day time in those hot countries. 2 Sam xv 5, xi 2. And when they did so, a good place, such as this summer parlour unquestionably was they used to cover their feet as appears from Ruth 7. And thus may seem to be the more probable had been the summer parlour was more proper for this use than the former, and because this was a more likely reason for their long waiting at his door lest they should disturb his repose. And this sense best agrees with Saul's case, the cave, when being asleep David could more securely cut off the tip of his garment. 1 Sam xxiv 3, where see my annotations*

25 And they tarried till they were ashamed, and, behold, he opened the doors of the parlour: therefore they took a key, and opened them: and, behold, their lord was fallen down on the earth

*Ashamed or confounded not knowing what to say or think, lest they should either disturb him, or be justly of respect towards him. A key, another key, it being usual for several courts to have divers keys for the same door*

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them

*Doubtless he had prepared the children of Israel, and his emissaries gathered together in considerable numbers*

28 And he said unto them, Follow after me: for the Lord hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over

*The fords, where they passed over Jordan, that neither the Moabites that were got into Canaan might escape, nor any more Moabites come over Jordan to their succour.*

29 And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour, and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

*How these are to be understood, see on ver 11. Instead of eighty, some copies read eight years.*

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad; and he also delivered Israel.

*Slew six hundred men with an ox-goad, as Samson did a thousand with the jaw-bone of an ass, both being miraculous actions, and not at all incredible to him that believes a God, who could easily give strength both to the persons and to their weapons to effect this.*

#### CHAP. IV.

*King Jabin oppresses Israel, his captain-general was Sisera, 1-3. The prophetess Deborah from the Lord commands Barak to go out against him, promising victory, she herself marcheth with him, 4-11. Sisera's host is beaten, he flees. Jael hides him in her tent and while he sleeps she kills him, 15-23. King Jabin is destroyed, 24.*

AND the children of Israel again did evil in the sight of the Lord, when Ehud was dead.

2 And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor, the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

*King of Canaan, i.e. of the land where the most of the Canaanites, strictly so called, now dwell, which seems to be in the northern part of Canaan. This seems to be of the posterity of that Jabin, whom Joshua slew Josh. xi 10 who watched all opportunities to recover his ancient possessions, and to revenge his own and father's quarrel upon the Israelites. In Hazor, either 1. In the city of Hazor, which though taken and burnt by Joshua, chap. xi 11, yet might be retaken and rebuilt by the Canaanites. Or 2. The territory or kingdom of Hazor, which might now be restored to its former largeness and power. Josh. xi 10, the names of cities being oft put for the territories. A Zorah, a city, Josh. xv 33, is put for the fields belonging to it. Judge xii 2, in which Samson's parents lived. Judge xvi 25, xvi 31, xviii 2. Harosheth of the Gentiles, so called, because it was much frequented and inhabited by the Gentiles; either by the Canaanites, who being driven out of their former possessions, sought themselves in the northern parts, or by other nations coming thither for traffic, or upon other occasions, as Strabo notes of those parts, whence Galilee, where this was, is called Galilee of the Gentiles.*

3 And the children of Israel cried unto the Lord, for he had nine hundred chariots of iron, and twenty years he mightily oppressed the children of Israel.

*More than the former tyrants, partly from his malice and hatred against the Israelites, and principally from God's just judgment, the growing punishment being most suitable to their aggravated wickedness.*

4 ¶ And Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time.

*As there were men prophets, so there were also women prophetesses, as Miriam, Exod. xv 20, Huldah, 2 Kings xxii 14, and divers others; but the word prophet or prophetess is very ambiguous in both Testaments, sometimes*

*being used of persons extraordinarily inspired by God, and endowed with a power of working miracles, and foretelling things to come, and sometimes of persons endowed with special, though not miraculous gifts or graces, for the better understanding of and discoursing about the word and mind of God, for praising of God, or the like, of which see 1 Chron. xiv 1, 1 Cor. xi 5, xiv 1, 3, 4, &c. And of this sort were the sons of the prophets, or such who were bred in the schools of the prophets, who are oft called prophets, as 1 Sam. x. 5, 10-12. See also 1 Kings. xviii 1, xiv. 10. And because we read nothing of Deborah's miraculous actions, peradventure she was only a woman of eminent holiness and prudence, and knowledge of the Holy Scriptures, by which she was singularly qualified for the judging of the people according to the laws of God. If it be alleged that she foretold and foretold the following victory, so did all the sons of the prophets forever and foretold Elijah's translation, 2 Kings ii. 1, 5, which yet were not extraordinary prophets. The wife of Lappidoth, or, a woman of Lappidoth, and so Lappidoth is not the name of a man, but of the place of her birth or abode. She judged Israel, i.e. determined causes and controversies arising among the Israelites, as is implied ver 5. And this Jabin might suffer to be done especially by a woman, and the frequent discharge of this part of the judge's office, whereby she gained great power and authority with the people, did notably (though not observed by the tyrant) prove the way for her holding into the other part of her office, which was to defend and rescue the people from their enemies.*

5 And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

*To have their suits and causes determined by her sentence.*

6 And she sent and called Barak the son of Abinam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

*She sent and called Barak, by virtue of that power which God had given her, and the people owed in her. Kedesh-naphtali, so called to distinguish it from other places of that name, one in Judah, Josh. xv. 23, and another in Issachar 1 Chron. vi. 72. Hath not the Lord God of Israel commanded? i.e. assuredly God hath commanded thee: this is not the language of a weak woman, which peradventure thou mightest despise, but the command of the great God by my mouth. Which command of God and the following assurance of success, she might either gather from the general rules of Scripture, and the common consent of God's gracious providence, which was always ready to succour them when they cried to God, or receive by instinct or direction from God. Go and draw, or go, for so this word is oft used, as Gen. xxxvii. 28, Judg. ix. 37, Job xxi. 33. Heb. draw, to wit, thyself, or thy feet. Mount Tabor, a place most fit for his purpose, is being in the borders of divers tribes, and having a large plain at the top of it, where he might conveniently marshal and discipline his army. She names Naphtali and Zebulun, partly, because they were nearest and best known to Barak, and therefore soonest brought together; partly, because they were nearest to the enemy, and therefore most ready to be engaged; or else they were likely to be hindered in their design, whilst the other tribes, being at more distance, had better opportunity of gathering forces for their succour; and partly, because these had most smelted under their oppressor, who was in the heart of their country, and therefore were most forward in the present service. But these are not named exclusively, as appears by the concurrence of some other tribes, as is related Judg. v.*

7 And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his

multitude; and I will deliver him into thine  
hand

*I will draw unto thee, by my secret and powerful providence, ordering and overruling his inclinations that way.*

8 And Barak said unto her, If thou wilt go with me, thou I will go but if thou wilt not go with me, *then* I will not go

His offer to go with her shows the truth of his faith, so which he is praised, Heb. xi. 32., but his refusal to go without her shows the weakness of his faith, that he could not trust God's bare word, as he ought to have done, without the pledge of the presence of his prophets whom he thought God would preserve and deliver, and himself suffer for sake.

9 And she said, I will surely go with thee notwithstanding the journey that thou takest shall not be for thine honour, for the LORD shall <sup>be</sup> with Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kadesh.

*Note*—distending the journey, Heb. *the way* i. e. the course or practice as the way is taken. Numb. xxi. 32. *I went in*, either 1. *fact*, or rather 2. *Deborah*, who being in it vice, the judge and chief commander of the army, the honour of the victory would be ascribed to her. But for 1. *fact*, her fact would have been the same though Deborah had gone into the field without Deborah.

10 ¶ And Barak called Zebulun and  
Naphtali to Kedesh: and he went up  
with ten thousand men: and Deborah  
went up with him.

*At his feet*—i.e. who followed him at a few footsteps, possibly he intimates that they were all followers of the disciples, no longer having now a teacher allowed to have a multitude of hearers, and so thus emphatically added, to signify by what contemptible means God overthrew Satan's great host when there were ten thousand hearers as Jesus thus report.

11 Now Heber the Kenite, *which was*  
of the children of Hobab the father in  
law of Moses, had severed himself from  
the Kenites, and pitched his tent unto the  
plain of Zinnun, *which is by Kedesh*

Heber, the husband of Zerkah, is the Kenite, of whom see Num. xxv 21-22 and i 16. Heber, called *Heber*, see Num. x 20. From the Kenites, from the rest of his brethren who lived in the wilderness of the Red Sea, which removed him mentioned, last we should consider the Kenites in the place. Heber, a Kenite dwelling which probably was in the same place.

12 And they shewed Sisera that Balaak the son of Abimelech was gone up to mount Tabor.

*The people dwelling there on his plains, as he  
intended, the best of an impersonal speech.*

13 And Sisera † gathered together all  
his chariots *even* nine hundred chariots  
of iron and all the people that *were* with  
him from Husheth of the Gentiles unto  
the river of Kishon

14 And Deborah said unto Barak Up  
for this is the day in which the Lord  
hath delivered Sisra into thine hand  
'is not the Lord gone out before thee'  
So Barak went down from mount Tabor,  
and ten thousand men after him

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unity of using all his horses and chariots, that so the victory might be more glorious and wonderful.

5 And "the Lorn discomfited Sisera,  
and all his chariots, and all his host, with  
the edge of the sword before Barak: so  
that Sisera lighted down off his chariot,  
and fled away on his feet.

*The Lord discomfited Sennacherib, with great terror and pain, as the word signifies, Exod. xiv. 24; Job. x. 16; 1 Sam. x, most probably with thunder, and lightning, and hail stones, or other such instruments of destruction put upon them from heaven, as is sufficiently implied, Judg. v. 20. With the edge of the sword, i. e. by the sword of Barak and his army, whose ministry God used; but so that they had little else to do but to kill those whom God by more powerful arms had put to flight. Fled away on his feet, that he might flee away more secretly and securely in the quality of a common soldier, whereas his chariot would have exposed him to more observation and hazard.*

16 But Barak pursued after the cha-  
riots, and after the host, unto Harosheth  
of the Gentiles: and all the host of Sisera  
fell upon the edge of the sword, *and*  
there was not † a man left

In wit in the field, for the c were some who fled away,  
c Sisra did

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite; for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

*1st* *the tent of Tael*, for women had their tents apart from their husbands, Gen. xiv. 67, xxvi. 33. And here he shows that he loved more securely than in her husband's tent. *2nd* *the peace* not the ignominy or covenant of friendship, which they were bound to make with that cursed people, but only a covenant of hostility, which he offered to her, because they were peaceable people, abhorring war, and wholly innocent in nature, and were not Israhelites, with whom his people quarrelled, and especially by God's overruling discipline, for his heart to favour them who were careful to keep themselves unimportuned with Israhel's sins, and therefore are delivered from their plagues.

18 ¶ And I<sup>he</sup> went out to meet Sisera,  
and said unto him, Turn in, my lord, turn  
in to me, fear not. And when he had  
turned in unto her into the tent, she co-  
vered him with a mantle

*I can not* this was a promise of security, and therefore she cannot be excused from dissimulation and treachery in the manner though the substance of her act was lawful and worthy.

19 And he said unto her, Give me, I pray thee, a little water to drink, for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

travelling milk to drink, either because she had not water in her tent, and pretended fear of discovery or some inconvenient time as she went out to fetch it, or as a manifestation of greater respect, or as a likely mean to cast him into a sleep, which she desired and designed, to which end possibly she might mix something with it to cause sleep, which she could not so conveniently have done with water. Consider her, upon pretence of lulling him, but really to dispose him to sleep.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

He speaks imperiously to her but it is observable that he gives him no promise to do so, nor makes him any answer, possibly because though she knew her design upon him was so arrantable yet she had proceeded too far in her design to withdraw therefrom.

21 Then Jael Hoher's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground for he was fast asleep and weary. So he died.

A nail of the tent, wherewith they used to fasten the tent, which consequently was long and sharp, being headed with iron: these weapons she chooseth, either 1 Because she had no better weapons at hand, this being only the woman's tent, where arms was not to be kept, and these people being wholly given to peace, and negligent of war, or Sisera having disarmed them before this time. Or 2 Because she had more skill in the handling these than other weapons being probably accustomed to fasten the tents here with. Or 3 Because this was very proper for his present posture and which she knew would be effectual. Into his temples, which is the softest part of the skull and soonest pierced. This might seem a very bold attempt but it must be considered that she was encouraged to it partly by observing that the heavens and all the elements conspired against him, as against one devoted to destruction partly by the fair opportunity which God's providence put into her hands, and principally, by the secret instinct of God uniting her to it and assuring her of success in it. *Quest* What shall we judge of this fact of Jael's? It is a difficult question and necessary to be determined, because on the one hand there seems to be gross perfidiousness and a horrid violation of all the laws of hospitality and friendship, and of the peace which was established between Sisera and her, and on the other side, this fact of hers is applauded and commended in Deborah's song, *Judge* 5: 24, &c. And some who make it their business to pick quarrels with the Holy Scriptures, from hence take occasion to question and reject their Divine authority for this very passage, because it commend an act so contrary to all humanity, and so great a breach of faith. And where is all the pretence of their infidelity taken in in the following song, and not from this history where in the fact is barely related, with out any reflection upon it that it is manifestly given to that argument, is 1 That there was no league of friendship between Jael and Sisera but only a cessation of acts of hostility of which see the notes on ver 17. 2 That Deborah doth not commend Jael's words ver 18, *Turn in my lord, turn not*, in which is great strength of this objection lies, but only for action and that action that *he asked water and she gave him milk*, which if impartially examined will be found to differ but little from that of warlike stratagems wherein a man by a snare for his enemy and deceives him with pretence of doing something which he never intends. And Sisera, enough for the time he pretended to be a friend yet was in truth a bitter and implacable enemy unto God and all his people, and consequently to Jael herself. But these and other answers may be omitted, and this one consideration following may abundantly suffice to stop the mouth of the scoffer. It cannot be denied that every word of praise or discourse which is recorded in Scripture is not divinely inspired, because some of them were uttered by the devil and others by holy men of God, but mistaken, (the prophets themselves not always speaking by inspiration) such as the discourse of Nathan to David 2 Sam vii. which God expressly contradicted, ver 15 &c. and several discourses of Job's three friends, which were so far from being divine, as inspired that they were in a great degree blamable as God himself tells them, *Job* xlii 7, *I have not spoken of thee the thing that is right, as my servant Job hath*. Thus being so, the worst that any malicious mind can infer from this place is, That this song though indited by a good man or woman, was not divinely inspired but only composed by a man or woman piously-minded, and transported with joy for the deliverance of God's people, but subject to mistake, who therefore, out of zeal to commend the happy instrument of so great a deliverance, might easily overlook the indirectness of the means by which it was accomplished and commend that which should have been disliked. And if they further object, that it was composed by a prophetess, Deborah, and therefore must be divinely inspired, it may be replied, 1 That it is not certain what kind of prophetess Deborah was, whether extraordinary and infallible, or ordi-

nary, and so liable to mistakes; for there were prophets of both kinds, as hath been proved above, on ver 4. 2 That every expression of a true and extraordinary prophet was not divinely inspired, as is evident from Nathan's mistake above mentioned, and from Samuel's mistake concerning Eliab, whom he thought to be the Lord's anointed, 1 Sam xvi. 6.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

23 So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

## CHAP V

Deborah exhorts to praise, she begins, recounts the former victories and mercies of God to his people 1-5. From the miseries of former time glories in their present state, 6-9. Exhorts the ancients, &c. to praise the Lord, 10-13. Commends the chief of the tribes who went forth willingly to this battle, and checks the unwillings who tarried at home 14-18. Describes the victory in all its circumstances 19-22. Exhorts Men, for not coming to their assistance, 23. Tells Jael and her act, 24-27. Describes Sisera's court ladies, 28-30. Praises for like judgment on their enemies, and prosperity to God's people 31.

1 THEN singing Deborah and Barak the son of Abimeon on that day, saying,

*Pemuch* was the composer of this song as may be gathered from ver 7.

2 Praise ye the Lord of the heavens, of Israel, when the people willingly offered themselves.

*Praise ye the Lord*, is the prayer which heathen do the work for the avenging of Israel, or for taking vengeance to wit upon his and then enemies, by Israel, or for Israel, for Israel's benefit, or for the injuries and violence offered by them to Israel. The people, chiefly Zebulun and Naphtali below, ver 18, &c. and others hereafter mentioned. Willingly offered themselves when neither Deborah nor Barak had any power to compel them.

3 Hear, O ye kings, give ear, O ye princes, I, even I, will sing unto the Lord, I will sing praise to the Lord God of Israel.

Yea especially that live near to Israel and have evil minds and design against Israel, know this for your instruction and caution, and terror too, if you shall presume to molest them. To the Lord God of Israel who, as you see by this plain instance, is both able and resolved to defend them from all their enemies.

4 Lord, when thou wentest out of Seir when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

Seir and Edom are the same place, and these two expressions note the same thing, even God's marching to the head of his people from Seir or Edom towards the land of Canaan. Whilst the Israelites were encompassing Mount Seir there were none of the following effect but when once they had done that, and got Edom on their backs, then they marched directly forwards towards the land of

Canaan. The prophets being to praise God for the present mercy, takes her rise higher, and begins her song with the commemoration of the former and ancient deliverances afforded by God to his people: the author because of the great resemblance this had with them in the extraordinary and miraculous manner of them. *The earth, either, 1. The inhabitants of the earth or land, or, 2. The earth, properly taken, as the following passages are, God prepared the way for his people, and struck a dread into their enemies by earthquakes, as well as by other terrible signs. The clouds also dropped water, &c. thou didst send most dreadful showers of rain, storms and tempests, thunder and lightning, and other tokens of thy displeasure, upon thine enemies, as may appear by comparing this with other parallel texts.*

5 The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel.

*Melted or flowed with floods of water poured out of the clouds upon them, and from them flowing down in a mighty river upon the lower grounds and carrying down some part of the mountain with it, as is usual in excessive showers.*

She slides into the mention of another and a more ancient appearance of God for his people to wit, in Sinai, it being usual in Scripture repetitions of former actions to put divers together into a narrow compass and in few words. The sense is, No wonder that the mountains of the Amorites and Canaanites melted and trembled when thou didst lead thy people towards them for even Sinai itself could not be thy presence but melted in like manner before thee. Or, is that Sinai did upon like manifestation of thyself, so there is only a defect of the particle as which I have showed to be frequent.

6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied and the travellers walked through byways.

*In the days of Shamgar, whilst Shamgar lived who was of no judicious yet an eminent person for strength and valour, Judge in 31. In the days of Jael, Jael though an untrusting woman and of great civility and influence upon the people did effect nothing for the deliverance of God's people till God raised me up, &c. Through by ways, partly because of the Canaanites who besides the public burdens and tributes which they laid upon them waited for all opportunities of doing them mischief secretly their soldiers watching for travellers in common roads a usual with such times of war and partly because of the robbers even of their own people who having cut off the fear and worship of God and there being no law or ruler in Israel for fear or punishment them and being a majority of the multitude to put want through the oppression of the Canaanites it is not strange, if in those times of public disorder and anarchy divers of the Israelites themselves did break forth into acts of injustice and violence even against their own brethren whom they could meet with in convenient places which made travellers seek for by paths.*

7 The inhabitants of the villages ceased, they ceased in Israel, until that Deborah arose that I arose as a mother in Israel.

*The villages ceased, the people forsook all their unfortified towns, as not being able to protect them from military insolence. In other words to be to them as a mother to sustain, and rule and protect them which duties a mother owes to her children inasmuch as she is able.*

8 They chose new gods, then was war in the cities, as was there a shield or spear seen among forty thousand in Israel.

They did not only submit to idleness when they were forced to it by tyrants, but in great choice new gods, new to them, and unknown to their fathers and new in comparison of the true and ever lasting God of Israel being but upstarts, and of yesterday. *In the cities in their walled cities, which have gates and bars gates are oft put for cities, as Gen. x. ch. 17; Deut. vii. 2, Obad. 11. Then*

their strongest holds fell into the hands of their enemies. *Was there, &c. there was not, the meaning is not that all the Israelites had no arms, for here is mention made only of shields or spears, so they might have swords and bows, and arrows to offend their enemies, but rather that they had but few arms among them, being many thousands of them disarmed by the Canaanites; or that they generally neglected the use of arms, as being utterly despised, and without all hope of recovering their lost liberty, and being necessitated to other employments for subsistence.*

9 My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord.

I greatly honour and love those, who being the chief of the people in wealth and dignity, did not withdraw themselves from the work, as those usually do but did expose themselves to the same hazards, and joined with the meaner brethren in this noble but dangerous attempt, and by their example and countenance engaged others in it. *Bless ye the Lord, who inclined their hearts to this undertaking, and gave them success in it. As she gives instruments then due, so she is careful the sovereign Cause and Lord of all lose not his glory.*

10 Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

*Speak, celebrate the praise of our mighty God, whose hand hath done this. Ye that ride on white asses, &c. magistrates and nobles, who used to do so, Judg. x. 4, and 11 horses being in a manner forbidden there Deut. xvi. 16. Ye that talk by the way, &c. you that now unsafely travel about your business in the highways which before you durst neither ride nor walk in. So great and mean persons are jointly excited to praise God.*

11 Then that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the Lord go down to the gates.

*From the noise of archers, either, 1. From the noise or sound and consequently the force of those arrows which are shot at them but she names the noise, because this epithet is frequently given to bows and arrows in poetical writings. Or, 2. From the triumphant noise and shout of archers rejoicing when they meet with their prey. In the places of drawing water, at those pits or springs of water which were scarce and precious in those hot countries to which the people's necessities forced them oft to resort and high unto which the archers did usually lurk in woods or thickets, or hedges, that from thence they might shoot at them and kill and spoil them. When they come to those places with freedom and safety which before they could not they shall with thankfulness rehearse this righteous and faithful, and gracious work of God, in rescuing his people, and punishing his enemies. He mentions the inhabitants of his villages, because as their danger was greater, ver. 7, so was their deliverance, and their obligation to praise God. To the gates to wit, of their cities, which were the chief places to which both city and country resorted for public business and matters of justice, from which they had been debarred by their oppressors, but now they had free access and passage either in or out of the gates, as their occasions required, and they who had been driven from their cities, now returned to them in peace and triumph so the citizens' deliverance is celebrated here as the countrymen's is in the foregoing words.*

12 Awake, awake, Deborah awake, arise, Barak, and lead thy captivity captive, thou son of Abinoam.

*Awake, awake, stir up thyself and all that is within thee to admire and praise the Lord. Lead thy captivity captive, how could this be done when there was none of them left? Judg. iv. 16. Arise, &c. None were left to make head against them. 2. None is oft put for few, and those few*



might be taken after the battle, and carried captive, and led in triumph, and afterward slain

13. Then he made him that remaineth <sup>17. ch. 11.</sup> have dominion over the nobles among the people: the Lord made me have dominion over the mighty.

Thus God did not only preserve the poor and despised remnant of his people from the fury of the oppressor before this war, and from the destruction which Sisera designed and promised himself to bring upon them by this war, but also gave them the victory, and thereby the dominion over the princes and nobles of Canaan who were combined against them. *Me*, though but a weak woman

14. Out of Ephraim *was there* a root of them against Amalek, after thee Benjamin, among thy people, out of Machu came down governors, and out of Zebulun they that handle the pen of the writer

Now she relates the carriage and miscarriage of the several tribes in this expedition, and she begins with Ephraim. *Was there a root of them*, either first Of the Ephraimites, or, secondly, Of them that came forth to this expedition. By *root* she seems to mean a *branch*, is that word is sometimes used, as Isa vi 10, lu 2 by which also she may note the kinness of those that came out of Ephraim, that fruitful bough consisting of many branches Gen xlv 22, yielding but one branch or a handful of men to this service. Against Amalek, the constant and sworn enemy of the Israelites, who were confederate with their oppressors the Moribites, Judg i 13 and in all probability took their advantage now against the Israelites in the southern or middle parts of Canaan, whilst their main force was drawn northward against Ithim and Sisera. Again these therefore Ephraim sent forth a party, and so did Benjamin as it here follows, and these hindered their conjunction with Jabim's forces, and gave their brethren the advantage of fighting with Sisera alone. After thee, Benjamin Benjamin followed Ephraim's example. Or, after thee O Benjamin, and thus the pre-eminence is here given to Benjamin in two respects. First That he was first in this expedition, indeed he lay near the Amalekites, and by his example encouraged the Ephraimites. Secondly That the whole tribe of Benjamin though now but small came forth to this war when the numerous tribe of Ephraim sent only a handful to it. Among thy people either first Among the people of Benjamin with whom these few Ephraimites united themselves in this expedition. Or secondly Among the people or tribes of Israel to wit those who engaged themselves in this war. Out of Machu i. e. out of the tribe of Manasseh, which are elsewhere called by the name of Machu, as Josh xii 31, to wit out of the half tribe which was within Jordan for of the other he speaks ver 17. Governors, either civil governors the princes and great persons who were ready to hazard themselves and their ample estates as the moment military officers, valiant and expert commanders such as some of Moab's posterity are noted to have been. They that handle the pen of the writer, i. e. even the scribe who gave themselves to study and writing, whereby they were exempted from military service, did voluntarily enter into this service. Or they that drew, to wit, the people after them as that verb is used, Judg iv 6. With the pen of the scribe or writer i. e. who did not only go them selves but by their letters invited and engaged others to go with them to the battle

15. And the princes of Issachar were with Deborah, even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart

Here with Deborah, i. e. ready to assist her. Even Issachar, Heb and Issachar, i. e. the tribe or people of Issachar, following the counsel and example of their princes, and being now at their commandments as they were afterwards upon another occasion, 1 Chron xii 32. And also Barak, or, even as Barak, i. e. they were as hearty and valiant as Barak their general, and as he marched on foot

here and Judg iv 10, against their enemies' horses and chariots, and that into the valley where the main use of horses and chariots lies, so did they with no less courage and resolution. The divisions, or reparations, whereby they were divided or separated, not so much one from another in their thoughts, counsels, and carriage in this war, (for they seem to be all too well agreed in abiding at home with their sheep, as it follows,) as all from their brethren, from whom they were divided no less in their design and affections, than in their situation by the river Jordan, and they would not join their interests and forces with them in this common cause. Great thoughts, or, great sorrows, as it is ver 16, great and sad thoughts, and debates, and perplexities of mind among the Israelites, to see themselves deserted by so great and potent a tribe as Reuben was

16. Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great sorrows of heart

Why wast thou so unworthy and cowardly, so void of all zeal for God and compassion towards thy brethren, and care for the recovery of thy own liberties and privileges, that thou wouldst not engage thyself in so just, so necessary and so noble a cause, but didst prefer the care of thy sheep, and thy own present ease and safety, before this generous undertaking? Reuben thought inutility the wisest course, being very rich in cattle, Numb xxxii 1. They were loth to run the hazard of so great a loss, by taking up arms against so potent an enemy as Jabim was, and the bleatings of their sheep were so loud in their ears, that they could not hear the call of Deborah and Barak to this expedition

17. Gilead abode beyond Jordan and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches

Gilead is sometimes taken more largely, for all the land of the Israelites beyond Jordan is Numb xxxii 1, 26, 29. So it is not here taken, because Gilead is here distinguished from Reuben and his land. Sometimes it is taken more strictly for that part of the land beyond Jordan which fell to the half tribe of Manasseh, as Numb xxxii 3, 40, Dent i 15. Josh xvi 1. And sometimes both for that part of Manasseh and for Gad's portion as Josh xvi 21, 25, 29, 31. And so it seems to be understood here, and the land Gilead is here put for the people or inhabitants of it Gad and Manasse. In yord Jordan in their own portion, and did not come over Jordan to the help of the Lord and of his people as they ought to have done. Dan, whose coast was upon the sea, was wholly intent upon his merchandise and shipping as the great instrument both of his wealth and safety, and therefore would not join in this land expedition. On the sea shore, where then lay. In his breaches, either, first In the cracks of the sea, whether in design to save themelves by ships in case of danger, as Dan also intended, or upon pretence of repairing the breaches made by the sea into their country. Or, secondly In their broken and craggy rocks and caves therein, in which they thought to secure themselves

18. Zebulun and Naphtali were upon the high places of the field

Impaired, Heb despised, or reproached, or contemned comparatively, they chose rather to venture upon a glorious and honourable death, than to enjoy a shameful and servile life. In the high places of the field, i. e. upon that large and eminent plain in the top of Mount Tabor, where they put themselves in battle-array, and expected the enemy, though when they saw he did not come up to them they marched down to meet and fight him

19. The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money

The kings, either confederate with him or subject to him for it is known that there were divers petty kings in those parts; which also oftentimes were subject to one

17. ch. 11.  
18. Heb.  
19. Heb.  
20. Heb.  
21. Heb.  
22. Heb.  
23. Heb.  
24. Heb.  
25. Heb.  
26. Heb.  
27. Heb.  
28. Heb.  
29. Heb.  
30. Heb.

17. ch. 11.  
18. Heb.  
19. Heb.  
20. Heb.  
21. Heb.  
22. Heb.  
23. Heb.  
24. Heb.  
25. Heb.  
26. Heb.  
27. Heb.  
28. Heb.  
29. Heb.  
30. Heb.



greater and more potent king, and particularly this Hazer, where this Sabin now reigned, Judg iv 2, *was beforetime the head of divers petty kingdoms* Josh xi 10. *Leanaah and Megiddo* were two eminent cities belonging indeed to Manasseh, Judg i 27 but seated in the tribe of Issachar, Josh xvii 11, not far from Mount Taber, Josh xvii 10; Judg i 27, nor from the river Kishon. *They took no gain of money*, either, first From Sisera. They fought without pay whether from mere hatred of the Israelites, and a desire to be revenged upon them, or from a full hope and confidence of paying themselves abundantly out of Israel's spoil. Or, secondly From the Israelites, so the sense is, They kill, lose all their hopes of money and rich spoils, and booty which they assured the men lives of, instead of gaining a prey, they lost themselves.

1 Sam 3:10  
10 11 Ps  
7 17  
14 4 Ps  
9 Heb psalm  
20 They fought from heaven the stars in their courses fought against Sisera

Or, they from heaven or the heavenly host fought, by thunder and lightning and hailstones, possibly mingled with fire. Compare Josh x 11, 1 Sam vii 10. *The stars* which raised these storms by their influences which they do naturally and ordinarily, but now far more when God sharpened their influences, and disposed the air to receive and improve their impressions. *In their courses* or from their paths, or stations or high places. As soldiers fight in their ranks, and places assigned them so did these, and that with advantage, as those enemies do which fight from the higher ground.

14 4 7 21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength

*The river of Kishon*, though not great in itself and therefore formidable, was now much swelled and increased by the foregoing storm and rain as Josephus affirms, and therefore drowned the who being pursued by the hand of God and by the Israelites were forced into it, and thought to pass over it as they did before. *That ancient river* so called either first in opposition to the rivers which are of a later date being made by the hand and art of man. Or secondly Because it was a river anciently famous for some remarkable exploits, for which it was celebrated by the ancient poets or writers, though not here mentioned. *Thou hast trodden down strength* i.e. thou O Deborah, though but a weak woman hast by God's assistance and blessing upon thy counsels and prayers subdued a potent enemy. Such apostrophes and abrupt speeches are frequent in poetical scriptures.

22 Then were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones

*Their horsehoofs* i.e. the horsehoofs of the Canaanites. *Their horses* in which they put most confidence had their hoofs which is their support and strength broken either by dreadful hail force or either by their swift and violent running over the stony grounds, when they fled away with all possible speed from God and from Israel. *By the means of the pransings* or, because of their fierce or swift entries. *Of their mighty ones* either, first Of their strong and valiant riders, who forced their horses to run away as fast as they could. Or secondly Of their horses as the word signifies, Jer viii 10. Job 3, 12 i.e. of themselves, the antecedent for the relative.

23 Cusei the Meroz, said the angel of the Lord curse ye bitterly the inhabitants thereof because they came not to the help of the Lord to the help of the Lord against the mighty

*Meroz* a place then in doubt much and considerable though now there be no remembrance of it left, which possibly might be the effect of this curse, as God cut off Anakim in this manner that he would utterly blot out their remembrance, &c. Feat vii 11 Deut xxi 19. And this place above all others may be thus severely cursed, either because it was near the place of the fight and therefore had the greatest opportunity and obligation to engage with and to assist their brethren, and then denying their

help was a great discouragement to an inner person, whose hearts, no doubt, were greatly afflicted, and might have utterly fainted at this great miscarriage, and scandalous example, or for some other great aggravation of their cowardice and treachery, which may easily be imagined, though it be not here expressed. *Said the angel of the Lord* she signifies that this curse proceeded not from her spleen or ill will towards that place, nor from her own private opinion or affection, but from Divine inspiration, and that if all the rest of the song should be taken but for the breathings and expressions of a pious and devout soul, but liable to mistake yet this branch of it was immediately dictated to her by the Lord, by the ministry of an angel; otherwise she neither would nor durst have uttered so bitter a curse against them. *Of the Lord*, either, first, Of the Lord's people, for God takes what is done for or against his people as if it was done to himself. See Isa lxiii 9, Jerk ii 8, Matt xxi 45. Or, secondly, Of the Lord himself who though he did not need, yet did require and expect their help and concurrence, and he expresseth it thus, to show the infirmity and unreasonableness of their cowardly desertion of this cause, because it was the cause of God, and they had the will of God to it whom they knew to be able easily to crush that enemy whom they dreaded, and who had promised to do it.

24 Blessed above women shall Jael the wife of Heber the Kenite be blessed hall she be above women in the tent

*Blessed above women*, celebrated, and praised, and endowed with all sorts of blessings more than they. But of this fact of Jael's, see the notes on Judg iv 21. *In the tent*, in her tent or habitation in her house and family, and all her affairs for she and hers dwelt in tents. The tent is here mentioned in allusion to the place where this fact was done.

25 He asked water, and she gave him milk, she brought forth butter in a lordly dish

*Butter or cream* i.e. the choicest of her milk, with some thing is repeated in differing words. *In a lordly dish*, which you are not to understand of such a stately and costly dish as the luxury of after ages brought in, which is unacceptable to the simplicity either of this family, or of those ancient times, but of a comely and convenient dish the best which she had, and such as the better sort of persons then used.

26 She put her hand to the nail, and her right hand to the workmen's hammer, and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples

*Her hand*, i.e. her left hand, as appears from the nature of the thing and from the right hand which is opposed to it. *Smote off*, or, *struck through* as the LXX and Vulgate render it or *broke* as the Chaldee hath it. *When she had pierced*, Heb. *and she pierced*, or, *and she pierced*.

27 At her feet he bowed, he fell, he lay down at her feet he bowed, he fell where he bowed, there he fell down dead

Here is a lively representation of the thing done. At the first blow or wound he was awakened, and made so as to attempt to rise, but being astonished and very weak, he also following his first blow with others he found himself impotent, and fell down dead, and then she struck the nail quite through his head into the ground, as said Judg iv 21.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

*Looked out at a window*, expecting to see him returning. She concluded that he went forth not so much to fight as to take the spoil.

29 Her wise ladies answered her, yea, she returned answer to herself,

Ex 18. 8.  
+ Heb. 1.  
to the hand  
of a man.

30 Have they not sped? have they not divided the prey, †to every man a damsel or two, to Simeon a prey of divers colours, a prey of divers colours of needlwork, of divers colours of needlwork on both sides, meet for the necks of them that take the spoil?

Have they not divided the prey? † it is certain they have got the prey, only they tarry to view it and distribute it, according to every man's quality and merit. Of them that take the spoil, Heb. of the prey, the prey put for the man of prey, those, or who take the prey, as he hadred is put for a man of kindred or a kinsman, Ruth iii. 2, and Bebai, for a man of Bebai, 2 Sam xvi. 7 and Jaiy, for a man of Jaiy, or an old man, Job xxxii. 7

31 So let all thine enemies perish, O LORD but let them that love him be as the sun when he goeth forth in his might And the land had rest forty years

So, † as suddenly, so surely, so effectually and irrecoverably When he goeth forth in his might, when he first riseth, and so goeth on in his course, which he doth with great might, even as a strong man that runneth a race Psal xix. 5, and so as no creature can stop or hinder him, even so irresistible let the people be Forty years, how to be computed, see before on Judg. xii. 11

# CHAP. VI

The Midianites oppress Israel, 1-6 A prophet raised rebukes them, 7-10 An angel calls Gideon to Israel's deliverance 11-16, confirms him by a miracle, 17-21 He builds an altar, calls it Jehovah shalom, and offereth there By God's command he breaks down the altar of Baal his name Jerub baal 22-32 The Midianites gather together to fight, and Gideon prepares against them God strengthens and confirms him by a miracle, 33-40

1 AND the children of Israel did evil in the sight of the LORD and the LORD delivered them into the hand of Midian seven years

For although the generality of the Midianites had been cut off by Moses about two hundred years ago yet many of them doubtless fled into the neighbouring countries, and afterwards they returned into their own land and that time might easily grow to be a very great number especially when God furthered their increase that the might be a fit scourge for his people Israel when they are oppressed

2 And the hand of Midian prevailed against Israel and because of the Midianites the children of Israel made them dens which are in the mountains, and caves, and strong holds

In which they might secure their persons and provisions from the hands of the Midianites

3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

The children of the east, † i. e. the Arabians who are commonly called the children of the east as Gen. xxix. 1 Judg. vii. 10, 11, Job. i. 3, Ezek. xxv. 4 Not all the Arabians, for in that were many and divers people, but in the eastern part of Arabia

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass

Till thou come unto Gaza, † i. e. from the east, on which

side they entered, to the west, where Gaza was near the sea; so they destroyed the whole land

5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number and they entered into the land to destroy it:

Without number, † i. e. so many that it was not easy to number them. It is an hyperbole

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians and out of the hand of all that oppressed you, and drove them out from before you, and gave you your land,

10 And I said unto you, I am the LORD your God, fear not the gods of the Amorites, in whose land ye dwell but ye have not obeyed my voice

Fear not † i. e. do not serve or worship them

11 ¶ And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite and his son Gideon threshed wheat by the winepress, to hide it from the Midianites

In Ophrah to wit, in Manasse, for there was another Ophrah in Benjamin Jo. i. 23 The Abiezrite, of the posterity of Abiezzer, of whom see Josh. xvii. 2, 1 Chron. vii. 18 See Judg. vii. 27-32 Threshed wheat, not with oxen as the manner was Deut. xxv. 1, but with a staff, to prevent discovery By the winepress, in the place where the wine press stood not in the common floor,

12 And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour

Will a sith thee against thine and mine enemies Thou mighty man of valour, to whom I have given strength and courage for this end

13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites

14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites have not I sent thee?

The LORD looked upon him, with a settled and pleasant countenance, as a testimony of his favour to him, and of his readiness to help him Go in this thy might, or go now, or at this time, in thy might, the strength which thou hast already received, and dost now further receive from me, is sufficient with my help Have not I sent thee? I do hereby give thee command and commission for this work and therefore am obliged in honour to assist thee in it

15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, <sup>15</sup> my family is poor in Manasseh, and I am the least in my father's house.

*My family, Heb. my thousand,* for the tribes were distributed into several thousands, wherof each thousand had his peculiar governor. *Poor* i. e. weak and contemptible. *I am the least,* either for age, or for wisdom, and fitness for so great a work.

16 And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

*As easily as if they were all but one man*—or thou shalt destroy them to a man as he did, Judg. viii.

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

*That it is thou* to wit an angel or messenger sent from God that appears to me and discourseth with me—and not a fancy or delusion, that thou art in truth what thou seemest and pretendest to be, ver. 12. *On a sign of that which thou talkest with me* i. e. that thou wilt by me smite the Midianites.

18 Depart not hence, I pray thee until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again.

*My present* not a sacrifice because neither was Gideon a priest nor was this the place of sacrifice nor was any altar here, nor was there any such sacrifice here follows appointed by God, but a repast or some food for the angel which he thought to be a man—as appears by ver. 22. Compare Judg. viii. 15. Gen. xviii. 5. *Set it before thee*, that thou mayest eat and refresh thyself.

19 ¶ And Gideon went in, and made ready a kid and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

*Of an ephah of flour* to wit out of the choicest part of a whole ephah, is also he brought to him the best part of a kid dressed, for a whole ephah and a whole kid had been very superfluous, and improper to provide for and set before one man.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.

21 ¶ Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight.

*By these things* he shewed himself to be no man that needed such provision—but a true angel of God, or the Son of God, and by this instance of his omnipotence gave him assurance that he be could and would consume the Midianites.

22 And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face.

*I am an undone man*, I must die—and that speedily—for that he feared, ver. 23, according to the common opinion in that case, of what was Gen. xxi. 23, xxviii. 30, Exod. xxxiii. 20, Deut. v. 24, 25. *For because, or for therefore,*

&c. i. e. therefore God hath showed me this sight as a preface of my death.

23 And the Lord said unto him, Peace be unto thee, fear not: thou shalt not die.

*The Lord spoke by inward suggestion, rather than in a visible apparition.* *Peace be unto thee*, thou shalt receive no hurt by this vision as thou fearest, but only peace, i. e. all the blessings needful for thy own happiness, and for the present work, for this is a very comprehensive phrase among the Hebrews.

24 Then Gideon built an altar there unto the Lord, and called it Jehovashalom: unto this day it is yet in Ophrah of the Abiezrites.

*There, to wit, on the top of the rock* as is evident from ver. 20 and especially from ver. 26, where that which is here expressed only in general and by anticipation, is more particularly described, according to the usage of the Scripture. *Jehovashalom* i. e. the Lord's peace; the sign or witness of God's speaking peace to me, and to his people, or the place where he spake peace to me, when I expected nothing but destruction.

25 ¶ And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it.

*Even the second bullock*—thus there was but one bullock which was young to wit comparatively but not simply for it was seven years old—and of such this Hebrew word is used Job. xxi. 10. for the circumstances are fruitful above seven years. On thus *thy father's young bullock*, and the *second bullock* so there were two bullocks. But because there is but one of them mentioned both in the next verse, and in the execution of this command ver. 28 it is probable it was but one, and the Hebrew particle *even*, and is put exactly for *even* or *but* is very usual. And thus he calls his father's young bullock both because his father was the owner of it, and because his father kept and fed it for a sacrifice to Baal. But because it is likely his father kept divers of these cattle of differing ages and structures for that use either at his own or at the people's choice—therefore he adds by way of limitation, that he should not take the eldest and the greatest, but the *second*, to wit in age or stature, or goodness, or in the order of sacrifice, that which was to have been sacrificed to Baal in the second place. And thus he singled out because of its age for being *seven years old*, it began with the Midianish calamity, and being now to be sacrificed did fully signify that the period of that misery was now come. *That thy father hath*, which thy father built in his own ground though for the common use of the whole city, ver. 28—30. *The grove that is by it*, planted by the altar for idolatrous or unpure uses, as the manner of idolaters was. See Judg. vi. 7. This action might seem injurious to his father's rights and authority, but God's command was sufficient warrant, and Gideon was now called to be the supreme magistrate, whereby he was made his father's superior and was empowered, and authorized, and enjoined to root out all idolatry and superstition, and the instruments thereof.

26 And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.

*Upon the top of this rock*, of which ver. 20, 21. Heb. of this strong hold, for in that calamitous time the Israelites retreated to such rocks and hid and fortified themselves in them. *In the ordered place* i. e. in a plain and smooth part of the rock, where an altar may be conveniently built. Or, in order, i. e. in such manner as I have appointed, for God had given rules about the building of altars. *Offer a burnt-*

*He called Gideon was no priest, nor was this the appointed time of sacrifices, but God can dispense with his own institutions, though we may not, and his call gave Gideon sufficient authority.*

27 ¶ Then Gideon took ten men of his servants, and did as the Lord had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

Doubtless he had acquainted the ten men with his design, and the assurance of success in it, whereby they were easily induced to assist him, if not sincerely, yet for the expectation of advantage to themselves by it. *Because he feared,* not so much lest he should suffer for it, for he knew very well the doing it by night with so many hands could not hinder the discovery, and consequently the punishment of it, but lest he should be prevented from doing it.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

Not upon Baal's altar, for which it was designed: but upon an altar erected in contempt of Baal.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

Which they might easily conjecture partly by his known aversion from the worship of Baal, and partly because no other person durst presume to do such a thing, but they might more certainly learn it from some of the persons employed in it, who through fear or favour might inform them.

30 ¶ Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.

*Will ye plead for Baal? Why are you so zealous in pleading for that Baal, for the worship whereof you suffer such grievous calamities at this day, and from whom you have no help? It is plain that Joash had been a worshipper of Baal, either therefore he was now convinced by Gideon's information and action, or he makes use of this pretence to preserve his son, being indeed indifferent in matters of religion, and therefore as he did worship Baal to comply with his neighbours, so now he deserts him to rescue his son. He that will plead for him, let him be put to death, or that shall further plead for such a god as this, deserves to die for his folly and impiety. It is not probable that this was all that he said for his son's defence, or that he would neglect to mention the call his son had from God to it, the apparition of an angel, the promise of deliverance, but it is usual in Scripture to give only some short hints of the things which were more largely discoursed. Whilst it is yet morning, i. e. instantly without delay, for it was now morning time, as appears from ver 28 &c. Let him plead for himself, as the God of Israel hath often done when any indignity or injury hath been done to him. But Baal hath now showed that he is neither able to help you nor himself, and therefore is not worthy to be served any more. His courageous and resolute answer was necessary to stop the torrent of the people's fury, and it was drawn from him partly by the sense of his son's extreme danger, and partly by the confidence he had that God would plead his son's cause, and use him for the rescue of his people.*

32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

*Let the successful thing please. See Jer 11. 12. Hos 9. 10.*

*He called him, i. e. Joash called Gideon so, Judg vii. 1, in remembrance of this noble exploit, and to put a brand upon Baal.*

33 ¶ Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

Not that Jezreel in Judah, of which Josh xv. 56, but another in the borders of Manassah and Issachar, Josh xii. 16, xix. 18 which is not far distant from Ophrah, where Gideon dwelt, and now was.

31 But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him.

*Came upon Gideon inspiring him with extraordinary wisdom, and courage, and zeal, to vindicate God's honour and his country's liberty. Compare 1 Chron xii. 18, 2 Chron xiv. 20. Abi-ezer i. e. the Abi-ezrites, his kindred, and their servants and others, who finding no harm coming to him for the destroying of Baal, but rather a blessing from God, in giving him strength and courage for so great and dangerous an attempt changed their minds, and followed him as the person by whose hands God would deliver them.*

35 And he sent messengers throughout all Manassah, who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali, and they came up to meet him.

Throughout all Manassah, on both sides of Jordan, Asher, Zebulun, and Naphtali, because these tribes were nearest to him, and so could soonest join with him, and were nearest the enemy also ver 33 and therefore were most sensible of the calamity and would in all reason be most forward to rescue themselves from it.

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

Gideon said this in way of humble supplication, partly for the strengthening of his own faith, and partly for the greater encouragement of his soldiers in this great and strange attempt.

37 Behold, I will lay a fleece of wool upon the floor, and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

*I upon all the earth beside, i. e. upon all that spot of ground which adjoins to and encompasses the fleece.*

38 And it was so for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece, let it now be dry only upon the fleece, and upon all the ground let there be dew.

Which was more difficult and preternatural than the former instance, because if there be any moisture, such bodies as fleeces of wool are most likely to drink it up.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

## CHAP VII

Gideon with two and thirty thousand men encamps against the Midianites, they by God's command and token, are lessened to three hundred, 1-8. He is encouraged by a dream, and its interpretation, 9-15, divideth his army

into three companies, who all with one accord blow the trumpets, and break the pitchers, wherein the lamps were, in pieces, 16—20 The Midianites are terrified, flee and destroy one another 21 22 The next adjoining Israelites pursue them to stop their passage over Jordan two princes of the Midianites are taken by the Ephraimites, 23—25.

THEN \*Jernbbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley

2 And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands lest Israel vaunt themselves against me, saying, Mine own hand hath saved me

Too many for me, i. e. for my purpose, which is so to deliver Israel, that it may appear to be my own miraculous act that so I may have all the glory of it, and they may be more strongly obliged to love and serve me

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead And there returned of the people twenty and two thousand, and there remained ten thousand

Mount Gilead, not that famous Mount Gilead which was beyond Jordan, for it is apparent that both the camps of the Ephraimites and of the Midianites were on this side Jordan but another Mount Gilead in the tribe of Manassch, which might be so called either for some resemblance it had with the other Mount Gilead, or in remembrance of their father Gilead, or that this might be a memorial of the reunion to their brethren notwithstanding their being divided one from another by Jordan, or for some other reason now unknown at this distance of time and place Or the words may be rendered towards Mount Gilead for the Hebrew participle *min* or *men*, is sometimes rendered towards of which see Gen vi 2, Am 11, Deut xxxv 2, 2 Sam vi 2 And so it may be understood of the famous Mount Gilead beyond Jordan, which I may mention here either, 1 Because many of his soldiers were of that half tribe of Manassch which dwelt there and so it was most proper for them to return thither or 2 Because that was their safest course to go furthest from the danger which they feared, or 3 Because though he would remove them from danger yet he would not have them dispersed but kept together in a body about Mount Gilead knowing that they who had not courage enough to fight their enemies, might have valour enough to pursue them when they were beaten by others, and suspecting that the Midianites if beaten would probably flee that way Twenty and two thousand who finding their whole army to be very small in comparison of their enemies who were a hundred and thirty five thousand Judg xvi 10, and they no doubt, well armed and disciplined and encouraged by long success, whereas the Ephraimites were disciplined with long servitude, and many of them furnished with arms and provisions lost their courage which in the beginning they seemed to have

4 And the LORD said unto Gideon, The people are yet too many, bring them down unto the water, and I will try them for thee there and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee, and of whomsoever I say unto thee, This shall not go with thee, the same shall not go

Unto the water, either that which ran from the well of Harod mentioned ver 1 or some other brook I will try them for thee, because thy proclamation hath not sufficient-

ly tried them; for many who are fearful indeed will put on the face, and desire the opinion of being valiant persons, I will take another course.

5 So he brought down the people unto the water and the LORD said unto Gideon, Every one that lappedeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself, likewise every one that boweth down upon his knees to drink

It is true, there may be natural reasons given why some did only lap of the water, when others bowed down to drink, from the temperance, or fortitude, or patience, or strength or diligence of the one and the intemperance, or cowardice, or impatience, or weakness, or slothfulness of the other, but these seem to be mere conjectures the true reason and design of this course seems to be only this that God would reduce them to a very small number which was likely to be done by this means; for the season of the year being hot, and the generality of the soldiers weary and thirsty, and faint, they would most probably bow down upon their knees, that they might more fully refresh themselves by a liberal draught, as indeed they did, and it could be expected that there would be but few, who either could or would deny themselves in this matter especially when God concurred in the work, and so disposed of the minds and bodies of them, that all, except three hundred, should lie down to drink

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men but all the rest of the people bowed down upon their knees to drink water

Putting their hand to their mouth, taking up a little water in the palm of their hands to put into their mouths

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand and let all the other people go every man unto his place

i. e. To his own home as Num xiv 11

8 So the people took victuals in their hand, and their trumpets and he sent all the rest of Israel every man unto his tent, and retained those three hundred men and the host of Midian was beneath him in the valley

And their trumpets i. e. the trumpets belonging to the whole army even to those who were gone away, which he retained for the use here following See ver 16

9 ¶ And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host, for I have delivered it into thine hand

The same night after he had dismissed all but the three hundred That the Lord said unto him, in a dream or vision of the night

10 But if thou fear to go down, go thou with Phurah thy servant down to the host

If thou fear to go down, to wit, without some further assurance of thy success I will condescend so far to thee as to give thee another sign

11 And thou shalt hear what the LORD say, and afterward shall thine hands be strengthened to go down unto the host Then went he down with Phurah his servant unto the outside of the fenced men that were in the host

Afterward shall thine hands be strengthened, thou wilt be encouraged to proceed, notwithstanding the smallness of thy number, which may deter thee

12 And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude, and their camels were

without number, as the sand by the sea side for multitude.

13 And when Gideon was come, behold, *there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.*

*A cake of barley bread*, a weak and contemptible thing, and in itself as unable to overthrow a tent as to remove a mountain, but being thrown by a Divine hand, bore down all before it, which fitly resembled Gideon's case, which was mean and despicable, as himself saith, *Judg vi 15*, yet he was mighty through God, to destroy the Midianites.

14 And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel for into his hand hath God delivered Midian, and all the host.

As there are many examples of significant dreams given by God to heathens, as *Gen xli*, *Dan ii* and *iv* so some of them had the gift of interpreting dreams, which they sometimes did by study and art, and sometimes by Divine direction, as in this case.

15 ¶ And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise, for the Lord hath delivered into your hand the host of Midian.

Gideon understood the telling of the dream, though spoken in the Midianitish language, either because it was near akin to the Hebrew being only a different dialect of it, or because the Israelites had now been accustomed to the Midianites' company and discourse for seven years. *He was shipped*, he praised God for this miraculous work and special encouragement, whereby he was confirmed in his enterprise.

16 And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

*Into three companies*, to make a show of a vast army encompassing them. *Lamps, or torches*, made of such materials as would quickly take fire, and keep it for some time. *Within the pitchers*, partly to perceive the flame from the violence of wind and weather, and partly to conceal it, and surprise their enemy with sudden and unexpected flashes of light.

17 And he said unto them, Look on me, and do likewise and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.

For though two hundred of his men were placed on other sides of the camp, yet they were so disposed, that some person or persons, set as watchmen might see what was done, and give notice to the rest to follow the example.

18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon.

He mentions his own name, together with God's, not out of vain ostentation or arrogance, as if he would equal himself with God, for he mentions God in the first and chief place, and himself only as his minister but from prudent policy, because his name was grown formidable to them, and so was likely to further his design, and their flight, as it did.

19 ¶ So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch, and they had but newly set the watch and they blew

the trumpets, and brake the pitchers that were in their hands.

*Of the middle watch*, i. e. of the second watch, for though afterwards the night was divided into four watches by the Romans, *Matt xiv 25*, yet in more ancient times, and in the eastern parts, it was divided into three. He chose the dark and dead of the night to increase their terror by the trumpets, whose sound would then be loudest and best heard, and the lamps, whose light would then shine most brightly, and seem biggest, to surprise them at disadvantage, and to conceal the smallness of their number.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *mithal* and they cried, The sword of the Lord, and of Gideon.

*Held the lamps and the trumpets*, that they might be thought to be a mighty host, having as many troops or companies as there were trumpets and lights.

21 And they stood every man in his place round about the camp and all the host ran, and cried, and fled.

*Every man in his place*, as if they had only been torch-bearers to the several companies.

22 And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host and the host fled to Beth-shittah in Zerieth, and to the border of Abel-meholah, unto Tabbath.

They slew one another, either because they suspected treachery and so fell upon those they first met with, which they might more easily do, because they consisted of several nations, as may be gathered from *Judg vi 3*, and Josephus affirms, or because the darkness of the night made them unable to distinguish friends from foes, or because the suddenness of the thing struck them with horror and amazement, or because God instructed them as hath done in many others. *Compt I Sam xiv 20*, *2 Chr ix 23*, *Abel-meholah*, of which see *I Kings iv 12*, *v 16*.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manassah, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

*Take before them the waters unto Beth-barah*, i. e. the passes over those waters to which they are like to come and Jordan, the fords of Jordan, which river they must pass over into their own country.

25 And they took two princes of the Midianites, Oreb and Zeeb, and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

*For Gideon in the pursuit had passed over Jordan*, as we read *Judg viii 1*, which, though mentioned after this, may seem to have been done before it, such transpositions being frequent in sacred story. Or, on this side Jordan for the Hebrew word is indifferent to both sides. See *Gen i 10*. And so this is opposed to what follows of his passing over Jordan, *Judg viii 4*. And then there is no anticipation here.

## CHAP VIII

*The Ephraimites are displeased with Gideon, he satisfies them, 1-3. He pursueth two kings of the Midianites beyond Jordan, where Succoth and Peniel refuse to relieve Gideon's army the kings being taken by him, in his return he pursueth those of Succoth and Peniel, 1-17. He revegeth his brethren's death on the two kings, 18-21. He refuseth government 22, 23, demandeth a present of the spoil, and thereof makes an ephod, places it in Ophrah, it is a cause of idolatry 24-27. Gideon's children, receive death, and burial 30-32. Israel revolts to idolatry, is ungrateful to Gideon's family, 33-35.*

AND <sup>1</sup> the men of Ephraim said unto him <sup>2</sup> Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him <sup>3</sup> sharply.

Why hast thou neglected and despised us, in not calling us in to thy help as thou didst other tribes? These were a proud people <sup>1</sup> Is <sup>2</sup> 13 puffed up with a conceit of their number and strength and the preference which Jacob by Divine direction gave them above Manassah, Gen <sup>3</sup> xlviii 19, 20, of which tribe Gideon was, who by this act had seemed to advance his own tribe and to depress theirs.

2 And he said unto them, What have I done now in comparison of you? Is not the gleaming of the grapes of Ephraim better than the vintage of Abiezzer?

What was done was done by God's immediate hand making them one to kill another, what I have done, in cutting off some of the fugitive common soldiers is not to be compared with your exploit in destroying their princes. I began the war but you have finished. *The gleaming of the grapes of Ephraim*, what you have gleamed or done after me. *Of the vine*, i. e. of the *Abiezzer*, to whom he modestly communicated the honour of the victory, and doth not ascribe it to himself as generals commonly do.

3 <sup>1</sup> God hath delivered into your hands the princes of Midian Oreb and Zebah and what was I able to do in comparison of you? Then their <sup>2</sup> anger was abated toward him, when he had said this.

His soft and humble answer allayed their rage and envy. See Prov <sup>1</sup> xv 1.

4 <sup>1</sup> And Gideon came to Jordan, and passed over, he and the three hundred men that were with him, and put up <sup>2</sup> them.

*Pass over*, i. e. had passed over when he passed over, see on Judg <sup>1</sup> vii 25.

5 And he said unto the men of Succoth, Give I pray you loaves of bread unto the people that follow me, for they be faint and I am pursuing after Zebah and Zalmunna kings of Midian.

*Succoth*, a place beyond Jordan Gen <sup>1</sup> xxxiii 17, Josh <sup>2</sup> xiii 27, *Peniel* <sup>3</sup> 6. *Kings of Midian*, where before this time were five kings at once Num <sup>4</sup> xxxi 8 who either reigned separately in divers parts of the land, or governed by common counsel and consent as sometimes there were two or three Roman emperors together.

6 <sup>1</sup> And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

Art thou so foolish to think with thy three hundred faint and weary soldiers, to conquer and destroy a host of fifteen thousand men?

7 And Gideon said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will <sup>2</sup> tear your flesh with the thorns of the wilderness and with briers.

*With the thorns which grow abundantly in the neighbouring wilderness*, I will chastise or beat your naked bodies with thorny rods, even unto death. Or, I will lay you down upon thorns on the ground, and bring the cart-wheel upon you, which will both tear your flesh, and bruise you to death.

8 <sup>1</sup> And he went up thence <sup>2</sup> to Peniel, and spake unto them likewise: and the men of Peniel answered him as the men of Succoth had answered him.

*Peniel*, another city beyond Jordan, of which see Gen <sup>1</sup> xxxiii 30, 1 Kings <sup>2</sup> xii 25.

9 And he spake also unto the men of Peniel, saying, When I <sup>1</sup> come again in peace, I will break down this tower.

Your confidence in which makes you thus proud and presumptuous. He implies that he would afterwards destroy their persons, as is expressed, ver 17.

10 <sup>1</sup> Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east for there fell <sup>2</sup> an hundred and twenty thousand men that drew sword.

*Persons expert and exercised in war*, besides the recruits to them Judg <sup>1</sup> vi 5.

11 <sup>1</sup> And Gideon went up by the way of them that dwell in tents on the east of Nobah and Jogbehah, and smote the host for the host was <sup>2</sup> secure.

*Of them that dwell in tents*, i. e. of the Arabians, so fetching a compass, and falling upon them where they least expected it. *Nobah and Jogbehah*, of which cities see Num <sup>1</sup> xxxi 42. *The host was secure*, being now far side over Jordan, and a great way from the place of battle and probably supposing Gideon's men to be so tired with their hard service and the great slaughter which they had made that they would have neither strength nor will to pursue them so far.

12 And when Zebah and Zalmunna fled, he pursued after them, and took <sup>2</sup> the two kings of Midian, Zebah and Zalmunna, and <sup>3</sup> discomfited all the host.

13 <sup>1</sup> And Gideon the son of Joash returned from battle before the sun <sup>2</sup> was up.

By which it may be gathered that he came upon them in the night, which was most convenient for him, who had so small a number with him and most likely both to surprise and terrify them by the remembrance of the last night's sad work, and the expectation of another like it.

14 And caught a young man of the men of Succoth, and enquired of him and he <sup>2</sup> described unto him the princes of Succoth, and the elders thereof, <sup>3</sup> even threescore and seventeen men.

He told him their names and qualities.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did <sup>2</sup> upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men <sup>3</sup> that are weary?

16 <sup>1</sup> And he took the elders of the city, and thorns of the wilderness and briers, and with them he <sup>2</sup> taught the men of Succoth.

By that severe punishment (of which ver 7) he made the men, i. e. the elders of Succoth, to know their sin and folly though it was too late for their good, but not for the instruction and warning of others.

17 <sup>1</sup> And he beat down the tower of Peniel, and slew the men of the city.



18 ¶ Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they, each one resembled the children of a king.

1 ch. 6. 2.  
Ps. 68. 12.

+ Heb. according to the form.

What manner of men, i. e. for outward shape and quality? At Tabor; whether he understood they fled for shelter, upon the approach of the Midianites, and where he learnt that some were slain, which he suspected might be they. Each one resembled the children of a king, not for their garb, or outward splendour, for the family was but mean, but for the majesty of their looks, by which commendation they thought to ingratiate themselves with their conqueror.

19 And he said, They were my brethren, even the sons of my mother as the I ORU liveth, if ye had saved them alive, I would not slay you.

For being not Canaanites he was not obliged to kill them, but they having killed his brethren, and that in cool blood, he was, by law the avenger of their blood.

20 And he said unto Jether his firstborn, Up, and slay them. But the youth drew not his sword for he feared, because he was yet a youth.

Up, and slay them, partly that he might animate him to the use of arms for his God and country against their enemies, and to the exercise of justice, partly, that the death of those mischievous persons might be more shameful and painful, and partly, that he might have some share in the honour of the victory.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels necks.

1 ch. 6. 2.

1 ch. 6. 2.  
1 ch. 6. 2.

As the man is, so is his strength, thou excellest him, as in age and stature, so in strength, and it is more honourable as well as easy, to die by the hands of a valiant man.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also for thou hast delivered us from the hand of Midian.

Rule thou over us, not as a judge for that he was already made by God, but as a king, and let the kingdom be hereditary to thee and to thy family. This miraculous and glorious deliverance by thy hands deserves no less from us.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you.

1 ch. 6. 2.  
1 ch. 6. 2.

I will not rule over you, to wit, as a king which you desire. The Lord shall rule over you in a special manner, as he hath hitherto done, by judges whom God did particularly appoint and direct, even by Urim and Thummim, and assist upon all occasions, where as kings had a greater power and only a general dependence upon God, as other kings had. Compare 1 Sam. xiii. 6, 7.

24 ¶ And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey (for they had golden earrings,

1 ch. 6. 2.  
1 ch. 6. 2.

because they were Ishmaelites.)

Object They are called Midianites before. Answer Here seems to have been a mixture of people, Judges vi. 3, which are all called by one general name, Ishmaelites or Arabians, who used to wear earrings, Gen. xxxv. 4, but the greatest, and the ruling part of them, were Midianites.

25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey.

26 And the weight of the golden earrings that he requested was a thousand and seven hundred

shekels of gold beside ornaments, collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels necks.

1 ch. 6. 2.  
1 ch. 6. 2.

27 And Gideon made an ephod thereof, and put it in his city, even in Ophrah; and all Israel went thither a whoring after it, which thing became a snare unto Gideon, and to his house.

1 ch. 17. 1.

1 ch. 6. 2.

1 ch. 6. 2.

1 ch. 6. 2.

1 ch. 6. 2.

Made an ephod thereof, not of all of it, for then it would have been too heavy for use, but of part of it, the rest being probably employed about other things agreeable and appertaining to it, which elsewhere are comprehended under the name of the ephod as Judges xvii. 5, xviii. 14, 18, Hos. iii. 1. Put it in his city, not as a monument of the victory, for such monuments were neither proper nor usual, but for religious use, for which alone the ephod was appointed. The case seems to be this, Gideon having by God's command erected an altar in his own city Ophrah Judges xi. 26, for an extraordinary time and occasion, thought it might be continued for ordinary use, and therefore as he intended to procure priests, so he designed to make priestly garments, and especially an ephod, which was the chief and most costly, which besides its use in sacred ministrations, was also the instrument by which the mind of God was inquired and discovered 1 Sam. xxi. 6, 9, xxx. 7, which might seem necessary for the judge to have at hand that he might consult with God upon all occasions. All Israel went thither a whoring after it, committing superstition or idolatry with it, or going thither to inquire the will of God, which they were drawn from the true ephod instituted by God for this end which was to be worn by the high priest only. A snare, an occasion of sin and ruin to him and his as the next chapter shows. Though Gideon was a good man, and did thus with an honest mind and a desire to set up religion in his own city and family, yet here seems to be many sins in it. 1 Superstition and idolatry, worshipping God by a device of his own which was frequently and expressly forbidden. 2 Presumption, in wearing or causing other priests to wear, the ephod of which was peculiar to the high priest. 3 Transgression of a plain command of worshipping God only but in one place, and consulting him, Deut. xii. 5, 11, 14, and withdrawing people from that place to his. 4 Making a fearful schism or division among the people. 5 Lying a stumbling block, or an occasion of superstition or idolatry, before that people whom he knew to be too prone to it.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

1 ch. 6. 2.

Lifted up their heads no more, i. e. recovered not their former strength or courage, so as to conquer or oppress others, as they had done. Forty years, i. e. to the fortieth year, from the beginning of the Midianitish oppression seen on Judges iii. 11. In the days of Gideon, i. e. as long as Gideon lived.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

Not in his father's house, as he did before, nor yet in a court like a king, as the people desired, but in a middle state as a judge for the preservation and maintenance of their religion and liberties.

30 And Gideon had threescore and ten sons of his body begotten for he had many wives.

1 ch. 6. 2.

1 ch. 6. 2.

1 ch. 6. 2.

31 And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech.

1 ch. 6. 2.

In Shechem, she dwelt there, and he oft came thither, either to execute judgment, or upon other occasion. Abimelech, i. e. my father the king, so he called him probably to gratify his concubine, who desired it rather out of pride or design.



32 ¶ And Gideon the son of Joash died in a good old age and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

In a good old age, his long and happy crown with the continuance of his honour, tranquillity and happiness.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

The children of Israel turned again, whereby we see the wicked temper of this people who did no longer cleave to God then they were in a manner constrained to it by the presence and authority of their judges. *Baalim* this was the general name including all their idols, whereof one here is *Baal-berith* i.e. *The lord of the covenant* so called either from the covenant wherewith the worshippers of this god bound themselves to maintain his worship or to do him one another therein, or rather because he was reputed the god and judge of all covenants and promises, and therefore to whom it belonged to maintain them and to punish the violators of them, and such a god both the Grecians and the Romans had.

34 And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side.

35 Neither showed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had showed unto Israel.

## CHAP. IX.

*Abimelech Gideon's son, by conspiracy with the Shechemites, and the murder of his brethren, Iotham the youngest escaping is made King 1-6. Iotham by a parable rebuketh them and foretelleth their ruin in flies and devils at their 7-21. The Shechemites conspire against him, 22-23. Gaal joins himself to the Shechemites 24-29. Zebul reveals it 30-33. Betwixt Gaal and Abimelech overthrow them, and smother the city with salt 34-35. Sets the tower on fire, also the hold of the old berith 36-39. He subdues Thebez going near to the tower to burn it a woman casts down a mill-stone on his head and breaks his skull 40-43. He commands his armour bearer to thrust him through 44. To them all comes is fulfilled 45, 47.*

AND Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them and with all the family of the house of his mother's father, saying,

2 Speak I pray you, in the ears of all the men of Shechem, whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons reign over you, or that one reign over you? remember also that I am your bone and your flesh.

He supposeth that the sons of Jerubbaal would like that government, which then they had justly refused, and that the multitude of his sons would occasion horrible divisions, and confusions, and contests about the sovereign power, all which they in spite would by choice reject, and so they might enjoy the monarchy which they had long and oft desired. *Your bone and your flesh* your kinsman, of the same blood, and city with you, which will be no small honour and advantage to you.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words

and their hearts inclined to follow Abimelech, for they said, He is our brother.

*His mother's brethren, i.e. kinsmen, as that word is oft used, as Gen. xiv. 16, xxi. 12. He is our brother, they were easily persuaded to believe and follow what served their own interest.*

4 And they gave him threescore and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him.

*Threescore and ten, agreeably to the number of his enemies, Gideon's seventy sons. Pieces of silver, not shillings is some fancy, which were too small a sum for this purpose, but far larger pieces, the exact worth whereof it is neither possible nor needful for us now to know. Out of the house of Baal-berith, out of his sacred treasury, for even they who were very pious and basic in their expenses about God's service, were liberal in their contributions to idols, having since Gideon's death built the temple, (which he would never have suffered whilst he lived,) and endowed it with considerable revenues. Vain and light persons, unsettled, idle, and necessitous persons, the most proper instruments for tyranny and cruelty.*

5 And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone notwithstanding yet Iotham the youngest son of Jerubbaal was left for he hid himself.

The sons of Jerubbaal, the only persons who were likely to hinder him in establishing his tyranny. *Threescore and ten persons* nothing one, who is here expressed, and these synecdochical expressions are frequent in Scripture, see Gen. xxxv. 26, xlii. 13. Numb. xiv. 32, 33. John xv. 21. 1 Cor. xv. 5. Upon one stone, whereby he would signify that this was either, 1. An act of justice in cutting them all off in an orderly manner, for some supposed crime, probably as designing sedition and rebellion, or, 2. An act of revenge in avenging the dishonour and injury done to Baal by Gideon. Judg. vi. 27-28, upon his children whom he offered up as so many sacrifices to Baal upon this stone which served for an altar, and for this reason it seems the money was taken out of Baal's house, because it was to be laid out in his service.

6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem.

*Millo*, of a place or person so called, some eminent and potent family living in Shechem, or near to it, either the family of Abimelech's mother or some other, or *and all Beth millo*, so *Beth* is not a house, but a part of the name of the place. *Made Abimelech king*, to wit, over all Israel, ver. 22, which was a strange presumption for two infants of one city to undertake, but they had many advantages and encouragements for it, as the rage, a general, and constant inclination of the Israelites to kingship, Abimelech's being the son of Gideon, whom and to his sons they offered the kingdom, Judg. vii. 22, and though the father could and did refuse it for himself, yet they might imagine that he could not so easily give up his son's right conveyed to them by the Israelites' offer, the universal detestation of the Israelites to God to Baal, whose great patron and champion Abimelech pretended to be, the power and prevalency of the tribe of Ephraim, in which Shechem was, Josh. xv. 7, whose proud and imperious spirit manifested Judg. vii. 1, xxi. 1, would make them readily close with a king of their own brethren, and Abimelech's getting the start of all others, having the crown actually put upon his head and an army raised to maintain his tyranny. *By the plain of the pillar* or *by the oak of the pillar*, i.e. by the oak where Joshua created a pillar as a witness of the covenant renewed by

between God and Israel, Josh xiv 26. This place they chose, to signify that they still owned God, and their covenant with him, and did not worship Baal in opposition to God, but in conjunction with him, or in subordination to him.

17 ¶ And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

Mount Gerizim lay near Shechem, and near Mount Ebal. The valley between these two mountains of Gerizim and Ebal was a famous place, employed for a religious use even for the solemn reading of the law, and its blessings and curses, Deut xi 29, xxvii 12, Josh viii 33 and therefore it was still used even by the superstitious and idolatrous Israelites for such like occasions, who delighted to use the same places which their religious ancestors had consecrated and used. *Tiſted up his voice and cried,* so as they that stood in the valley might hear him, though not suddenly come at him to take him. *Ye men of Shechem,* who are here met together upon a solemn occasion, as Josephus notes, Abimelech being absent. *That God may hearken unto you,* when you cry unto him for mercy, so he conjures and persuades to give him patient audience, as they did.

18 ¶ The trees went forth on a time to anoint a king over them, and they said unto the olive tree, 'Reign thou over us.'

A parabolical discourse usual among the ancients especially in the eastern parts, wherein, under the names of trees, men are represented. *To anoint a king,* i. e. to make a king, which was oft done among the Israelites and some others, with the ceremony of anointing. By the olive tree he understands Gideon.

19 But the olive tree said unto them, Should I leave my fatness, where with by me they honour God and man, and I go to be promoted over the trees?

In the worship and service of God oil was used for divers things, as, about the lamps, Exod xxv 14 and offerings. It was also used in the constitution of kings, and priests and prophets and for present to great persons, and to anoint the head and face &c. *To be promoted* i. e. to be promoted to higher and higher to be exalted, to be exalted to sweet tranquillity for mees and care and travels for the good of others as a king ought to do.

20 And the trees said to the fig tree, Come thou, and reign over us.

Thus, as also the vine ver 12, signifies the same thing with the olive tree, but here the various expressions are offered for the decency of the parable, or because Gideon refused this honour, both for himself and for his son, or signify that the sons of Gideon, whom Abimelech had so cruelly slain upon pretence of their deserting the king, were as far from such thoughts as their father, and were wiser and more justly and wickedly murdered.

21 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

*My sweetness,* for which that fruit is particularly commended.

22 Then said the trees unto the vine, Come thou, and reign over us.

23 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

Where with God is well-pleased, because it was offered to God, Numb xv 5, 7, 10. See also Psal civ 15, Prov xxxi 6.

24 Then said all the trees unto the bramble, Come thou, and reign over us.

The bramble, or thorn, a mean, and barren, and hurtful tree, sily representing Abimelech, the son of a concubine, and a person of small use, and great cruelty.

25 And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

*If in truth you anoint me king over you,* if you deal truly and justly in making me king. *Put your trust in my shadow,* then you may expect protection under my government. *Let fire come out of the bramble,* instead of protection you shall receive destruction by me, especially you cedars and nobles such as the house of Millo, who have been most forward in this work.

26 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserting of his hands,

27 (For my father fought for you, and I adventured his life for you, and delivered you out of the hand of Midian)

*Heb. cast away his soul or life far off,* out of his reach or power to recover it. I exposed myself to utmost hazard for your sakes.

28 And ye are risen up against my father's house this day, and have slain his sons, three score and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother.

Abimelech's fact is justly charged upon them, as done by their consent approbation and assistance. *His maidservant,* his concubine, whom he so calls by way of reproach, because maidservants were not made concubines. *Exod xxi 7-10* *Then the men of Shechem,* by which limitation of their power and kingdom he reflect contempt upon him, and charged them with presumption that having only power over their own city, they durst impose a king upon all Israel.

29 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you.

30 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo, and let fire come out from the men of Shechem and from the house of Millo, and devour Abimelech.

This is not a prediction, but an imprecation or curse as it is called, ver 57 which, being grounded upon justice and being the only way by which Jotham could perform the duty of the avenger of his brethren's blood, which was incumbent upon him, had its effect, as others in like case had as Josh vi 26, compared with 1 Kings xvi 31, 2 Kings xix 24.

31 And Jotham ran away, and fled, and went to Beer and dwelt there, for fear of Abimelech his brother.

He might easily flee, having the advantage of the hill and other accommodations for flight, and because the people were not forward to pursue a man whom they knew to have such just cause and great provocation to speak and so little power to do them any hurt. *Beer* a place remote from Shechem, and out of Abimelech's reach. There were divers places of that name.

32 ¶ When Abimelech had reigned three years over Israel,

For though the men of Shechem were the first authors of Abimelech's advancement, it is more than probable that the rest of the people easily consented to that form of government which they so much desired, or, at least, made no resistance against it.

20 Then God sent an evil spirit between Abimelech and the men of Shechem, and the men of Shechem dealt treacherously with Abimelech.

God gave the devil commission to enter into or work upon their minds and hearts, knowing that he of him self, and by his own inclination, would fill them with malices, and jealousies, and divisions, and heart burnings, which would end in civil wars and mutual ruin.

21 That the cruelty done to the three-score and ten sons of Jambabai might come, and their blood be laid upon Abimelech their brother, which slew them, and upon the men of Shechem, which aided him in the killing of his brethren.

The cruelty is the punishment of the cruelty.

22 And the men of Shechem set lies in wait for him in the top of the mountains, and they robbed all that came along that way by them, and it was told Abimelech.

They in wait for him to seize his person. All that came along that way by them, to wit, such as favoured or served Abimelech, for to such only their commission reached, though it may be they went beyond their bound, and by military licence robbed the stranger promiscuously. It was told Abimelech, who, as it is here intimated, extended hostility towards the men of Shechem.

26 And Gid the son of Ibed came with his brethren, and went over to Shechem, and the men of Shechem put their confidence in him.

It is not I own whom of what tribe Gid was, but it is evident that he was a man very considerable for wealth and strength and counsel, and interest, and all pleased with Abimelech, for he went over to Shechem by his presence and counsel to animate and assist them against Abimelech.

27 And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

They went out into the fields, which till his coming they daunted to, for fear of Abimelech, but now took confidence to do so in contempt of him. Made merry, partly from the custom of rejoicing, and singing songs in vintage time, Lev. xix. 24, Isa. xvi. 10, Jer. xxv. 30, and partly for the hopes of their redemption from Abimelech's tyranny. The house of their god, Baalberith, ver. 4, either to beg his help against Abimelech, or to give him thanks, either for the fruits of the earth now received, or for the hope of recovering their former lost liberty. Did eat and drink, to the honour of their idols, and out of the obligations made to them, as they used to do to the honour of Jehovah, and out of his sacrifices. Cursed Abimelech, either by reviling and reproaching him in their manner, or rather in a more solemn and religious manner, cursing him by their god, as Ishbath did David, 1 Sam. xvi. 16, or calling upon their god to satisfy their enmities, and succeed against him.

28 And Gid the son of Ibed said, "Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jambabai? and Zebul his officer? serve the men of Hamor the father of Shechem, for why should we serve him?"

Who is Abimelech? what is he but a base born person, an ambitious, imperious, and true tyrant, and one every way

unfit and unworthy to govern you? Who is Shechem? Shechem is here the name, rather, of the place, rather, of Shechem, and so the Hebrew particle *mi, who*, is for *ma, what*, as it is Judg. xii. 17, and then the sense of the place is this. Consider how obscure and unworthy a person Abimelech is, and what a potent and honourable city Shechem is, and judge you whether it be fit that such a city should be subject to such a person. Or rather, of a person, even of Abimelech named in the foregoing word, and described in those which follow, the son of Jambabai, between which Shechem is named in, and therefore can not conveniently belong to any other. He is called Shechem for the Shechemite, by a metonymy of the subject, whereby the place is put for the person contained in it, and belonging to it, as Egypt, Ethiopia, Scythia, Judea, Macedonia, and Achana, &c., are put for the people of those countries, Job i. 15, vi. 19, Ps. lxxviii. 31, cv. 39, Isa. xlii. 3, Matt. iii. 5, Rom. xv. 26. Thus *mi* is taken properly, and the *mi* is, Who is this Shechemite? for so he was by the mother's side, son of a woman of your city, and she but his concubine and servant, why should you submit to one so basely descended? The son of Jambabai, a son of Gidon, a person obscure by his own confession, Judg. vi. 15, and famous only by his boldness and fierceness, against that trial which you justly honour and reverence, whose altar he overthrew, and whose worship he endeavoured to abolish. And Zebul his officer, and you are so unworthy and me spirited, that you do not only submit to him, but suffer his very servant to be a rule over you, and enslave you, and particularly this ignoble and hateful person Zebul. Serve the men of Hamor the father of Shechem, if you love bondage, calling the old master and lord of the place, whose not unprofitable as Abimelech is, but who take on of the old stock one descended from Hamor, Gen. xxiv. 2, who did not carry himself like a tyrant, as Abimelech did, but like a father of his city of Shechem. He might speak either sincerely, as being himself a Canaanite and Shechemite, and possibly come home out of those lusts, whom since he had loved, paid when the slave all the given name, Gen. xxiv. 29. And it may be that he was one of the royal blood, a descendant of Hamor, who hereby sought to insinuate himself into their minds, and overcome it, as it follows, ver. 29. Would to God the people were under my hand! which he might judge, the people more likely to do both because they were now united with the Canaanites in religion, and because their present distress might oblige them to put themselves under him, who seemed or pretended to be a valiant and expert commander. Or 2. In way of division, he being an Ishbath. If you are so servile, serve some of the children of Hamor, which because you rightly judge to be absurd and dishonourable, do not now submit to a far more person, but cast off his yoke, and recover your lost liberties.

29 And would to God this people were under my hand! then would I remove Abimelech, and he said to Abimelech, Increase thine army, and come out.

Under my hand, i. e. under my command, I wish you would unanimously submit to me, as your captain and governor, for he found them divided, and some of them hearkening after Abimelech, whom they had lately rejected according to the levity of the people's humour. Then would I remove Abimelech, as you have driven him out of your city, I would drive him out of your country. He said to Abimelech, he sent this message or challenge to him, I desire not to surprise thee at any disadvantage, strengthen thyself as much as thou canst, and come out into the open field, that thou and I may decide it by our arms.

30 ¶ And when Zebul the ruler of the city heard the words of Gai the son of Ibed, his anger was kindled.

It seems he had temporized and complied with the people's humour and plot against Abimelech, either in dissimulation and design, and by Abimelech's connivance or advice, or really, but when he heard Gai's words, and himself traduced and struck at by them, he changed his mind, repented of his defection from Abimelech, and intended to return himself, and to bring the people again to the obedience of their lord and king.

31 And he sent messengers unto Abimelech <sup>Heb. secretly or, to Tormah.</sup> privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem, and, behold, they fortify the city against thee.

*Printed so as Gaal and his confederates might not know it.* Or, as Tormah, or, who was in Linnah, for some make it the name of the place where Abimelech was which is called with some variation Arumah ver 11. They fortify the city against thee, they beset or guard the city of Shechem, so as none may go out to thee, nor come in from thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city, and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them <sup>as thou shalt find occasion.</sup>

*Behold when he, i. e. Gaal, mentioned ver 31*

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city, and Abimelech rose up, and the people that *were* with him, from lying in wait.

*Stood in the entering of the gate of the city, to put his army in order, and to conduct them against Abimelech, whom he supposed to be at a great distance.*

36 And when Gaal saw the people, he said to Zebul, Behold there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men.

*Zebul concealed the anger which he had conceived, ver 30, and pretended compliance with him in this expectation that he might drive him forth into the field where Abimelech might have the opportunity of fighting with him and overthrowing him. Thou seest the shadow of the mountains, for in the morning as this was said in the evening, the shadows are longest and move most quickly. He intimates that he was afraid of shadows.*

37 And Gaal spake again and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenim.

*By the middle of the land, Heb. by the navel of the land. So he calls either first, The middle of it, is the middle part of Greece and of Sicily are called the navel of them by the Roman writers, because the navel is in the middle of men's body, or, secondly, The higher part of it called the mountains, ver 36, and here the navel, because it was raised above the other ground, as the navel is above the rest of the body.*

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

*Thy mouth, i. e. thy brags. Now thou betrayest thy fears, and therefore now show thyself a man, and fight valiantly for thyself and people.*

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate.

*He fled before him, being surprised by the unexpected coming of Abimelech and possibly not fully prepared for the encounter. Many were overthrown and wounded, being pursued and overtaken by Abimelech.*

41 And Abimelech dwelt at Arumah, and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

*Abimelech did not prosecute his victory, but retreated to Arumah partly to see the effect of this fight and whether the Shechemites would not of themselves return to his government, being either persuaded by Zebul upon this occasion or terrified by his strength and valour, or how by his clemency in proceeding no further against them, and partly that, being hereby grown more secure, he might have the greater advantage against them, which accordingly he here makes use of. Zebul thrust out Gaal and his brethren, which he was enabled to do, because the multitude which is generally light and unstable, and judgeth of all things by events were now enraged against Gaal suspecting him guilty either of treachery or cowardice, or ill conduct, and besides they thought the expulsion of Gaal would sweeten and satisfy Abimelech, and make him give over the war against them. But though they were offended with Gaal yet Zebul's interest was not so considerable with them, that he could prevail with them either to kill Gaal and his brethren or to yield themselves to Abimelech; and therefore he still complies with the people, and waits for a fairer opportunity though in vain.*

42 And it came to pass on the morrow, that the people went out into the field, and they told Abimelech.

*The people went out into the field, either first, To renew the fight and avenge themselves for their last loss the great God hardening their hearts to their destruction, and the accomplishment of his word delivered to them by Totham. But here is not one word about the people's arming, or resolving on fighting as there was before ver. 39 but only of their marching ver 43-44. Or, secondly, To their usual and then proper employment about their labours for though their venture was put off the second time was now more and other things were to be done in the field. Or, thirdly, Upon some solemn occasion of here expressed possibly to make a solemn procession or perform some other rites in the fields to the honour of their god Baal berith, as the manner of the heathen was, to make application to him for his help and for better success, or only to go to that end to the house of their god Baal berith which is thought to have been in the fields as may seem from ver 27-28, on a mountain up in the east side of the city.*

43 And he took the people, and divided them into three companies, and hid wait in the field, and looked, and, behold, the people were come forth out of the city, and he rose up against them, and smote them.

*Three companies, whereof he kept one with himself, ver 41 and put the rest under other commanders.*

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city, and the two other companies ran upon all the people that *were* in the fields, and slew them.

*Stood in the entering of the gate of the city to prevent their retreat into the city, and give the other two companies opportunity to cut them off.*

45 And Abimelech fought against the city all that day, and he took the city, and slew the people that *was* therein, and beat down the city, and sowed it with salt.

*Not to make the place barren as salt will do for then he would have sowed the field, not the city, but in token of his detestation and desire of their utter and irrecoverable destruction, for salt is the symbol of ruin or perpetuity.*

compare Numb xvii 19, Deut xix 23, 2 Chron xii 13, Zeph ii 9

46 ¶ And when all the men of the tower of Shechem heard that, they entered into an hold of the house of the god Berith

*The tower of Shechem, a strong place belonging to the city of Shechem, and made for its defence or security, but without the city. It is thought this was that Milo which we considerate with Shechem in their design for Abimelech ver 6 which also Jotham cursed with Shechem, ver 20, and that curse is noted to have its effect, ver 57. And this place may be called the tower of Shechem, either because those who possessed and defended it were sent from Shechem, or because it was built and kept for the safeguard of Shechem. The house of the god Berith, or that he is the ver 1. Hither they fled out of the town but trying to it from the same event with Shechem, and here they thought to be secure, partly by the strength of the place, the temples of idol were oftentimes built in the high and strongest places, as the capitol at Rome and the temple at Jerusalem and such this place seems to have been, because they had their trust in her, ver 1, partly by the religion of it, thinking that either then god would protect them there, or that Abimelech would spare them there if not out of pity to that god yet out of thankfulness for the benefit which he received thence ver 4.*

17 And it was told Abimelech, that all the men of the tower of Shechem were gathered together

18 And Abimelech got him up to mount Zalmon, he and all the people that were with him, and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and hid it on his shoulder, and said unto the people that were with him, What ye have seen him do make haste, and do as I have done

*Zalmon, a place so called for a shadow, because there were many trees there.*

19 And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them, so that all the men of the tower of Shechem died also, about a thousand men and women

20 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it

*Thebez, the city so near to Shechem and as it seems, within its territory.*

21 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and got them up to the top of the tower

*All the men and women, all that were not slain in the taking of the tower, they all forsook the town and retired to the tower. The top of the tower was flat and plain, and the tower of building.*

22 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire

23 And a certain woman cast a piece of a millstone upon Abimelech's head, and all to the ground

*Such great stones as they carried up with them, whereby they might defend themselves or offend those who assailed them. Here the justice of God is remarkable in punishing the rashness of his people. He slew his faithful upon a stone, ver 1, and he lost his own life by a stone.*

24 Then he died hastily unto the

young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died

*A woman slew him, which was esteemed a matter of disgrace.*

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

*The wickedness which he did unto his father, in rooting out, as far as he could, the name, and memory, and remainders of his father.*

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal

## CHAP X

*Tola judgeth Israel, and Jair whose thirty sons had thirty cities 1-5. The people's idolatry, 6. The Philistines and Ammonites oppress them, 7-9. They cry to God, who sendeth them to their false gods, but upon their repentance puniteth them 10-16. The Ammonites and Israelites encare again one another 17-18.*

AND after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodai a man of Issachar, and he dwelt in Shamir in mount Ephraim

*Tola arose, not of himself but either chosen by the people or rather raised by God, as the other judges were. To defend Israel, or to save, which he did not by fighting, but by a prudent and pious government of them, whereby he kept them from sedition and oppression and tyranny as also from idolatry, as may be gathered from ver 6, which if not restrained and purged out would have brought certain ruin upon them. In Shamir in Mount Ephraim, which was in the very heart and midst of the land.*

2 And he judged Israel twenty and three years, and died, and was buried in Shamir

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years

*Gileadite, of Gilead beyond Jordan.*

4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair unto this day, which are in the land of Gilead

*Rode on ass colts, because horses were scarce there, and were not to be multiplied by the king himself, Deut xviii 16. Hence the kings and kings' children used to ride upon mules, 2 Sam xiii 29, xviii 9, 1 Kings i 33 vs 11. Compare Judg v 10, xii 11. Havoth-jair. Object the villages were called so before this time from another Jair, Numb xxviii 11, Deut iii 14. Anon. They are not said to be now first called by that name, but to be still so called because the old name was revived and confirmed upon this occasion, as Sheba is said to be called Ben-sheba, upon an occasion mentioned Gen xxi 33, though it was so called before upon a more ancient occasion, Gen xxi 31. Possibly this Jair had enlarged or fortified these towns and they were justly denominated from him, no less than from the former.*

5 And Jair died, and was buried in Camon

6 ¶ And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the

gods of Syria, and the gods of <sup>11 Kings 11:33</sup> <sup>106:34</sup> Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him.

<sup>116</sup> He shows how they grew worse and worse, and so ripened in motives for the ruin which afterward came upon them before they worshipped God and idols together, now they utterly forsake God, and wholly cleave to idols

<sup>106:34</sup> <sup>1 Sam. 12:9</sup> 7 And the anger of the Lord was hot against Israel, and he <sup>106:34</sup> sold them into the hands of the Philistines, and into the hands of the children of Ammon

The one on the west the other on the east, so they were molested on both sides

<sup>106:34</sup> <sup>106:34</sup> 8 And that year they vexed and <sup>106:34</sup> oppressed the children of Israel eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead

<sup>106:34</sup> Or, that year they had vexed and oppressed the children of Israel eighteen years Or, they vexed them in that year that was the eighteenth year, to wit, of that vexation This was the eighteenth year from the beginning of that oppression And these eighteen years, are not to be reckoned from Jair's death because that would enlarge the time of the judges beyond the just bounds, as may appear from 1 Kings vi 1, nor from Jephthah's beginning to reign, because he reigned but six years and in the beginning thereof put an end to this persecution, but from the fourth year of Jair's reign, so that the greatest part of Jair's reign was contemporary with this affliction And although this oppression of the Ammonites and Philistines, and the cause of it the idolatry of the Israelites he not mentioned till after Jair's death, because the sacred penman would deliver the whole history of this calamity entirely and together, yet they both happened before it, and Jair's death is mentioned before that only by a *prolepsis* or anticipation that which nothing is more frequent in Scripture The case of Jem and Samson seem to be much alike For as it is said of Samson, that he judged Israel in the days of the tyranny of the Philistines twenty years, Judg xv 20 by which it is evident that his judicature and their dominion were contemporary; the like is to be conceived of Jair, that he began to judge Israel, and endeavoured to reform religion and purge out all abuses, but being unable to effect this through the backwardness and baseness of the people, God would not enable him to deliver the people but gave them up to this sad oppression, so that Jair could only perform one half of his office, which was to determine differences amongst the Israelites, but could not deliver them from their enemies

<sup>106:34</sup> 9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed

<sup>106:34</sup> <sup>106:34</sup> 10 ¶ And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim

Because, not contented to add idols to thee, we have preferred them before thee, and rejected thee to receive and worship them

<sup>106:34</sup> <sup>106:34</sup> 11 And the Lord said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

The Lord said; either by himself, the Son of God appearing in a visible shape, which then was usual, or by some prophet whom he raised and sent to this purpose, or by the high priest, who was consulted in the case The Amorites, both Sihon and Og, and their people, Nubim, and other kings of the Amorites within Jordan, Josh vii The children of Ammon were confederate with the

Moabites, Judg. vi 13, 11 The Philistines See Judg. vi 31

<sup>106:34</sup> <sup>106:34</sup> 12 The Zidonians also, and the Amalekites, and the Moabites, did oppress you; and ye cried to me, and I delivered you out of their hand

The Zidonians also; for though we do not read of any oppression of Israel, particularly, by the Zidonians, yet there might be such a thing, as many things were said and done, both in the Old and New Testament, which are not recorded there, or they might join their forces with the king of Mesopotamia, Judg. iii 8 or with some other of their oppressors, for it is certain these were left among others to prove Israel, Judg in 1-3 Of the Amalekites, see Judg in 13; vi 3 Moabites, either, first, Those who lived in or near the wilderness of Moab, in the south of Judah, 1 Sam xxiii 25, xxi. 2, whether Edomites or others Or, secondly, The Meluhim, a people living near the Arabians, of whom 2 Chron xxvi. 7. For in the Hebrew the letters of both names are the same, only the one is the singular the other the plural number Or, thirdly, The Midianites, whose oppression he would not omit, it being usual for one and the same person or persons to have two names although the Midianites may be comprehended under the Amalekites, with whom they were joined Judg vi 3 31 Or, fourthly, Some other people now unknown and not expressed elsewhere in Scripture

<sup>106:34</sup> <sup>106:34</sup> 13 Yet ye have forsaken me, and served other gods wherefore I will deliver you no more

To wit except you repent in another manner than you yet have done, which when they performed, God suspends the execution of this threatening Compare Jer xviii 7

<sup>106:34</sup> <sup>106:34</sup> 14 Go and cry unto the gods which ye have chosen, let them deliver you in the time of your tribulation

You have not been forced to worship those gods by your oppressors and tyrants, but you have freely chosen those gods before me

<sup>106:34</sup> <sup>106:34</sup> 15 ¶ And the children of Israel said unto the Lord, We have sinned do thou unto us whatsoever seemeth good unto thee, deliver us only, we pray thee, this day

Do not give us up into the hands of the cruel men, but do thou chastise us with thine own hand as much as thou pleasest, to wit, if we be not more faithful and constant to thee than we have hitherto been

<sup>106:34</sup> <sup>106:34</sup> 16 And they put away the strange gods from among them, and served the Lord and his soul was grieved for the misery of Israel

They put away the strange gods this was an evidence of the sincerity of their sorrow, that they did not only confess and bewail their sins, but also forsake them, and loathe themselves for them *His soul was grieved*, not properly, or as to inward affection, for God being infinitely happy, is not capable of grieving, but figuratively and as to outward expression He acted towards them like one that felt their sufferings, he had pity upon them, repented of his severe proceedings against them and quite changed his carriage towards them and punished their enemies as sorely as if they had grieved and injured his own person

<sup>106:34</sup> <sup>106:34</sup> 17 Then the children of Ammon were gathered together, and encamped in Gilead And the children of Israel assembled themselves together, and encamped in Mizpeh

That Mizpeh which was beyond Jordan in Gad or Manasseh, of which see Gen xxvi 49, Josh xviii 26, Judg x 17, x 11, 29, 31 There were other cities of that name in Scripture

<sup>106:34</sup> <sup>106:34</sup> 18 And the people and princes of Gilead said one to another, What man is he that will be-

gin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead

### CHAP XI

*Jephthah dwells in the land of Tob, 1-3, is called by the elders of Gilead to command in chief against the Ammonites, 4-6. He demands to be continued head after the war should cease, they swear it shall be so, 7-11. He smothereth two messengers to the king of the Ammonites to treat of peace, but in vain 12-28. Jephthah moves with against him, maketh a vow, smiteth the Ammonites, performeth his vow on his daughter, 29-40.*

**NOW** Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot, and Gilead begat Jephthah.

And Gilead's wife bare him sons, and his wife's sons grew up and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house, for thou art the son of a strange woman.

*The Gileadite, so called either from his father Gilead Josh xxi 1-2 or from the mountain or city of Gilead, the place of his birth or abode. The son of an harlot, i.e. a bastard, for though such were not commonly to enter into the congregation of the Lord Deut. xxi 2 yet God can dispense with his own laws, and hath sometime done hon- our to have born persons of us that some of them were admitted to be the progenitors of the Lord Jesus Christ Gilead, one of the children of that ancient Gilead Numb xxvii 1, Josh xxvii 1.*

Then Jephthah fled from his brethren and dwelt in the land of Tob and there were gathered unto him men to Jephthah, and went out with him.

*The land of Tob the name either of the land or territory, or of the man who was the owner or ruler of it. This place was in or near Gilead it appears by the speedy intercourse which here was between Jephthah and the Israelites. I am men, idle persons who desire to get their living, rather by spoil and rapine than by honest and diligent labour. These evil minded persons Jephthah managed well employing them against the enemies of God and of Israel that bordered upon them, and particularly, upon parties of the Ammonites, which made the Israelites more forward to choose him for their chieftain in this war. Went out with him, when he made excursions and attempts upon his and their enemies.*

And it came to pass in process of time, that the children of Ammon made war against Israel.

*In process of time Heb. after some ways, or, after a year, may be more fit put for a year, is hath been showed after that is mentioned Judg. x 8. The Ammonites had vexed and oppressed them sixteen years and now that the Israelites began to make opposition they commenced a war against them. Or some time after Jephthah had been banished and after he had taken up arms and given them some disturbance. Or, after the Israelites assembled together, as is said Judg. x 16.*

And it was so that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob.

By direction or instruction from God who both qualified him for and called him to the office of judge. See Judg. xii 7, Heb. xi 32. Otherwise it might not have been chosen a bastard. Don't say, Unless we will say, that there being no other person among them fit for and willing to this work, necessity dispensed with this law, as it did with other positive laws, as those of the sabbath and sacrifices.

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

*Our captain they say not our king, for the experience of Abimelech's kingship had cooled their appetite in that particular, but our captain.*

7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

*Did not ye expel me out of my father's house, and deprive me of all share in my father's goods, which though a bastard, was due to me? This expulsion of him was the act of his brethren, but he here ascribes it to the elders of Gilead, either because some of them were among these elders, or because this act though desired and promoted by his brethren was executed by the decree of the elders, to whom the determination of all controversies about inheritances belonged, and therefore it was their fault that they did not protect him from the injuries of his brethren, as their duty was.*

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

*Therefore we turn again to thee now, being sensible that we have done thee injury we come now to make thee full reparations.*

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon and the Lord deliver them before me, shall I be your head?

*If ye bring me home again, if you recall me from this place where I am now settled to the place whence I was expelled. Shall I be your head? will you really make good the promise? Jephthah was so solicitous in this case either from his zeal for the public good, which required that he should be so, or from the law of self preservation that he might secure himself from his brethren whose ill will he had experienced and whose injuries he could not prevent if after he had saved them ends he had been reduced to his private capacity or there might be some threat of unkindness in him, for which God therefore severely, though paternally chastised him as we see afterwards.*

10 And the elders of Gilead said unto Jephthah, The Lord be witness between us, if we do not so according to thy words.

*They confirm their promise by a solemn and sacred oath.*

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them, and Jephthah uttered all his words before the Lord in Mizpeh.

*Jephthah uttered all his words, objectively so called, i.e. all that was spoken, not only by him, but also by the elders of Gilead concerning him, and concerning this whole transaction, and the conditions of it, or, all his matters the whole business. Before the Lord, i.e. before the public congregation, where with God was usually and then especially present see Exod. xx 24, Deut. vi 20, Matt. xviii 10. Or, before the altar, which possibly they did erect upon this special occasion, by God's permission. Or, in God's presence, calling him to be present, as a witness and judge between them.*

12 And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

*Messengers, i. e. ambassadors, to prevent bloodshed, and make peace, as far as in him lay, that so the Israelites might be acquitted before God and men from all the sad consequences of this war; herein he showed great prudence, and no less piety. What hast thou to do with me? what pretence or reasonable cause hast thou for this invasion? My land, he speaks this in the name of all the people, whose the land was*

13 And the king of the children of Ammon answered unto the messengers of Jephthah, 'Because Israel took away my land, when they came up out of Egypt, from Arnon even unto <sup>m</sup>Jabbok, and unto Jordan now therefore restore those *lands* again peaceably

*My land, i. e. this land of Gilead which was mine but unjustly taken from me by Sihon and Og the kings of the Amorites, and the injury perpetrated by Israel's detuning it from me. This land before the conquests of Sihon and Og, belonged partly to the Ammonites as is affirmed Josh xiii 26, and partly and principally to the Moabites as appears from Numb xxi 24, 26, Deut iii 11. And indeed Moab and Ammon did for the most part join their interests and their forces, as appears from Scripture story, and as Balak the king of the Moabites acted for the Ammonites so now the king of Ammon seems to act for the Moabites, either as being now his subjects, or as his confederates, whence it comes to pass that Moab and Ammon are here promiscuously mentioned, as xvi 15, 17, 18, 23, and Chemosh the known god of the Moabites Numb xxi 29 1 Kings xi 33, 2 Kings xxiii 13, Jer xlviii 13. 16 is here called the god of the Ammonites ver 24 though to speak strictly, Moloch or Milcom was their god, 1 Kings xi 5, 7, 33, 2 Kings xxiii 13*

14 And Jephthah sent messengers again unto the king of the children of Ammon

15 And said unto him, Thus saith Jephthah, 'Israel took not away the land of Moab, nor the land of the children of Ammon.'

16 But when Israel came up from Egypt, and 'walked through the wilderness unto the Red sea, and 'came to Kadesh,

*Into the Red Sea, unto which they came three times, see Exod xiii 18, again a little after their passage over it Exod xv 22 and a third time, long after when they came to Eziongeber Numb xxxiii 35 Deut ii 8 which was upon the shore of the Red Sea 1 Kings ix 26 2 Chron xiii 17 from whence they went to Kadesh, Numb xx of this time he speaks here*

17 Then 'Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: 'but the king of Edom would not hearken *therefore*. And in like manner they sent unto the king of Moab but he would not consent and Israel 'abode in Kadesh

*Peaceably, and did not revenge their unkindness and inhumanity, as they could have done*

18 Then they went along through the wilderness, and 'compassed the land of Edom, and the land of Moab, and 'came by the east side of the land of Moab, 'and pitched on the other side of Arnon, but came not within the border of Moab for Arnon *was* the border of Moab

19 And 'Israel sent messengers unto Sihon King of the Amorites, the king of Heshbon, and Israel said unto him, 'Let us pass, we pray thee, through thy land into my place

1. e. Unto the land of Canaan, which God hath given to me.

20 'But Sihon trusted not Israel to pass through his coast but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel

*So Sihon was the aggressor or beginner of the war, and the Israelites were forced to it for their own defence*

21 And the Lord God of Israel delivered Sihon and all his people into the hand of Israel, and they 'smote them so Israel possessed all the land of the Amorites, the inhabitants of that country

22 And they possessed 'all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan

*The coasts or borders together with all the land included within those borders, for so that word is oft used as Exod xii 2 Psal cxlvi 11, Jer xvi 13, xvi 3 The wilderness, to wit, the desert of Arabia*

23 So now the Lord God of Israel hath dispossessed the Amorites from before his people Israel, and shouldst thou possess it?

*God, the sovereign Lord of all lands, hath given us this land: this he adds as a further and a convincing reason, because otherwise it might have been alleged against the former argument that they could gain no more right to that land from Sihon than Sihon himself had, and he had but an unjust claim to it*

24 Wilt not thou possess that which 'Chemosh thy god giveth thee to possess? So whosoever 'the Lord our God shall drive out from before us, them will we possess

*He speaks according to then fond and absurd opinion The Ammonites and Moabites got their land by right of war and conquest of the old inhabitants, whom they drove out and thus success, though gain them by the true God, for Lot's sake Deut ii 19 of a supposition and ride downly ascribe to their god Chemosh whose gift they owned to be a firm and sufficient title*

25 And now *at* thou any thing better than 'Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against me,

*Art thou better than Balak? art thou wiser than he? or art thou more right than he had Balak, though he plotted against Israel in defence of his own land, which he feared they would invade and conquer, Numb xxi 1, yet he never contended with them about the restitution of those lands which Sihon took from him or his predecessors, after the Israelites had conquered them*

26 While Israel dwelt in 'Heshbon and her towns, and in 'Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

*Three hundred years, not precisely, but about that time, either from their coming out of Egypt, or from their first conquest of those lands and thus numbers are oft expressed see Numb i 46, ii 32, xi 21, Judg xi 16 He urges the prescription, which is by all men reckoned a just title, and it is fit it should be so for the good of the world, because otherwise the door would be opened both to kings and to private persons for infinite contentions and confusions*

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me the Lord 'the Judge: 'be judge this day between the children of Israel and the children of Ammon



*I have not sinned against thee, I have done thee no wrong. The Lord be judge this day, let him determine this controversy by the success of this day and war.*

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

1 ch 2 10 29 ¶ Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manassah, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

*The Spirit of the Lord came upon Jephthah, endued him with a more than ordinary courage and resolution. Manassah, i.e. Bashan, which the half tribe of Manassah beyond Jordan, inhabited, Josh xx 4, xxi 6. Mizpeh of Gilead, so called to distinguish it from other cities of that name. Having gathered what forces he suddenly could, he came hither to the borders of the Ammonites.*

30 And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

Of this and the following verse see the notes on ver 39.

31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them, and the Lord delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great laughter. Thus the children of Ammon were subdued before the children of Israel.

*Minnith, a place not far from Rabbah, the chief city of the Ammonites.*

34 ¶ And Jephthah came to Mizpeh unto his house, and behold, his daughter came out to meet him with timbrels and with dances, and she was his only child, beside her he had neither son nor daughter.

*With timbrels and with dances, as is in consort with other virgins as the manner was. See Exod xv 20, 1 Sam xviii 16. Beside her, Heb. of herself, i.e. proceeding from his own body, which may imply that he had other children either by adoption, or through of his wife, who had the same by a former husband.*

35 And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back.

*Thou art one of the women who before this I was troubled by my brethren, and since by the Ammonites, and now most of all thou hast distressed me, by the vow which I have opened my mouth unto the Lord, which was done by words, Numb xxx 2, 6. I cannot go back, i.e. not retract my vow, I am indispenably obliged to perform it.*

36 And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which

hath proceeded out of thy mouth, forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon.

*Do to me according to that which hath proceeded out of thy mouth, do not for my sake make thyself a transgressor, I freely give my consent to thy vow, wherewith, and with the success of his arms, he had now acquainted her, though it be not here expressed. Forasmuch as the Lord hath taken vengeance for thee of thine enemies, I am willing to bear my burden, being abundantly satisfied with the great deliverance which God hath given to his people by thy hands.*

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

*She chose the mountains as a solitary place, and then a more fitting both for lamentations, and for her preparation for her approaching calamity. Bewail my virginity, that I shall die childless, which was esteemed both a curse and a disgrace for the Israelites, Gen xxx 23, 1 Sam 1 6, 7, Isa iv 1, because such were excluded from that great privilege of increasing the holy seed, and contributing to the birth of the Messiah, who was to be born of an Israelitish woman.*

38 And he said, Go. And he sent her away for two months, and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed, and she knew no man. And it was a custom in Israel.

*Quest. What was it which Jephthah vowed and performed concerning his daughter? Answer. Many, especially of modern writers, conceive that Jephthah's daughter was sacrificed, but only devoted to perpetual virginity, which then was esteemed a great curse and reproach. Thus they gather 1. From ver 37, 38, where we read that she bewailed not her death, which had been the chief cause of lamentation if that had been vowed, but her virginity. 2. From this ver 39, where after he had said that he did with her according to his vow, he adds by way of declaration of the matter of that vow, and who knew no man. But for the first there may be a fair reason given, that she could not with honour bewail her death, which she had so generously and cheerfully accepted of, because it was attended with and occasioned by the public good, and her father's honour and happiness, ver 36, and was a kind of martyrdom, and moreover, an act of religion, the payment of a vow, which ought to be done cheerfully, but only bewailed the circumstance of her death, that it was in some sort accursed and opprobrious, she having had no husband to take away her reproach, as they speak, Isa iv 1, and leaving no posterity to her father's comfort, and the increase of God's people. And for the second, that clause, and she knew no man, is plainly distinguished from the execution of his vow, which is here mentioned before, and this is added, not as an application of the vow, but as an aggravating circumstance, that this was executed when she had not yet known any man. Besides, this opinion seems liable to weighty objections. 1. There is no example in all the Scripture of any woman that was obliged to perpetual virginity by any vow of her own, much less by the vow of her parents, nor have parents any such power over their children, either by the law of nature or by the Holy Scripture. 2. The express words of the vow, ver 31, mention nothing of her virginity, but only that she should surely be the Lord's, i.e. devoted to the service of the Lord, which might be without any obligation to perpetual virginity, for even Samuel, who was as fully devoted to the Lord by his parents as she could be, 1 Sam 1 11, and Samson, who was devoted not only by his parents, but by God himself, and that in the*

highest degree, even to be a perpetual Nazirite. Judg. xii 7. yet were not prohibited marriage nor were any of the most sacred persons. Levites, or priests, or high priests though they wore the Lord's in a singular manner obliged to perpetual virginity and therefore if she was not offered up for a burnt-offering, as the authors of this opinion say, but only was consecrated to God, there was no occasion to bewail her virginity, which, for any thing that appears, she was not tied to. If this were all here was no sufficient cause why so wise and valiant a man as Jephthah should so bitterly and passionately lament over himself or his daughter. And therefore it may seem most probable that Jephthah did indeed sacrifice his daughter, as he had vowed to do; which was the opinion of Josephus the Jew and of the Chaldee Paraphrast, and of divers of the Jewish doctors and almost all the ancient fathers and many eminent writers; and this best agrees with the words of the vow delivered ver 31, *It hathsoever cometh forth of the doors of my house to meet me—shall surely be the Lord's and I will offer it for a burnt-offering*. Nor is there one word in all the following verses which denies that she was thus offered, only the execution of the vow is delivered in more ambiguous and general terms, ver 39, which in all reason and by the laws of good interpretation ought to be limited and explained by the more plain and particular description of it. It is true, those words may seem capable of another interpretation, the conjunctive particle *and* may be here put for the disjunctive *or* as it often is, as Exod. xvi 17, Lev. vi 3, 5. 2 Sam. ii 19 &c., and so the meaning is That what I first meet *shall surely be the Lord's, or I will offer it up for a burnt-offering*, to wit if it be a creature fit to be offered otherwise, say they if a dog or a ass should have met him first he should have been killed to offer them which was against the law. But it is sufficiently evident that he speaks of a human person, from the very phrase of *coming forth to meet him* at his return which plainly argues a design to meet him, purposely to congratulate his return this phrase of *going to meet* a person coming being very oft used in Scripture, and constantly of one person meeting another as Gen. vi 17. xviii 2. xxii 17 &c. and never of any brute creature. And although *and* is sometimes put for *or*, yet it is not to be so used without necessity, which seems not to be in this place nor is it very proper to distinguish two sentences in this manner, where the one is more general and the other being more special is comprehended within it which is the case here, for it *shall surely be the Lord's* is the general, and its being *offered up for a burnt-offering* is the particular way or manner how it was to be the Lord's. It is very improper to say, This is either true or it is my servant John, because the latter branch is contained in the former and therefore in all the alleged instances where *and* is put for *or* they are two distinct persons of things, and not one comprehended within another as Exod. xvi 17, *father or mother*, 2 Sam. ii 19, *right hand or left*. But the great objection against this opinion is this, That it seems a most horrid act directly contrary to the law of nature and to plain Scripture thus to sacrifice his own daughter, and that it seems altogether incredible, either that such a man as Jephthah, so eminent for piety and wisdom, and zeal, and faith should either make so barbarous a vow, or pursue it for above two months' space and that none of the priests of that time should inform him of the unlawfulness of executing so wicked a vow and of the liberty he had to redeem such a vow by virtue of Lev. xxv 2, 3, &c., or that Jephthah would not willingly receive information, especially where it was so agreeable to his own interest and natural affection, or that the priests and people would suffer him to execute his own daughter and not rather hinder him by force, as they afterwards did Saul when he had sworn the death of Jonathan. These and other such difficulties I confess there are in the case, but something may be truly and fairly said to allay the seeming monstrousness of this fact. 1 These were times of great and general ignorance and corruption of religion, when the Israelites had apostatized from God, and learnt and followed the practices and worship of the heathen nations, Judg. x 6, whereof this was one, to offer up human sacrifices to Moloch, and although they seem now to have repented and forsaken their idols, Judg. x 16, yet they seem still to have retained part of the old leaven, and

this among the rest, that they might offer human sacrifices, not to Moloch, as they had done, but unto the Lord. And whereas some of the Jewish writers pretend that Phinehas was alive at this time, and tell a fine story concerning him and Jephthah, that both stood upon their terms, and neither would go to the other to advise about the matter, yet it is more than probable that Phinehas was dead long before this time, and whosoever was the high priest then, he seems to be guilty either of gross ignorance or negligence, so that a late learned writer conceives that this was the reason why the priesthood was taken from him and from that line, and translated to the line of Ithamar which was done in the time of the judges, as may be gathered from 1 Sam. n. 35, 36. Moreover Jephthah, though now a good man, may seem to have had but a rude and barbarous education, having been banished from his father's house, and forced to wander and dispose himself in the utmost borders of the land of Gilead, beyond Jordan at a great distance from the place of worship and instruction nor is it strange that the priests and people did not resist Jephthah in this enterprise, partly because many of them might lie under the same ignorance and mistake that Jephthah did, and partly because they knew Jephthah to be a stout and resolute, and hoisterous man and were afraid to oppose him in a matter wherein he seemed to be so preumptive, and their persons and families were not much concerned. 2 This mistake of Jephthah's, and of the rest of that age was not without some plausible appearance of warrant from the holy text, even from Lev. xxviii 28, 29, where it is expressly provided, that *no devoted thing, whether man or beast should be redeemed, but should surely be put to death* a place which it is not strange that a soldier in so ignorant an age should mistake, seeing even some learned divines in this knowing age, and Capellus amongst the rest, have fallen into the same error, and justified Jephthah's action from that place, and though I doubt not they run into the other extreme as men commonly do, those words being to be otherwise understood than they take them, (of which see my note on that place,) yet it must be granted that place gave Jephthah a very reasonable pretext for the action, and being pushed on by zeal for God, and the consequence of his vow he might easily be induced to it, and though this was a sin in him yet it was but a sin of ignorance which therefore was overlooked by a gracious God and not proved by my holy men of Gilead. It is probably conceived that the Greeks, who used to seal sacred histories and turn them into fables hid from this history their relation of Phigeneia (which may be put for Jephthah's) sacrificed by her father Agamemnon which is described by many of the same circumstances when with this is accompanied *She knew no man*, to wit, civilly, she died a virgin.

10 That the daughters of Israel went only to lament the daughter of Jephthah the Gileadite four days in a year

Went yearly to a place appointed for their meeting to the end, possibly to the place where she was sacrificed to lament the daughter of Jephthah, to express their sorrow for her loss, according to the manner. Or, to discourse of (so the Hebrew *lamented* is sometimes used) the daughter of Jephthah, to celebrate her praises, who had so voluntarily yielded up herself for a sacrifice.

## CHAP. XII

The Ephraimites wage war against Jephthah are smitten by the Gileadites, and being discerned by Shubbeleth, are slain to the number of two and forty thousand, 1. Jephthah dies, 7. After him Ibzan, 8—10, Itham, 11, 12, Abdon, 13—15, were judges over Israel.

AND the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore pass thou over to fight against the children of Ammon, and didst not call us to

seech A. 1.  
Heb  
was called.

go with thee? we will burn thine house upon thee with fire

*Northward*, over Jordan so northward to wards Mizpeh where Jephthah was Judg xi 34 and which was in the northern part of the land beyond Jordan *Said unto Jephthah*, through pride and envy contending with him is the deed before with Gideon, Judg viii 1 *Wherefore passadst thou over?* not over Jordan, for there he was already, but over the borders of the Israelites land beyond Jordan as appears by comparing this with Judg xi 29, where the same phrase is used

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon, and when I called you, ye delivered me not out of their hands

Hence it appears that he craved their assistance which they denied though that be not elsewhere expressed

3 And when I saw that ye delivered me not, I put my life in my hands and passed over against the children of Ammon, and the Lord delivered them into my hand wherefore then are ye come up unto me this day, to fight against me?

*I put my life in my hands*, i.e. I exposed myself to the most danger, as a man that enters a battle and precious thing in his hand which may easily either fall to the ground or be snatched from him The same phrase is used 1 Sam xix 5, xxviii 21, Job xiii 11, Psal cxxxv 10 *Wherefore then are ye come up unto me?* why do you thus requite my kindness in running into such hazard to preserve you and yours?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites and among the Manassites

According to this translation these words are scoffing and contemptuous expression of the Ephraimites concerning the Gileadites, whom they call fugitive of Ephraim, the word *Ephraim* being here taken figuratively as it is elsewhere, as Isa vii 2 5 so as it comprehends the other neighbouring tribe of which Ephraim was in some sort the head or chief, and especially their brethren of Manasseh who lived next to them and were descended from the same father, Joseph by reason whereof both these tribes are sometimes reckoned for one and called by the name of *the tribe of Joseph* And this large signification of Ephraim may seem probable from the following words where instead of *Ephraim* is put *the Ephraimites and the Manassites* By *Gileadites* here they seem principally to mean the Manassites beyond Jordan who dwell in Gilead as appears in Deut iii 13 Josh xvi 1 5 6 And although other Gileadites were joined with them yet they vent their passion against the Ephraimites principally because they envied them most partly because they seemed to have had a chief hand in the victory Judg xi 29, and partly because they were more immediately related to them, and therefore more obliged to desire their communion with them in the war These they here opprobriously call *fugitives* i.e. such as had deserted their brethren of Ephraim and Manasseh and for some worldly advantage planted themselves beyond Jordan at a distance from their brethren and were alienated in affection from them, and carried a dishonest and separate interest of their own, as appears by their monopolizing the glory of this success to themselves, and excluding their brethren from it According to the Hebrew the words he and may be rendered thus, *Therefore* (i.e. as is rendered) *they said, I fugitives of Ephraim are ye* i.e. Ye Ephraimites are here run away, for the words next following are *the men of Gilead smote Ephraim* And having told you what they said, because the pronoun *they* was ambiguous he adds by way of explication, who said it were the Gileadites (and they said it when they had got the advantage over them, and got between them and home as the next verse shows) being between Ephraim and Manasseh, i.e. having taken the passages of Jordan, as it follows, which lay between

Ephraim and that part of Manasseh which was beyond Jordan Or these latter words may be rendered thus, And the Gileadites were between Ephraim and Manasseh So there is only an ellipsis of two small words, which are all defective, and to be understood in Scripture Or thus And the Gileadites were in the midst of the Ephraimites and in the midst of the Manassites to wit, those Manassites who ordinarily lived within Jordan who possibly were embittered with the Ephraimites in this quarrel And so the meaning is, they followed close after them, and overtook them, and fell upon the midst of them, and smote them, and they sent a party to intercept them at the passages of Jordan, as it here follows

5 And the Gileadites took the passages of Jordan before the Ephraimites and it was so that when those Ephraimites which were escaped said, Let me go over, that the men of Gilead said unto him, Art thou an Ephraimite? If he said Nay,

those Ephraimites which were escaped Heb the fugitives of Ephraim as before, for the Hebrew words are the same, which may make the latter exposition of the foregoing words more probable to wit, that it is not the Gileadites but the Ephraimites, who are there as well as here so called because they are smitten before Jephthah, and fled from him If he said, Nay, to avoid the present danger

6 Then said they unto him, Say now Shibboleth and he said Sibboleth for he could not learn to pronounce it right Then they took him, and slew him at the passages of Jordan and there fell at that time of the Ephraimites forty and two thousand

*Shibboleth* signifies a stream or river, which they desired to pass over so it was a word proper for the occasion, and gave them no cause to suspect the design because they were required only to express their desire to go over the *Shibboleth* or river He said *Sibboleth* It is well known that not only divers nations but divers provinces or parts of the same nation, who use the same language, differ in their dialect and manner of pronunciation He could not frame to pronounce it right or rather, he did not frame or direct himself to speak so or to spell right, i.e. so as he was required to do it The Hebrew text doth not say that he could not do it but that he did it not, because he suspecting not the design of it, uttered it speedily according to his manner of expression At that time, not in that place, at the passages of Jordan but in that expedition, being slain either in the battle, or in the pursuit, or at Jordan

7 And Jephthah judged Israel six years Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead

In one of the cities, Heb in the cities, the plural number put for the singular, as Gen xix 29, where Lot is said to dwell in the cities, i.e. one of the cities, and 1 Sam xviii 21, the twain is put for one of the twain, and 1 Kings xvi 11, houses for house, and Jonah i 5, the sides for one of the sides

8 And after him Ibzan of Beth-lehem judged Israel

Of Beth-lehem, either that in Judah, of which Matt ii 6, or that in Zabulon, Josh xix 15

9 And he had thirty sons, and thirty daughters whom he sent abroad, and took in thirty daughters from abroad for his sons And he judged Israel seven years

Took in thirty daughters, i.e. took them home for wives to his sons See Gen xxiv 67, xxxi 50, Deut xxi 12. 2 Sam xi 27

10 Then died Ibzan, and was buried at Beth-lehem.

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11 ¶ And after him **Elon**, a Zebulonite, judged Israel, and he judged Israel ten years

12 And **Elon** the Zebulonite died, and was buried in **Ayalon** in the country of Zebulun

This is added to distinguish it from other Ayalons, of which see **Judg i 35**; **1 Chron vi 69**, **vi 13**

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13 ¶ And after him **Abdon** the son of **Hillel**, a Pirathonite, judged Israel

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14 And he had forty sons and thirty nephews, that rode on threescore and ten ass colts and he judged Israel eight years

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15 And **Abdon** the son of **Hillel** the Pirathonite died, and was buried in **Pirathon** in the land of **Ephraim**, in the mount of the **Amalekites**

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7 & 8 14

So called from some remarkable exploit done either by or upon the Amalekites in that place

### CHAP XIII

*The Philistines again oppress Israel, 1 An angel appeareth to Manoah's wife, promising her a son that should be a Nazarite, and deliver Israel, 2-5 She informs her husband her of he prayeth, and obtuneth a return of the angel, 6-11 Manoah is desirous to provide food for the angel, and inquireth after his name 15-18 He sacrificeth to the Lord, and the angel ascendeth to heaven in the flame of the burnt offering 19-21 Manoah is affrighted, but comforted by his wife, who beareth him a son, his name Samson, in whom is the spirit of the Lord, 22--25*

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AND the children of Israel did evil again in the sight of the LORD, and the LORD delivered them into the hand of the Philistines forty years

Did not, i. e. fell into idolatry, &c., not now after the death of **Abdon** the last judge, but in the days of the former judges. Forty years, to be computed not from **Abdon's** death, but before that time as is evident both from **ver 5** where it is declared that Israel was under the power of the Philistines, and from **Judg xv 20**, where only twenty of these years are said to have been in Samson's days. And it is probably conceived that that great slaughter of the Philistines made by **Jephthah** did greatly encourage the Philistines to rise up against Israel when one of their chief bulwarks was so much weakened: and therefore that the Philistines began to dominate over them not long after **Jephthah's** death

2 ¶ And there was a certain man of **Zorah**, of the family of the Danites, whose name was **Manoah**, and his wife was barren, and bare not

*Zorah*, a city, of which see **Josh xv 33** **xix 41** Of the family, i. e. of the tribe or people as family sometimes signifies **Josh vii 17**, **1 Ki vii 3**, **x 25**, **Amos iii 1**, **Micah ii 3**, **Zechariah xiv 18** *Barren*, and bare not, in emphatical repetition of the same thing in diverse words which is a usual elegancy, both in Scripture and other authors

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3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not but thou shalt conceive, and bear a son

The angel of the Lord, the Son of God, oft so called in the Old Testament as may be gathered from **ver 18**, yet distinguished from the Lord, because he appeared here as it were in the form of a servant, as a messenger sent from God, and was really a distinct person from God the Father

4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing

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Nowhere, I pray thee, because the child was to be a Nazarite from the womb, **ver 5**, and from the conception, and because the mother's pollution extends to the child she is enjoined from this time to observe the following rules belonging to the Nazarites. And drink not wine, nor strong drink, under which by a synecdoche are comprehended the other particulars mentioned **Numb xi 2-4** as is implied **ver 14** Any unclean thing, any of those meats forbidden **Lev xi**, which were forbidden to all, but especially to the Nazarites

5 For, lo, thou shalt conceive, and bear a son, and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb and he shall begin to deliver Israel out of the hand of the Philistines

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A Nazarite, a person separated from others, and consecrated to God's service. He shall begin to deliver Israel, and the deliverance shall be carried on and perfected by others as it was in part by **Moses**, and **Samuel**, and **Saul**, but especially by **David**

6 ¶ Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible but I asked him not whence he was, neither told he me his name

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A man of God, a prophet or sacred person sent with a message from God. Very terrible, or venerable, or awful full of majesty.

7 But he said unto me, Behold, thou shalt conceive, and bear a son, and now drink no wine nor strong drink, neither eat any unclean thing for the child shall be a Nazarite to God from the womb to the day of his death

8 ¶ Then **Manoah** intreated the LORD, and said, O my Lord, let the word of God which thou hast said come again unto us, and teach us what we shall do unto the child that shall be born

9 And God hearkened to the voice of **Manoah**, and the angel of God came again unto the woman as she sat in the field but **Manoah** her husband was not with her

10 And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day

11 And **Manoah** arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said I am

12 And **Manoah** said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him?

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Let thy words come to pass, or, thy words shall come to pass. I firmly believe that thy promise shall be fulfilled. How shall we order the child? what rules shall we observe about his education

13 And the angel of the LORD said unto **Manoah**, Of all that I said unto the woman let her beware

Whilst the child is in her womb, and after the child is born, let him observe the same orders

14 She may not eat of any thing that cometh of the vine, neither let her drink

wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee.

Supposing him to be a man and a prophet, to whom he could in this manner express his respect, as was usual to strangers. See Gen xviii 5. Judg vi 18.

16 And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord.

Bread is a meat, as bread is commonly taken in Scripture. Unto the Lord, not unto a man, as now thou apprehendest me to be: but unto the Lord, as thou wilt by and by perceive me to be.

17 And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honour?

Either by making honourable mention of thee, or by performing respect and service to thee by a present which they usually gave to prophets, 1 Sam ix 7, 8, 1 Kings xiv 3.

18 And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?

Or, hidden from mortal men: or wonderful such as thou canst not comprehend, my nature or essence (which is oft signified by name in Scripture) is incomprehensible. This shows that this was the Angel of the covenant, the Son of God.

19 So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wonderfully, and Manoah and his wife looked on.

Meat offerings were generally joined with the chief sacrifices. Offered it upon a rock, the angel's presence and command being a sufficient warrant for the offering of sacrifice by a person who was no priest, and in a place otherwise forbidden.

20 I or it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.

The flame, either arising from the fire which Manoah brought for the offering, or produced by the angel out of the rock in a miraculous manner. From off the altar, i.e. from that part of the rock which served instead of an altar, upon which the sacrifice was laid. The angel ascended in the flame, to manifest his nature and essence to be spiritual, because not capable of hurt by the fire, and celestial. Fell on their faces, partly in reverence to that glorious presence manifested in so wonderful a manner, and partly out of a religious horror and fear of death upon this occasion, as is expressed ver 22 for the prevention whereof they fell down in way of supplication to God.

21 But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord.

22 And Manoah said unto his wife, We shall surely die, because we have seen God.

23 But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these

things, nor would as at this time have told us such things as these.

Or, at this time, the parties so noting here, not likeness, but the truth and reality of the thing, as it doth Numb. xi 1, Deut. ix 10, and elsewhere. This expression seems to have some emphasis in it, to enhance God's mercy to them, as being afforded them in a time of such public and grievous calamity, and in a time when the word of the Lord was precious, and there was no open vision as it was afterwards, 1 Sam. iii 1.

24 ¶ And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him.

Endowed him with all those graces and gifts of mind and body which were necessary for the work he was designed for.

25 And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol.

To move him at times, i.e. to stir him up to heroic designs, to show forth its power in him in the frame of his mind, and in the strength of his body, discovered to his neighbours in extraordinary actions, to include his heart to great attempts to the help and deliverance of God's people; and to give some essays of it to his brethren, and to seek all opportunities for it, as he did in the next chapter. In the camp of Dan, a place so called, either from the expedition of the Danites, Judg xviii 11, 12, which though placed after this history, was done before it; or from some other camp which the Danites had formed there at this time, to give some check to the incursions of the Philistines.

## CHAP. XIV.

Samson desires to wife a daughter of the Philistines of Timnath, and that of the Lord for an occasion against them 1-11. His parents go down with him to Timnath a young lion meets him he kills it 5-7, in his return he findeth him on the carcass, 8-9. Keepeth a marriage feast hath thirty companions adjointed to him, to whom he propoundeth a riddle, with promise of a present, 10-15. His wife entreats from him the explanation, and discovereth it 16-18. He slayeth thirty Philistines of Ashkelon and therewith payeth his present, 19. His wife is given to another, 20.

AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

After he was come to mature age. Timnath, a place not far from the sea, of which see Gen xxxviii 12, Josh xv 57, xix 43.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me, for she pleaseth me well.

The uncircumcised Philistines, with whom the Israelites were forbidden to marry, Exod xxxv 12, &c. And although the Philistines were not Canaanites in their original Gen x 14, Deut ii 23, yet they were so in their habitation, and concurrences with them in wickedness, and therefore were liable to the same censures and judgments with them. Get her for me this action of Samson's though against common rules, seems to be warranted partly by the greatness and goodness of his design in it, and principally by the instinct and direction of God, which

14 mentioned in the following words, which was known to Samson, but not to his parents. *She pleased me well*, not so much for her beauty, as for the design mentioned in the next verse.

15 ¶ But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines for at that time the Philistines had dominion over Israel

He sought an occasion against the Philistines, which he knew by very probable conjecture if not by particular inspection that marriage would give him many ways

16 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath and behold, a young lion roared against him

His father and his mother accompanied him, either because they were now acquainted with his design or to order the circumstances of that action which they saw he was set upon, or to watch if they could find any occasion to take him off from his intention. Came to the vineyards of Timnath, whether he had turned aside, either by a Divine impulse, or upon some real or pretended occasion

17 ¶ And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand but he told not his father or his mother what he had done

Came mightily upon him, stirred up and increased his courage and bodily strength. As he would have rent a kid, as soon and as safely. He told not his father or his mother, lest by their means it should be publicly known, for he wisely considered that it was not yet a fit time to awaken the jealousies and fears of the Philistines concerning him, as this would have done

18 And he went down, and talked with the woman, and she pleased Samson well

19 ¶ And after a time he returned to take her, and he turned aside to see the carcase of the lion and, behold, there was a swarm of bees and honey in the carcase of the lion

After a time, Heb. after days, i. e. either after some days, or rather, after a while, as that word oft signifies, as Exod. xiii. 10. Lev. xxv. 29. Numb. ix. 22. Judg. xvii. 10. 1 Sam. i. 3. xxvii. 7, when the flesh of the lion which by its strong smell is offensive to and avoided by bees, was wholly consumed, and nothing was left but the bones. There was a swarm of bees, not generated of the dead lion's body. But elsewhere, and settling themselves there, as they have sometimes done in a man's skull, and in a sepulchre, and such like places

20 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat but he told not them that he had taken the honey out of the carcase of the lion

He took thereof in his hands, out of the lion's carcase. Quest. Did not Samson transgress in touching a carcase? Answer. It was in itself a legal pollution but some such pollutions were involuntary and unavoidable, as in one that hath an issue running in his sleep, and some were necessary duties, as in those who were to attend upon a woman in her month, or upon the burial of a dead body. And such was this pollution, being contracted by Divine instinct and direction, and in order to God's honour, and therefore dispensed with by the author of that law, and required by him for his service. Came to his father and mother, from whom he had turned aside for a season, ver. 8. upon some pretence or other

21 ¶ So his father went down unto the woman and Samson made there a feast, for so used the young men to do.

22 And it came to pass, when they saw him,

that they brought thirty companions to be with him.

When they saw him, or, observed or considered him, his stature, and strength, and countenance and carriage, which were extraordinary. They brought thirty companions to be with him, partly in compliance with the custom of having bride-men; of which see Matt. ix. 15; Mark ii. 19. John iii. 29, though they were not so numerous, and principally by way of caution, and as a guard put upon him under a pretence of respect and affection

23 ¶ And Samson said unto them, I will now put forth a riddle unto you. If ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets, and thirty change of garments

A riddle, i. e. an obscure sentence for you to resolve and explain. The seven days of the feast, for so long marriage feasts lasted. See Gen. xxix. 27. Thirty sheets, fine linen cloths, which were used for many purposes in those parts. See Matt. xxviii. 59, Mark vi. 51. Thirty change of garments, i. e. changeable suits of apparel, as below ver. 19, Gen. xli. 22

24 But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it

25 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle

Out of that strong and devouring creature, the lion, came forth sweet meat to wit, honey. Which it is covertly implied, that the Philistines, though now they had strength on their side, and dominion over Israel, whom they did devour upon all occasions, yet at last they should become meek to the Israelites

26 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire. Have ye called us to take that we have? 27 ¶ He said, ye have not so?

On the seventh day, they had doubtless spoken to her before this time, but with some remissness, supposing that they should find it out, but now their time being nearly slipped, they press her with more vehemency, and put her under a necessity of revealing it out. To take that we have, i. e. to strip us of our garments, and so your civility will end in gross unkindness and injustice

28 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not. thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?

Though I have had much more experience of their fidelity and taciturnity than of thine

29 And she wept before him the seven days, while their feast lasted and it came to pass on the seventh day, that he told her, because she lay sore upon him. and she told the riddle to the children of her people

The seven days, while their feast lasted, i. e. on the 1. day of the seven days, to wit, after the third day. It is a familiar synecdoche. Or, on the seventh of the days on which the feast was, and then the following clause on the seventh day, is only the noun repeated for the pronoun, on

that day, as is most frequent, as 1 Kings vii 1, *Solomon assembled—unto Solomon, &c* unto himself

18 And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle

If you had not employed my wife to find it out, as men plough up the ground with a heifer thereby discovering its hidden parts, he calls her *heifer*, either because he now suspected her wantonness and too much familiarity with that friend which she afterwards married, or because she was joined with him in the same yoke, or rather, because they used such in ploughing

19 ¶ And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house

The Spirit of the Lord came upon him, though he had a constant habit of eminent strength and courage yet that was exceedingly increased upon special occasions by the extraordinary influences of God's Spirit. To Ashkelon either to the territory, which oft comes under the name of the city, or to the city itself where he had both strength and courage enough to attempt what here follows, and upon the doing hereof they were doubtless struck with such a terror that every one sought only to preserve himself and none durst oppose or pursue him. *Change of garments*, together with their shirts or shifts, which it sufficed to imply here being expressed above, ver 15. *His anger was kindled*, for the treachery of his wife and companions. And he went up to visit alone, or without his wife

20 But Samson's wife was given to his companion, whom he had used as his friend

Samson's wife was given by her father to the chief of the bride-men to whom he had showed most respect and kindness

## CHAP XV

Samson desireth to visit his wife, is denied her, wherefore he killeth her brands to three hundred foxes tails and sets the corn on fire 1--5 for which they burn his wife and her father 6 Samson's strength 7 8 The Philistines catch on Judah and demand S upon the men of Judah bind and deliver him 9 15 He beareth his hands and slayeth a thousand Philistines with the jawbone of an ass 14 17 He is athirst, prays, obtains water out of it, 18 20

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in

In the time of wheat harvest, which circumstance is noted in the proper season for the following exploit. Into the chamber into her proper chamber, which women had distinct and separate from the men's

2 And her father said, I verily thought that thou hadst utterly hated her, therefore I gave her to thy companion: is not her younger sister later than she? Take her, I pray thee, instead of her

I verily thought that thou hadst utterly hated her, because thou didst desire her in great wrath but this was not sufficient cause for thee should have endeavored a reconciliation, or waited for it, and not have disposed of

another man's wife without his consent; which is not only against the law of God, but of nature also

3 ¶ And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure

Because they have first provoked me by an irreparable injury. But although this may look like an act of private revenge, yet it is plain enough that Samson acted as a judge, (for so he was) and as an avenger of the public injuries and oppressions of his people, as plainly appears from hence, that Samson designed this very thing, before he had received any personal injury, Judg xiv 4

4 And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails,

There were great numbers of foxes in Canaan, as appears from Nch iv 3, Psal lxxii 10; Cant ii 15, Lam i 18, Ezek xiii 4. So that divers places there have their names from the foxes which abounded there, as Job xv 25, xix 12, 1 Sam xiii 17. Add to this, that some learned men conceive that the Hebrew name *shekul* is more general, and contains not only the foxes, but another sort of creature very like to them, called *thoes*, whereof there were so many there, that sometimes two hundred of them have been met together in one company, as some who have lived in those parts have left upon record. But misdeeds are much so indulged at this history, and pretend it incredible that Samson should catch so many foxes together, so nice and delicate as the faith of these men in things concerning God and Scripture, that can devour things ten times more difficult and absurd, concerning the production of the world and of men, &c. But there is no cause of wonder here, for any man that is tolerably wise, for it is not odd that Samson caught them all, either at one time or by his own hands, for being so eminent a person and the judge of Israel he might require assistance of as many persons as he pleased, and all his people would readily assist him, not on it at all perplex any man's reason or faith if it be allowed that the God who made the world and by his singular providence watched over Israel, and intended them deliverance at this time could easily dispose things so that they might be taken. He chose to do this exploit not by his brethren, whom he would preserve from the envy and hatred and mischief which that might have occasioned to them but by brute creatures, thereby to add scorn and contempt to their calamity, and particularly by foxes, partly because they were fittest for the purpose being creatures very fearful of fire, and having such tails the firebrands might most conveniently be tied to and not going directly forward but crookedly and involuntarily whereby the fire was likely to be dispersed in more places. The brands, made of such matter is would quickly take fire and keep it for a long time, which was easy to procure. Between two tails, that the foxes might not make too much haste nor run into their holes, but one of them might delay and stop another in his course, and so continue longer in the places where they were to do execution

5 And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives

He let them go, to wit, successively at several times, and in divers places, with great care and discretion, so is they might not hinder one another, nor all run into the same field, but being dispersed in all parts, might spread the plague further, and withal might be kept at a distance from the fields and vineyards of the Israelites. It is not worthy of our inquiry what became of these foxes afterwards whether they were burnt by the firebrands, or run into holes or were taken and killed by the Philistines. The truth of this history is notably attested by a custom of the Romans, which it is very probable they had from the Phœnicians, upon this occasion, for every year they had a solemnity in April, the very time of Canaan's wheat harvest wherein foxes were let loose with burning torches fastened to their backbones, &c.



6 ¶ Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnites, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

1 Sam. 16: 18

Partly for her adultery, which divors heathens punished with death; and partly for that mischief which she had occasioned to them, thus she brought upon herself that mischief which she studied to avoid, Judg. xiv. 15, as wicked persons often do, Prov. x. 24.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

Whereby it appears, that it was not his private injuries, but the public, which he did revenge.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

*Hip and thigh*, upon their hips and thighs peradventure not designing to kill them, but to make them incapable of military employment on of doing hurt to the Israhelites. Or, *He smote them with his leg upon their thigh* i. e. without using any other weapon but his leg and foot he kicked them and made them lame and useless for war. *With a great slaughter* Heb. *with a great stroke*, for so it was even to them whom it did not kill. *He dwelt in the top of the rock Etam*, partly because thence he could better defend himself from his enemies, and partly because he would not involve his brethren in the same danger with himself but, like a worthy magistrate, would secure them even with his own greater hazard.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in Ichi.

1 Sam. 16: 18

The rock Etam was in Judah, see 1 Chron. iv. 32, 2 Chron. 28. 5, 6. *Spread themselves*, as coming in great numbers with a powerful host. *Ichi*, a place so called by anticipation ver. 17.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson: are we come up, to do to him as he hath done to us?

11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? where is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

1 Sam. 16: 18

2 Sam. 16: 18

*What is this that thou hast done unto us?* thou hast by these actions punished not them, as thou intendedst, but us, who being under their dominion, are sure to smart for it.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

Not that he feared them, or could not so easily have conquered them, as he did the whole host of the Philistines, but because he would be free from all obligation or temptation of doing them any harm, though it were in his own just and necessary defence.

13 And they spake unto him, saying, No, but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

i. e. From the cave or hole in the rock, in which he had secured himself, out of which he was first brought up, and then carried down from the rock to the place.

14 ¶ And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his hands were loosed from off his hands.

*The Philistines shouted against him*, for joy and triumph, because they had now their great enemy, as they supposed, in their hands. *His bands loosed*, Heb. *were melted* i. e. were dissolved, as things are which are melted in the fire.

15 And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

*A new jawbone*, and therefore more tough and strong.

16 And Samson said, With the jawbone of an ass I heaps upon heaps, with the jaw of an ass have I slain a thousand men.

This though it might seem difficult, yet is not at all impossible or incredible, especially seeing the learned affirm of the asses of Syria, that they were larger and stronger than ours, and so consequently were their bones. And whilst it must be acknowledged that there was something extraordinary and miraculous in this, as there was unquestionably in Samson's strength, and so all the difficulty vanishes.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.

And by contraction *Ichi* ver. 14 it being usual so to contract proper names, as *Salem* is put for *Jerusalem*, Psal. lxxvi. 2, *Sheba* for *Beer sheba*, Josh. xiv. 2, and many other.

18 ¶ And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

*He was sore athirst* as he was ready to faint and die with thirst, which was partly natural, from his excessive toil and heat, partly sent by God, that by the experience of his own impotence he might be forced to ascribe the victory to God only, and not to himself. *Now shall I die for thirst?* Wilt thou not finish what thou hast begun? Wilt thou undo what thou hast done?

19 But God clave an hollow place that was in the jaw, and there came water therout, and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which is in Lehi unto this day.

*Clave an hollow place*, i. e. by cleaving a place, made it hollow: an expression like that Isa. xlvii. 2, *grind meal*, i. e. grind corn into meal, and that Psal. lxxiv. 15, *thou didst cleave the fountain*, i. e. cleave the rock so as to make a fountain in it. *In the jaw*, in the jawbone which he had used, which God could easily effect, either by causing the jawbone to send forth water, as the rock formerly did, the miracle being in effect the same, though in a differing subject, causing a spring to break forth in *Ichi* or in that *Ichi* mentioned before, ver. 11, for *Ichi* is both the name of a place and signifies a jawbone. *In hakkore* i. e. the fountain of him that cried for thirst, or, that called upon God for deliverance, i. e. the fountain or well which was given in answer to my prayer. *Which is in Ichi unto this day*. According to this translation *Ichi* is the name of a place and not a jawbone, because it seems improbable that a jawbone should continue there so long which every traveller ought to take away and would be forward enough to carry a fountain with them in those hot countries, although it is not incredible that passing waters would generally forbear to meddle with or remove so great a monument of God's



power and goodness, or that the same God who made it instrumental to so great a wonder, should add one circumstance more, to wit, fix it in the earth, as a testimony to posterity of the truth of this glorious work. But these words may be otherwise rendered thus *which fountain was in that jawbone*, and for the following words *unto this day*, they may not be joined with the words next and immediately foregoing, as if the fountain was there to this day, but with the former words, *he called, &c.*, and so the sense may be this, that it was so called unto this day, and the place may be thus read, *he called the name thereof*, or, *the name thereof was called* (such active verbs being frequently put passively and impersonally,) *The well or fountain of him that called or cried (which was in Ichi) unto this day*

He came to have judged  
No till we  
Israel did die

20 ¶ And he judged Israel in the days of the Philistines twenty years

ch 13 1

1. He pleaded their cause and avenged them against the Philistines. In the days of the Philistines, i. e. whilst the Philistines had the power and dominion, from which he was not fully to deliver, but only to begin to deliver them, as it was foretold Judg xiii 5. From this place it is manifest that in the computation of the times of the judges, the years of servitude or oppression are not to be separated from the years of the judges and added to them but are comprehended within them, which proposition is of great importance for clearing this difficult part of Scripture chronology, and for justifying that account of times given 1 Kings vi 1

## CHAP XVI

Samson goeth in to a harlot, is hemmed in, riseth at midnight, taketh the city gates, posts and bars on his shoulders, and carrieth them up into a mountain. 1. Is in love with Delilah, she enticeth him to discover wherein his strength lay, is thrice deceived, at last she overcomes him, 1-20. They put out his eyes, and cast him into prison. 21. He hath grouns again. 22. He is of the Philistines and the people gather together to make sport with him to the honour of their idols and sacrifice. 23. Samson setteth them to place his hands on the pillars of the house, he prays to God, pulls down the house, and death but more shameful is death than in his life. 26-30. He is buried, 31.

He  
went  
to  
Gaza  
to  
a  
harlot

THEN went Samson to Gaza, and saw there a harlot, and he went in unto her.

Samson went to Gaza a chief city to make some new attempt upon the Philistines whom he feared not other in their cities or in their camps having had such late experience of his own strength and of God's assistance, possibly he came thither by night unknown and observed till dawn and saw the harlot, going into a house of public entertainment to refresh himself as the manner was Josh ii 1. He there saw this harlot, which implies that he did not go thither upon so evil a design but accidentally saw her there, not by giving way to lustful looks upon her, was insured by her.

2 And it was told the Gazites, saying, Samson is come hither. And they compassed him in and had wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.

Thus they chose to suffer them to seize upon him in his house and bed by night rather because they knew not certainly in what house or place he was, or because they thought that might cause confusion and confusion, and mischief among their own people whereas in the day time they might more fully discover him and more unexpectedly surprise him, and more certainly direct their blows and use their weapons against him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, he bar and all,

Heb. with the bar

and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

Arose at midnight, being either smitten in conscience for his sin, when he first awaked, and thence fearing danger as he had just cause to do, or being secretly warned by God in a dream, or by an inward impulse for the prevention of his designed destruction. The doors of the gate of the city, not the great gates, but lesser doors made in them, and strengthened with distinct posts and bars. Went away with them, the watchmen not expecting him till morning, and therefore being now retired into the sides or upper part of the gate house, as the manner now is, to get some rest, whereby to fit themselves for their hard service intended in the morning, or if some of them were in his way, he could easily and speedily strike them dead, and break the door, whilst the rest were partly astonished with the surprise, and partly preparing themselves for resistance nor durst they pursue him, whom they now again perceived to have such prodigious strength and courage; and to be so much above the fear of them, that he did not run away with all speed, but went leisurely, having so great a weight on his shoulders, wherewith they knew he could both defend himself and offend them. Up to the top of an hill that is before Hebron, either, 1. To a hill near Hebron, which was above twenty miles from Gaza, or, 2. To the top of a high hill not far from Gaza, which looked towards Hebron, which also stood upon another high hill, and might be seen from this place, though it was at a great distance from it. And Samson did this not out of vain ostentation, but as an evidence of his great strength, for the encouragement of his people to join with him more vigorously for their own deliverance than yet they had done, or durst do, and for the greater terror and contempt of the Philistines. It may seem strange that Samson immediately after so foul a sin should have the courage in himself, and the strength from God, for so great a work. But, 1. It is probable that Samson had in some measure repented of his sin, and begged of God pardon and assistance which also he perceived by instinct that God would afford him. 2. This singular strength and courage was not in itself a grace, but a gift, which might have been in a graceless person, and therefore might continue in a good man, notwithstanding a heinous act of sin, and it was such a gift as did not depend upon the disposition of his mind but upon the right ordering of his body, by the rule given to him, and others of that order.

¶ And it came to pass afterward, that

he loved a woman in the valley of Sorek, whose name was Delilah. He loved a woman, either, first, With conjugal love, so as to marry her, as divers both Jews and Christians have thought. Or secondly, With lustful love, as a harlot, which though not certain, because the phrase is here ambiguous she being neither called a harlot, as she of Gaza was yet 1, nor yet his wife, as she of Timnath was, Judg xiv 2 3 20 yet it may seem more probable, partly because the dreadful punishment now inflicted upon Samson for this sin, whom God spared for the first offence is an intimation that this sin was not inferior to the former, partly because the confidence which the Philistine lords had in her and then bold and frequent treating with her, and the whole course of her carriage towards Samson, show her to be a mercenary and pernicious harlot, and not a wife whose affection and interest would have obliged her to better things, and partly because Samson did not carry her home to his house as husbands use to do their wives but lodged in her house, as appears from the whole story.

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5 And the lords of the Philistines came

up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him, and we will give thee every one of us eleven hundred pieces of silver.

The lords of the Philistines, the lords of their five principal cities, who seem to have been united together at this time in one aristocratical government, or at least were leagueed together against him as their common enemy. To afflict him, to chastise him for his injuries done to us. They

ch 14 1  
ch 15 1  
ch 16 1  
ch 17 1  
ch 18 1  
ch 19 1  
ch 20 1

Or, humble

to punish him severely, as they did; but they express it in mild words, lest the horror of it might move her to pity him. *Pieces of silver*, i. e. shekel, as that phrase is commonly used, as Numb vii 13, 85, 2 Sam xvii 12; 2 Kings i 25.

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.

*Wherewith thy great strength lieth*, what is the cause of this prodigious strength, or wherewith doth it consist? She seems to ask merely out of curiosity, to understand the state of a person whom she so highly values.

7 And Samson said unto her, If they bind me with seven <sup>†</sup> green withs, that were never dried, then shall I be weak, and be as <sup>†</sup> another man.

Samson is guilty both of the sin of lying, though he dress up the lie in such circumstances as might make it most probable, and of great folly, in encouraging her inquiries which he should at first have checked; but as he had forsaken God, so God had now forsaken him, and deprived him of common prudence, otherwise the frequent repetition and vehement urging of this question might easily have raised suspicion in him.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

*With her in the chamber*, with her, i. e. in the same house, as a chamber, i. e. in a secret chamber within her. All Nor is it strange that they did not fall upon him in his sleep; partly because they feared to awake a sleeping lion, and partly because they expect an opportunity for doing their work more certainly and with less danger.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes, that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were hers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

Or, *thead* which is woven about a weaver's loom, or with a weaver's beam. If my hair, which is all divided into seven locks, be fastened about a weaver's beam, or interwoven with weaver's threads, understand out of the foregoing verses, then I shall be weak as another man.

14 And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awoke out of his sleep, and went away with the pin of the beam, and with the web.

Having done what Samson directed, she adds this for earnestness sake; she fastened the hair thus woven with a pin.

15 ¶ And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked

me three times, and hast not told me wherein thy great strength lieth.

*When thine heart is not with me*, when thy love consists only in outward expression, not in affection, and thou wilt not open thy heart to me, as one true friend doth to another.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death:

Being tormented by two contrary and violent passions, desire to gratify her whom he so much doted upon, and fear of betraying himself to utmost hazard. But being deserted by God, it is no wonder that he chooseth the worst part.

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head, for I have been a Nazerite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

Not that his hair was in itself the seat or cause of his strength; but because it was the chief condition of that vow or covenant, whereby as he stood obliged to him, so God was pleased graciously to engage himself to fit him for, and assist him in, that great work to which he called him; but upon his violation of his condition, God justly withdraws his help, and leaves him to himself.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

It was not hard for her to discover that he had told her all his heart by the change of his countenance, and the matter of his discourse, and the whole carriage of the business.

19 And she made him sleep upon her knees, and she called for a man, and she caused him to shave the seven locks of his head, and she began to afflict him, and his strength went from him.

She made him sleep, by some sleepy potion, which it is like she gave him upon other pretences, agreeable enough to his present and vitiated inclination. Upon her knees; resting his head upon her knees. She caused him to shave off, with a gentle hand, as if she herself had been but sporting with him. She did this more surely, partly because she had cast him into a deep sleep, and partly because if he had discovered it before it was finished, she would have said it was only an innocent intimation to try the sincerity of his affection to her, and the truth of this relation which she had so just reason to doubt of from his frequent dissimulation and lies. She began to afflict him, i. e. to disturb, and awaken, and afflict him as by other ways, so particularly by crying out in a terrible manner, The Philistines are upon thee, as she had done before, and as it follows, ver 20. His strength went from him, which as is here implied, she perceived, because he could not now shake himself as he did before, i. e. with equal vigour and might, as is intimated in the next verse, or because she had bound him, though it be not here expressed, and found him unable to break his bands.

20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him.

He awoke out of his sleep, and said with himself, I will he purposed and attempted it. Shake myself, i. e. put forth my strength to crush them and to deliver myself. He wist not, being not yet well awake and not distinctly feeling the loss of his hair, or not duly considering what would fol-

low upon it *The Lord was departed from him, in respect of the strength and help he had formerly given him*

21 ¶ But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass, and he did grind in the prison house

*The Philistines now durst apprehend him because they rested in the assurance which Delilah had given them that now all was discover'd and done. Put out his eyes which was done by them out of revenge and policy to disable him from doing them much harm, in case he should recover his strength but not without God's providence, punishing him in that part which had been greatly instrumental to his sinful lusts. Brought him down to Gaza because this was a great and strong city where he would be kept safely, and upon the sea coast at sufficient distance from Samson's people and to reap the honour of that place upon which he had fasten'd so great a scorn. Judge xvi. 3. God also ordering thus that where he first sinned, Judge xvi. 1. there he should receive his punishment. He did grind in the prison house as captives and slaves use to do see 1. Cor. xvi. 5. 1st. xlvii. 2. Matt. xxv. 41. He made himself a slave to vile lusts and humors and now God suffers men to use him like a slave.*

22 Howbeit the hair of his head began to grow again ¶ after he was shaven

*This circumstance though in itself inconsiderable is noted as a sign of the recovery of God's favour and his former strength in some good degree upon his latter repentance and his renewing of his vow with God which was allowed for Ninities to do Numb. vi. 9. &c. and which it is here supposed he did and by the effects proved.*

¶ Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god and to rejoice for they said, Our god hath delivered Samson our enemy into our hand

*The lords of the Philistine gathered them together either upon some annual or extraordinary solemnity or rather upon this special occasion to praise Dagon for this manifestation. And they did not appoint this solemn service as soon as Samson was taken but some considerable time after as appears by the growth of Samson's hair in the meantime because they would give sufficient time and warning for all their friends and allies to come thither and for the making of all necessary preparations for so great an occasion. Dagon is by most supposed to be an idol whose upper part was like a man and whose lower part was like a fish whence there is mention of Pagan's hands but not of his feet, in 1. Sam. v. 3. And this place being in Egypt, where some of their gods were worshipp'd in the form of fishes and being in the sea it seems most probable that it was one of the sea gods of the heathens, and that it had in some part the resemblance of a fish.*

24 And when the people saw him, they praised their god for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, ¶ which slew many of us

25 And it came to pass, when their hearts were merry, that they said Call for Samson that he may make us sport And they called for Samson out of the prison house and he made ¶ them sport and they sat him between the pillars

*He made them sport either in a Passively being made by them the matter of their sport and diversion and of many bitter scoffs, and other indignities or injuries, or secondly Actively by some ridiculous actions or some pranks of more than ordinary strength yet remaining in him like the ruins of a great and resplendent building whereby he lulld them in a deep snare and by this cunning compliance he prepared the way for that which he designed other-*

wise his generous soul would never have been forced to make them sport, save in order to their destruction

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them

27 Now the house was full of men and women, and all the lords of the Philistines were there, and there were upon the roof about three thousand men and women, that beheld while Samson made sport

*The roof after the manner of the times, was flat, and had windows through which they might see what was done in the lower parts of the house*

28 And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes

*This prayer was not an act of malice and revenge, but of faith and zeal for God who was there publicly dishonoured, and justice in punishing their insolence, and vindicating the whole commonwealth of Israel, which was his duty, as he was judg'd to do. And this is manifest from hence because God, who heareth not sinners, and would never use his omnipotency to gratify an man's impotent malice did manifest by the effects that he accepted and owned his prayer, is the dictate of his own Spirit. And that in this prayer he mentions only his personal injury, the loss of his eyes and not their indignities to God and his people must be ascribed to that prudent care which he had and declared upon former occasions of deriving the rage and hatred of the Philistines upon himself alone, and diverting it from the people. For which end I conceive this prayer was made with an audible voice, though he knew they would entertain it only with scorn and laughter which all of them would quickly be turned to mourning.*

29 And Samson took hold of the two middle pillars upon which the house stood, and ¶ on which it was boorn up, of the one with his right hand, and of the other with his left

*Quest. How could so great a building containing so many thousands of people, rest upon two pillars so near placed together? Here is his triumph, as if they had got an unsolvable argument against the truth of the Scripture. But it is a far more incredible and ridiculous thing to imagine that the penman of this book should feign such a circumstance as this is if it had been false, whereby he would have utterly overthrow the credit of the whole book and that he should do this before a people that could easily have confuted him, and that people should have so built a veneration for that book in which they knew so notorious a falsehood to be these things, I say, are far more absurd to believe, than the truth of this relation. But to this I shall add two answers. First, It is no sufficient argument to prove that this was not true, because we do not at this day understand how it was done. There were many great works and excellent pieces of art some footsteps whereof are left in ancient writers, but the exact way and particular manner of them is wholly, or in a great measure unknown and lost, so that Pausanias hath written a whole book of such things. Particularly, the old way of architecture is much in the dark, as is confessed by the learned. It may be pretended, that though there might be curious arts of building in the learned and ingenious part of the world, it is not probable they were among such a rude and barbarous people as the Philistines. But this is certainly a very great mistake, for these people were either a part of, or very near neighbours to, the Phoenicians from whom it is confessed the arts came to the Grecians. And inasmuch as many things which were concluded by the ancients to be impossible, are by the wit and industry of later ages found to be possible and certainly true, it*

cannot be strange if some things now seem impossible to some men, which were then known to be practicable. And he that will venture his faith and salvation upon this proposition, That such a building as this was simply impossible, because he doth not see the possibility of it, or which is all one, that no man understands more than he doth, will find few admirers of his wisdom. And to question the truth and divinity of the Holy Scriptures, which is so fully and clearly proved by sundry arguments upon such a meetly as this, is but a more learned kind of dotage. *Answer* 2 Instances are not wanting of far more large and capacious buildings than this that have been supported only by one pillar. Particularly, Pliny, in the 15th chapter of the 36th book of his Natural History, mentions two theatres built by one C. Curio, who lived in Julius Cæsar's time, each of which was supported only by one pillar or pin, or hinge, though very many thousands of people did sit in it together. And much more might two pillars suffice to uphold a building large enough to contain three thousand persons, which is the number mentioned, *ver* 27. Or the pillars might be made two in the lower part merely for ornament sake, which might easily be so ordered as to support a third and main pillar in the middle, which upheld the whole fabric.

† Heb  
my soul

30 And Samson said, I *et* me die with the Philistines. And he bowed himself with *all* his might, and the house fell upon the lords and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

*Let me die with the Philistines* i. e. I am contented to die so I can but therewith contribute any thing to the vindication of God's glory here trampled upon, and to the deliverance of God's people. This is no example nor encouragement to those that wickedly murder themselves for Samson did not desire nor procure his own death voluntarily but only by mere force and necessity because he did die, and by his office was obliged to seek the destruction of these enemies and blasphemers of God, and oppressors of his people, which in these circumstances he could not effect without his own death and his case was not much unlike theirs that in the heat of battle run upon the very mouth of the cannon, or other evident and certain danger of death, to execute a design upon the enemy, or others who go in a fire ship to destroy the enemy's best ships, though they are sure to perish in the enterprise. Moreover, Samson did this by Divine instinct and approbation as God's answer to his prayer manifests, and that he might be a type of Christ, who by voluntarily undergoing death destroyed the enemies of God and of his people.

31 Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

*His brethren*, either, first, Largely so called his kinsmen. Or, secondly, Strictly so called, Samson's parents having had other children after him, as it was usual with God when he gave an extraordinary and unexpected power of procreating a child, to continue that strength for the generation or conception of more children, as in the case of Abraham, *Gen*, xxv, 1, 2, and Hannah, *1 Sam* ii, 21. They adventured to bury him, partly, because the most barbarous nations allowed burial even to their enemies, and would permit this oftentimes to be done by their friends, partly, because Samson had taken the blame of this action wholly to himself, for which his innocent relations could not upon any pretence be punished, and principally because they were under such grief, and perplexity, and consternation for the common calamity, that they had neither heart nor leisure to revenge themselves of the Philistines, but for their own sakes were willing not to disquiet or offend them, at least, till they were in a better posture to resist them. *He judged Israel twenty years* this was said before, *Judg* xv, 20, and is here repeated, partly to confirm the relation of it,

and partly to explain it; and to show when these twenty years ended, even at his death, as is here noted.

## CHAP XVII.

*Micah stealeth money of his mother, then consecrath and storeth it. She dedicates it to the Lord, maketh images he sets them up in the house of his gods, and consecrates one of his sons for his priest, there being then no magistrates in Israel, 1-6. A Levite travelling that way, he husheth and consecrath him to be his priest 7-12, is confident that God would therefore favour and bless him, 13.*

AND there was a man of mount Ephraim, *cir 1406* whose name was Micah.

The things mentioned here, and in the following chapters, did not happen in the order in which they are put, but much sooner even presently after the death of the elders that overlived Joshua. *Judg* ii, 7, as appears by diverse passages, as first, Because the place called *Maianah-dan*, or the camp of Dan *Judg* xiv, 25, was so called from that which was done, *Judg* xiii, 12. Secondly, Because the Danites had not yet got all their inheritance, *Judg* xviii, 1, which is not credible of them above three hundred years after Joshua's death. Thirdly, Because Phineas is the High Priest at this time *Judg* xx, 28 who must have been about three hundred and fifty years old if this had been done after Samson's death, which is more than improbable.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee about which thou cursedst and spakest of also in mine ears, behold the silver is with me, I took it. And his mother said, Blessed be thou of the Lord, my son.

*About which thou cursedst*, i. e. didst curse the person who had taken them away, and that in my hearing, as it follows. *I took it*, the fact of this can make me acknowledge a mine offence and beg thy pardon. *Blessed be thou of the Lord*, I willingly consent to and beg from God the removal of the curse and a blessing instead of it. *Be thou free from my curse*, because thou hast so honestly restored it.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.

The Lord, in the Hebrew it is *Jehovah*, the incommunicable name of God, whereby it is apparent that neither she nor her son intended to forsake the true God or his worship, as appears from his rejoicing when he had got a priest of the Lord's appointment of the tribe of Levi, *ver* 13, but only to worship God by an image, which also it is apparent that both the Israelites, *Exod*, xxxv, 1, &c, and Jeroboam afterwards, designed to do. *For my son*, either first, for the honour and benefit of himself and family, that you need not be continually going to Shiloh to worship, but may do it as well at home by these images. Or, secondly, that thou mayst raise these things to be made, to which end she restored all the money to him, as it here follows. *A graven image and a molten image*, many think this was but one image, partly graven, and partly molten. But it seems more probable that they were two distinct images, because they are so plainly distinguished, *ver* 17, 19, where also some other words come between them. It is true, the graven image alone is mentioned *Judg* xvi, 20, 30, 31, not exclusively to the other, as appears from what is said just before, but by a common synecdoche, whereby one is put for all, especially where that one is esteemed the chief. *I will restore it unto thee to dispose of, as I say*.

4 And he restored the money unto his mother, and his mother took two hundred *shekels* of silver, and gave them to

the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

Yet he restored the money unto his mother, though his mother allowed him to keep it, yet he persevered in his resolution to restore it, that she might dispose of it as she pleased, and did actually restore it, as was said before, and now confirms the former restitution, and therefore is twice said to restore it. His mother took two hundred shekels of silver, reserving nine hundred shekels, either for the ephod and teraphim, or for other things relating to this worship, or for her own private use, being, it seems, cooked in her first zeal, and willing to have as cheap a religion as she could, as also her son Micah was, ver 10. Who made thereof, made them, either first, of that matter, or secondly, for that money.

15 And the man Micah had an house of gods, and made an ephod, and teraphim, and he consecrated one of his sons, who became his priest.

An house of gods, i. e. an house or place consecrated for the service of God in this manner. An ephod, an eminent part of the priestly garments. Exod. xxviii. 4, which, some think is here put for all of them. Teraphim, some sort of images so called, of which see Gen. xxxi. 19. Hos. iii. 4. Who became his priest, because the Levites in that corrupt estate of the church neglected the exercise of their office, and therefore were neglected by the people and other put into their employment. But this kind of priesthood was condemned, Numb. xvi. 10, xxiii. 2, 7.

16 In those days there was no king in Israel, but every man did that which was right in his own eyes.

No king, i. e. no judge to govern and control them. The word king being here used largely for a supreme magistrate, as Gen. xlviii. 31, Deut. xxxiii. 5. God raised up judges to rule and deliver the people when he saw fit, and at other times for themselves he suffered them to be without them, and such a time this was, and therefore they fell into their idolatry from which the judge usually kept them as appeared by that solemn and oft repeated promise in this book, that after the death of such or such a judge the people forsook the Lord, and turned to idols. That which was right in his own eyes, i. e. not what pleased God, but what best suited his own fancy or lusts.

17 ¶ And there was a young man in out of Beth-lehem-judah of the family of Judah, who was a Levite, and he sojourned there.

Out of Beth-lehem-judah, or of Beth-lehem-judah, so called here as Matt. ii. 15, to distinguish it from Beth-lehem in Zebulun Josh. xix. 41. There he was born and bred. Of the family of Judah, i. e. of one belonging to the tribe of Judah, not by birth for he was a Levite, nor by his mother for though that might be true the mother's side is not retained in genealogy, but by his habitation in the tribe of Judah. For the Levites, especially in times of confusion and irreligion, were dispersed among all the tribes, and this man is not left to the tribe of Judah, which seems to be here noted by way of reflection upon that tribe, and as an evidence of the general defection that a Levite could not find entertainment in that great and famous tribe, which God had put so much honour upon Gen. xlix. 8-11, and therefore was forced to wander and seek for subsistence elsewhere. He sojourned there, so he expresseth it because this was not the proper nor usual place of his abode, this being no Levitical city.

18 And the man departed out of the city from Beth-lehem-judah to sojourn where he could find a place, and he came to mount Ephraim to the house of Micah, as he journeyed.

If here he could find a place for employment and a livelihood, for the tribes and offerings, which were their main income, not being brought in to the house of God the Levites and priests must needs be reduced to great straits.

19 And Micah said unto him, Whence comest

thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place.

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.

A father and a priest, for, a father; that is, a spiritual father, a teacher or instructor, for such are called fathers, see 2 Kings vi. 21, vii. 9; xiii. 14, fig. xxv. 21. He pretends reverence and submission to him; and what is wanting in his wages he pays him in empty titles.

11 And the Levite was content to dwell with the man, and the young man was unto him as one of his sons.

The Levite was content, being constrained by necessity, and infected with the common contagion of the superstition and idolatry of the times. Was unto him as one of his sons, i. e. treated with the same degree of kindness and affection.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

Consecrated the Levite to be a priest, for which he thought consecration necessary, as knowing that the Levites were no less excluded from the priest's office than the people became his priest, instead of his son, whom he had consecrated for want of a fitter, ver 5, but now seems to return him from the exercise of that office, and to devolve it wholly upon the Levite, who was nearer akin to it.

13 Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to my priest.

I am assured God will bless me. So blind and grossly partial he was in his judgment to think that one right circumstance would answer for all his substantial errors in making and worshipping images against God's express command in worshipping God in a forbidden place, and in that he, being an Ephraimite, presumed to make a priest, &c.

## CHAP. XVIII.

Those of the tribe of Dan, having not sufficient inheritance, and forth five men to spy out a place, they come to the house of Micah, and desire the Levite to ask counsel of God touching their journey, 1-5. He encouraging them they spy out the city Laish, and at their return instigate their brethren to set upon the city, 6-10. Six hundred men first armed in their march they seize upon Micah's priest and idols, which he in vain demandeth again 11-25. They pull down Laish, build it again, inhabit it, and call it Dan, 26-29, consecrate their priest, and set up Micah's images, 30, 31.

IN those days there was no king in Israel, and in those days the tribe of the Danites sought them an inheritance to dwell in, for unto that day all their inheritance had not fallen unto them among the tribes of Israel.

In those days, not long after Joshua's death of which see on Judg. xvi. 6. The tribe of the Danites, a part or branch of that tribe, consisting only of six hundred men of war, ver 16, with their families, ver 21, or, a family of the Danites, for the word *shebet*, which properly signifies a tribe, is sometimes taken for a family, as Judg. x. 12, as elsewhere family is put for a tribe, as Zech. x. 13. All their inheritance had not fallen unto them, the lot had fallen to them before this time Josh. xix. 40, &c. but not the actual possession of their lot because they in the Philistines and Amorites oppressed them, not without success. See Josh. xix. 40, Judg. i. 31.

2 And the children of Dan sent of their family five men from their coasts, to spy out the land.

ch 13-14  
Num 15  
Josh 11

of flour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they came unto them, Go, search the land, who when they came to mount Ephraim, to the house of Micah, they lodged there of their family, which shows that it was but one, though a large family, which was engaged in this expedition. *Eshtaol* of which see Josh. xix 41, Judg. xii. 2, 25. They lodged there, not in the same house but near it, as appears from the next verse, in a neighbouring place.

Josh 15  
Judg 13

3 When they were by the house of Micah, they knew the voice of the young man the Levite and they turned in thither, and said unto him, Who brought thee hither? and what maketh thou in this place? and what hast thou here?

Josh 15  
Judg 13

They know the name of the young man, either 1 By his manner of pronunciation, which was differing and distinguishable in several tribes, as appears from Judg. vi. 2: Mark xiv. 70. Or, 2 By the celebration of some part of his office, which they, then lodging in the neighbourhood, might be invited to. Or rather, 3 By some acquaintance which some of them formerly had with him, which they might have upon many occasions. *What maketh thou in this place*, this being not thy usual place, nor proper for thy employment?

Josh 15  
Judg 13

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

Josh 15  
Judg 13

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

Josh 15  
Judg 13

Ask counsel, we pray thee of God to wit by thine ephod, or tetraphem, or images, which they knew he had, ver. 11.

Josh 15  
Judg 13

6 And the priest said unto them, Go in peace before the Lord is your way wherem ye go.

Josh 15  
Judg 13

Four say, 1 e your journey or design is under the eye of God 1 e and under his care, and protection, and direction which the eye of God being upon a person commonly notes in Scripture, as Psal. xxxiv 8, xxxv 15. Compute Jer. xxix 12, xl 4. So the phrase is here taken in a restrained sense which is elsewhere taken more largely, as Prov. i 21. This answer he either feigns to gratify their humour or did indeed receive from the devil, who transformed himself into an angel of light, and in God's name gave them answers, and those not seldom very true, which God suffered for the trial of his people. See Deut. xii 1-3. But it is observable that his answer was as the devil's oracles usually were, ambiguous, and such as might have been interpreted either way, as they had success or disappointment.

Josh 15  
Judg 13

7 ¶ Then the five men departed, and came to Laish, and saw the people that were therein, how they dwell careless, after the manner of the Zidonians, quiet and secure, and there was no magistrate in the land, that might put them to shame in any thing, and they were in from the Zidonians, and had no business with any man.

Josh 15  
Judg 13

Laish, called also Leshem, Josh. xix 47. After the manner of the Zidonians, who living in a very strong place, were abounding in wealth, and understanding that they were not a part of that land which God gave to his people, and perceiving that the Israelites never attempted any thing against them, were grown secure and careless. That might put them to shame in any thing, or, that might reprove or punish any thing, 1 e any crime, which might put any thing to shame, or, make any thing shameful. Putting to shame seems to be used metonymically for inflicting civil punishment, because shame is generally the adjunct or effect of it. They were far from the Zidonians, who otherwise could have succoured them, and would have

been ready to do it. *Had no business with any man*, no league of confederacy, nor much converse with other cities, it being in a pleasant and plentiful soil, between the two rivers of Jor and Dan, not needing supplies from others, and therefore spending only their own ease and pleasure.

8 And they came unto their brethren to Zorah and Eshtaol and their brethren said unto them, What say ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it is very good and are ye still? be not slothful to go, and to enter to possess the land.

Are ye still Ubb silent? Silence is oft put for slothfulness or cessation from action or motion as Exod. xiv 14, Isa. lxii 1. I am ii 18. For they do not accuse them for want of speaking, for that they did, but for want of doing, and putting their words and resolves into execution.

10 When ye go, ye shall come unto a people secure, and to a large land for God hath given it into your hands, a place where there is no want of any thing that is in the earth.

God hath given it into your hands this they gather partly from God's word or promise, which they supposed they had from the Levite's mouth and partly from his providence, which hath so disposed them, that they will be easy prey to you.

11 ¶ And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war.

Of the family, by which it again appears, that the tribe, ver. 1 is put for family.

12 And they went up, and pitched in Kujath-jearim, in Judah, wherefore they called that place Mahanah-dan unto this day behold, it is behind Kujath-jearim.

Kujath-jearim, called 1 th-baal, Josh. xv 60 a city lying in the northern part of Judah, in the road to Laish, yet not in the city, but in the fields belonging to it, as the following words come. Behind Kujath-jearim, 1 e westward from it, as the western sea is called the hindermost sea Deut. xi 21, and as on the contrary, the east is called Ardem, which signifies the forefront.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

1 e to the town in which his house was, for they were not yet entered into it.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and tetraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

Then answered, 1 e spake, the word answering being oft used in Scripture of the first speaker as 1 Kings i 28, xiii 6, Ezra x 2, Isa. xiv 10. In those houses 1 e in one of these houses, the plural number for the singular, as Judg. xii 7. Consider what ye have to do, 1 e what it is to be not expeditious, either, 1 To consult them again for your own satisfaction, or rather, 2 To take them away for your further use, as you shall have occasion, for their action is the best comment upon their words.

15 And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him.

Heb. asked him of peace. Josh. 17 25

Heb asked him if peace 1 c if he were in peace, *peace* being commonly put for health and prosperity

16 And the <sup>16</sup>six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate

17 And <sup>17</sup>the five men that went to spy out the land went up, and came in thither, and took <sup>18</sup>the graven images and the ephod and the teraphim and the molten image and the priest stood in the entering of the gate with the six hundred men that *were* appointed with weapons of war

*Call in thither to wit unto the house, and that part of it where these things were. In the entering of the gate, where they had drawn him forth, that they might without noise or disturbance take them away.*

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim and the molten image. Then said the priest unto them, What do ye?

*Then to wit the five mentioned ver 17. What do ye? what do you mean to do? I hope you will not do so iniquitous and impious an action.*

19 And they said unto him, Hold thy peace, <sup>19</sup>lay thine hand upon thy mouth, and go with us, and be to us a father and a priest, <sup>20</sup>as it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

*Lay thy hand upon thy mouth 1 c he silent as this place is used Job xvi 5 xxxix 9, xl 1, Prov xxx 32. The same thing repeated in other words. A father and a priest see on Judge xvi 10. A family in Israel to wit a tribe that is (and being oft put for that is) a family. For it is certain this was not an expedition of the whole tribe, which numbered 61000 men. Numb xvi 1, but only of one family which it seems were more vexed with the Philistines or Amorites, and therefore resolved to seek new habitation at a great distance from them. And after this time we find the body of the Danites in their old and proper portions in Samson's time which though placed before this, was long after it.*

20 And the priest's heart was glad, and he took the ephod and the teraphim, and the graven image, and went in the midst of the people.

*The man's heart was glad being wholly governed by his own interest and making all his obligations of justice and gratitude give place to it. But it is not strange, if he who was before perfidious to God should prove so to men. In the midst of the people 1 c among the people, or properly in the midst both for the greater security of such precious things, and that Micah might not be able to come at him, either to injure or upbraid him, and it may be, because that was the place where the ark used to be carried.*

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

*For their greater security if Micah should pursue them.*

22 ¶ And when they were a good way from the house of Micah the men that *were* in the houses near to Micah's house were gathered together and overtook the children of Dan.

23 And they came unto the children of Dan. And they told their faces, and said unto Micah, What aileth thee, that thou comest with so <sup>24</sup>small a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone

away: and what have I more? and what is this that ye say unto me, What aileth thee?

*So far was he bristled with super-lights and idolatry that he esteemed those gods which were made by work. He could not be so stupid as to think these were gods, as it Jehovah that made heaven and earth, but only a lower sort of gods, by whom he mediated, he offered up his worship unto the true God, as it is manifest divers of the heathens did. What have I more? I value nothing I have in comparison of what you have taken away. A high zeal for idolatrous trash may shame multitudes that call themselves Christians, and yet apparently value their worldly conveniences more than all the comforts even of the true religion, and of their own salvation.*

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest <sup>26</sup>angry fellows run upon thee, and thou lose thy life, with the lives of <sup>27</sup>thy household.

*Thy voice, thy complaints and reproaches. Angry fellows, the soldiers, who are in themselves sharp and fierce, and will soon be inflamed by thy provoking words. And thou lose thy life, which, notwithstanding all thy pretences, thou dost value more than thy images, as indeed appeared from his following practice.*

26 And the children of Dan went their way, and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took <sup>28</sup>the things which Micah had made, and the priest which he had, and <sup>29</sup>came unto Laish, unto a people that *were* at quiet and secure, and they smote them with the edge of the sword, and burnt the city with fire.

*Not wholly but in great measure, to strike the greater terror into the inhabitants, and to make their conquest of the place more easy.*

28 And there *was* no deliverer, because it *was* far from Zidon, and they had no business with any man, and it was in the valley that <sup>29</sup>lath by Beth-rehob. And they built a city, and dwelt therein.

*Beth rehob, a place in Labanus and Hamath, of which see Numb xvi 21, Josh xix 28, xxi 31, Judge 1 31.*

29 And <sup>30</sup>they called the name of the city Dan, after the name of Dan their father, who was born unto Israel, howbeit the name of the city *was* Laish at the first.

*After the name of Dan their father, that it might be manifest that they belonged to the tribe of Dan, though they were seated at a great distance from them, even in the most northerly part of the land, whereas the lot of their tribe was in the southern part of Canaan.*

30 ¶ And the children of Dan set up the graven image and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

*Having succeeded in their expedition according to the prediction which, as they supposed, they had from the image, they had a great veneration for it. Until the day of the captivity of the land, either, 1. When the ark and the Israelites were taken captives by the Philistines, 1 Sam iv 10 11, though there is no mention of any who were taken captives, or that the Philistines did pursue the victory, and conquer the land at that time, for their victory was quickly damped, and turned to mourning, 1 Sam vii. 2. After that time, when the Philistines slew Saul and Jonathan, and discomfited the whole host of Israel, made the rest of the people flee out of their cities, and possession of their cities and land. Or, 3. When the whole*

*Heb. that they were gathered together*

*heh 12 1  
15, 16, 17  
2, 10, 11  
70, 61*

*1 Sam 17  
10 11*

*1 Sam 17  
10 11*



land of the ten tribes, whereof Dan was one, was conquered, and the people carried captive by the Assyrian, 2 Kings xviii. 8, 22, which is called by way of eminency the captivity 1 Chron. v. 22. But against this it is objected, that it is not probable that this idolatry should continue so long in such a public place and manner, or that David and Solomon would suffer it. *Answe* It is not said that the *graven images* was there so long, for that is restrained to a shorter date, even to the continuance of the ark in Shiloh, ver. 31, which was removed thence, 1 Sam. iv., but only that fourthens' posterity were priests to this tribe or family *v. 31*. *Ques*, which they might be under all the changes, even till the Assyrian captivity, sometimes more openly and allowedly, sometimes more cunningly, sometimes more secretly, sometimes in one way of superstition or idolatry, and sometimes in another, and in and after Jeroboam's time in the worship of the calves, for which service though he did make priests of the meanest of the people, 1 Kings vii. 41, yet that was not by choice, but out of necessity because the priests and Levites generally forsook him, 2 Chron. xi. 13, 14, and therefore when he could engage any of the priests or Levites in that service, he was doubtless very glad of them to gain reputation to his impious and absurd device.

31 And they set them up Micah's graven image, which he made, 'all the time that the house of God was in Shiloh

### CHAP. XIX.

1 *Levite's concubine runs from him to her father's house at Beth-lehem, he goes to fetch her back, is kindly entertained by her father, he departs, and comes to Gibeath of Benjamin and his concubine with him, 1-11. An old man of Mount Ephraim entertains them, 15-21. The men of the city encompass the house, to delatch the Levite who through necessity delivers unto them his concubine, whom they abuse to death, 22-28. He carrieth her body home divideth it into twelve parts, sendeth them unto all the coasts of Israel, 29, 30.*

AND it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

In those days, of which see on Judge xvii. 1. On the side of Heb. in the side i.e. in one of the sides. ver. 15. 1 concubine, Heb. a wife a concubine i.e. such a concubine as was also his wife, as appears from ver. 3, 7, 9, 26, 27, Judge xx. 4. See of these Gen. xxii. 21. xxx. 1.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months.

Against him, i.e. against her father given to him or to her wrong, or, with him, i.e. in his house or whilst she lived with him, which is opposed to her going away which her father follows. Went away from him, either for fear of his severe rebukes or punishment or because her heart was alienated from him. Four whole months, Heb. some days to wit four months, or, a year (so days commonly signify) and four months, wherein not only she sinned but her father by some indulgence and connivance at her sin and neglect of just endeavours for her reformation to her husband, the ill effects whereof he speedily felt in the loss of his daughter in so dreadful a manner.

3 And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses, and she brought him into her father's house, and when the father of the damsel saw him, he rejoiced to meet him.

To speak friendly unto her, or, to speak to her heart, i.e. kindly and comfortably, as that phrase is taken Gen. i. 21, Hos. ii. 14, to offer her pardon and reconciliation, and restitution to her former state. To bring her again to wit, to his own house. I couple of asses; partly for himself or his wife to ride upon, if there was occasion, and partly for carrying their provision, as appears from ver. 19. He rejoices to meet him, hoping the breach would be made up by this means.

4 And his father in law, the damsel's father, retained him, and he abode with him three days, so they did eat and drink, and lodged there.

5 ¶ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart, and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together for the damsel's father, had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law urged him, therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart, and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night, behold, the day groweth to an end, lodge here, let thine heart be merry, and to-morrow get you early on your way, that thou mayest go home.

The day groweth to an end. Heb. it is the encamping time of the day i.e. the evening, when armies having marched all the day begin to pitch their camp, or, when the sun is set, the day begins to encamp himself and go to bed. So it is a poetical expression taken from hence, of the sun, when he sets, seems to vulgar eyes to go to bed.

10 But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem, and there were with him two asses saddled, his concubine also was with him.

11 And when they were by Jebus, the day was far spent, and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel, we will pass over to Gibeath.

Of a stranger, i.e. of a strange nation, which the Canaanites possess, for though the city Jerusalem had been taken by Caleb, Judge i., yet the strong fort of Zion was still in their hands, 2 Sam. v. 6, 7, whence it is likely the Lord did much molest, and afterwards, by God's permission, and for the punishment of their sin, drive out the Israelites who dwelt there.

13 And he said unto his servant, Come



and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

Both which places lay in Benjamin's portion, a little northward from Jerusalem and in the road from Bethlehem-judah to Gibeah.

14 And they passed on and went their way, and the sun went down upon them *when they were* by Gibeah which *belongeth* to Benjamin.

This is added to differentiate it from another Gibeah in Judah, Josh. xv. 7. Possibly this is that which was called Gibeah of Saul I Sam. vi. 1.

15 And they turned aside thither, to go in and to lodge in Gibeah: and when he went in he sat him down in a street of the city: for there was no man that took them into his house to lodging.

Though they were soft and effeminate in other respects yet they were hard hearted towards strangers or indigent persons. Lather there were no public houses to receive and entertain travellers, it may be gathered from Gen. xxviii. xlii. iv. Josh. i. &c. or, if there were such a one here they might perceive it to be a very wicked house as being in so low a place and therefore might decline it and expect that some private person would exercise hospitality to them as persons of my worth used to do, as Gen. xviii. 1-3, xix. 1-2. Heb. xii. 2.

16 ¶ And, behold, there came an old man from 'his work out of the field at even, which *was* also of mount Ephraim, and he sojourned in Gibeah: but the men of the place *were* Benjamites.

Of Mount Ephraim whence also the Levite was, which obliged and induced him to show the more kindness to his countryman. The men of the place *were* Benjamites: this was indeed one of the cities belonging to the priests Josh. xxi. 13. Chon. vi. but you cannot see that the cities which were given to the priests and who of they were possessors and owners were not inhabited by the priests or Levites only especially at this time when they were but few in number, but in many other persons of differing professions and callings, which was necessary for their convenience.

17 And when he had lifted up his eyes he saw a waylaring man in the street of the city: and the old man said 'Whither goest thou?' and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim, from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to 'the house of the Lord: and there is no man that receiveth me to house.

v. Jo. h. 1  
h. 11  
A. 11  
L. 11  
+ H. 1  
p. 11  
ver. 11

The house of the Lord was in Shiloh Josh. xviii. 1, xxi. 12. Thence he went either because he lived there, for that was in the tribe of Ephraim: or rather because he would there offer prayers and praises and sacrifices unto God, for his mercy to console him and his wife together and for his blessing upon him and to make atonement for his wife.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid: and for the young man *which* is with thy servant: there is no want of any thing.

20 And the old man said 'Peace be with thee: howsoever let all thy wants be upon me: only lodge not in the street.

It matters not whether thou wantst nothing or everything I will take care to supply all thy wants.

21 'So he brought him into his house,

and gave provender unto the asses; and they washed their feet, and did eat and drink.

They washed their feet, as they used to do to travellers in those hot countries, Gen. xviii. 4, xix. 2, xxix. 32, &c.

22 ¶ Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset this house round about, and beat at the door, and spake to the master of the house, the old man, saying, 'Bring forth the man that came into thine house, that we may know him.

Making their hearts merry i. e. refreshing themselves with the provisions set before them. Certain sons of Belial, wicked and licentious men see Deut. xii. 13. That we may know him, an ambiguous expression whereby they pretended only a desire to know and see what person he had brought among them, and yet carry on their wicked design of knowing him carnally. Compare Gen. xix. 3, where the same phrase is used in that sense upon a like occasion. But though they name only the man, yet it is plain from the following relation that their design was principally upon the woman and therefore under the name of the man they comprehend those that belong to him.

23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay I pray you, do not so wickedly, seeing that this man is come into mine house, do not this folly.

This man is come into mine house, and therefore I am obliged to protect him by the laws of hospitality. Comp. Gen. xix. 8.

24 'Behold, here is my daughter a maiden, and his concubine, then I will bring out now, and I humbly request of them, and do with them what seemeth good unto you: but unto this man do not do so vile a thing.

He offers this to avoid a greater and more criminal sin, which he thought they designed, but it seems they did not then abuse being confined to the woman, and not extended to the man, who also was in their power if they had lust after him. But this offer was sinful, because he offered that which was not in his nor in the man's power to dispose of, even the chastity of his daughter and the man's wife: and because no man must do any evil thing never so small for the prevention of any evil of sin or misery, or for the procuring of the greatest good, Rom. vii. 5. though his sin was much mitigated by his ignorance, by his honest and generous intention of protecting a stranger, by the force which was in some sort put upon him, and by the suddenness and violence of the temptation.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them, and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

The man took his concubine, being willing to expose her rather than the daughter of his host, who had expressed such a singular care and affection for him.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.

Fell down, to wit, dead, as the following words show and as that word is oft used, as Exod. xix. 21, Psal. lxxviii. 7, xci. 7, Hos. v. 5, killed, partly with grief of heart, and partly with excessive abuse of her body, of which there have been divers instances. Thus the sin she formerly chose, is now her destruction, and though her husband partly pardoned her, God would punish her, at least as to this life. Her lord,

he is called, either because he was her husband, for which cause Sarah called Abraham lord, 1 Pet iii. 6, or because she had been his maid-servant, as concubines often-times were; see Gen xxx. 3, 9

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold

The posture either of one that had fallen down, or of one that was laid down to sleep, her hands or arms (for the Hebrew word signifies both) leaning upon the threshold, and being put under her head, and therefore he thought to awake her and raise her up

28 And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place

None answered, for she was dead, as is said, Judg xx. 5

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coast of Israel

Together with her bones, or, according to her bones, according to the joints of her body, for there he made a division. This might seem to be a barbarous and inhuman act in itself, but may seem excusable if it be considered that the madness of the spectacle did highly contribute to stir up the zeal of all the Israelites to avenge his concubine's death and to execute justice upon such profligate offenders, and was necessary especially in this time of anarchy and general corruption, Judg xiii. 6 to awaken them out of that lethargy in which all the tribes lay. Into twelve pieces, that one piece might be sent to every tribe, whereof none to Levi because they would meet with it in every tribe, being dispersed among them, but one to Benjamin, for he might well presume, that they would as much abhor so villainous an action though done by some of their own tribe, as any of the rest. Sent her into all the coasts of Israel, by several messengers, by whom also he sent a particular relation of the fact

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds

No such deed, so wicked and abominable. Consider of it, take advice, and speak your minds, let us meet together and seriously consider, and every one freely speak what is to be done in this case

## CHAP XX

The Israelites assemble at Mizpeh. the Levite declares his wrong, 1-7. Their decree, 8-11. They require the deliverance of the Benjamites to do justice on them, they demand 12-17. Whereupon, having consulted God, they march to fight against them, are twice foiled, and lose forty thousand men, 18-25. Being humbled and receiving clearer revelation from God, they, by a stratagem, destroy the whole tribe, six hundred men excepted, (who fled away,) and burnt their cities, 26-48

THEN all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the Lord in Mizpeh

All the children of Israel, is a great number, and especially the rulers of all the tribes, except Benjamin, ver. 3,

12. Hear out, from their several habitations. As one man, with one consent. From Dan even to Beer-sheba, Dan was the northern border of the land, near Lebanon, and Beer-sheba the southern border. Gen xxi. 31. Compare 1 Kings iv. 25. The land of Gilead, beyond Jordan where Reuben, Gad, and half Manasse were. Into the land, as to the Lord's tribunal, for God was not only present in the place where the ark and tabernacle was, but also in the assemblies of the gods, or judges, Psal lxxviii. 1, and in all the places where God's name is recorded. Exod xx. 24, and where two or three are met together in his name. Matt xxi. 20, for his service, and to seek for counsel and mercy from him. compare Judg xi. 11. In Mizpeh, a place in the borders of Judah and Benjamin, and therefore ascribed to both of them, Josh xiv. 68, xviii. 26. They chose this as a place most fit and proper in many respects. First As a place they used to meet in upon solemn occasions. see Judg x. 17, xi. 11. 1 Sam vii. 5, 16, x. 17. Secondly, for its convenient situation for all the tribes within and without Jordan. Thirdly, As being near the place where the fact was done, that it might be more thoroughly examined and not far from Shiloh, where the tabernacle was: whether they might go or send, if need were

2 And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God four hundred thousand footmen that drew sword

The chief Heb the corners i.e. the nobles and rulers, which are oft so called, because, like corner stones they both unite, and support, and adorn the whole building. Four hundred thousand or, and four hundred thousand. It is an ellipsis of the particle [and] of which examples have been given before. For the chief of the people were not so many, but the common soldiers: and these were all footmen, whereas many of the rulers rode upon horses or asses, Judg x. 10, x. 1, xii. 14. The number is here set down, to show both their zeal and forwardness in punishing such a villany, and the strange blindness of the Benjamites that durst oppose so great and united body, and that the success of battles depends not upon great numbers, nor this great host was twice defeated by the Benjamites, wholly upon God's blessing. Footmen, for horsemen they had few or none in that time

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness?

The children of Benjamin heard like persons unconvinced and resolved, they neither went nor sent thither, far from their own pride and stubbornness, and self-interest, partly because as they were loth to give up any of their brethren to justice, so they presumed the other tribes would never proceed to a war against them, and partly from a Divine imputation hardening that wicked tribe to their own destruction. Tell us, the verb is of the plural number, because they speak to the Levite, and his servant, and his host, who doubtless were present upon this occasion

4 And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that belongeth to Benjamin, I and my concubine, to lodge

The Levite, to whose relation the other two gave their consent

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead

I thought to have slain me, except I would either submit to their unbecomming lust, which I was resolved to withstand even unto death, or deliver up my concubine to them, which I was forced to do

6 And I took my concubine and cut her in two

her in pieces, and sent her throughout all the country of the inheritance of Israel for they have committed lewdness and folly in Israel.

Josh 7:15

A lewd folly, most ignominious and impudent wickedness.

7 Behold, ye are all children of Israel, give here your advice and counsel.

Lev 19:20

Children of Israel, the sons of that holy man, who for one filthy action left in eternal brand upon one of his own sons, a people in covenant with the holy God, whose honour you are obliged to vindicate, and who hath expressly commanded you to punish all such notorious enormities.

8 ¶ And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house.

He will not any of us go to his tent i.e. his habitation, to wit, until we have avenged this injury.

9 But now this shall be the thing which we will do to Gibeah, we will go up by lot against it.

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

That they may do according to all the folly that they have wrought, that we may punish them for such a wickedness deserves. In Israel, this is added as an aggravation, that they should do that in Israel or among God's peculiar people, which was esteemed abominable even among the heathen.

11 So all the men of Israel were gathered against the city, joined together as one man.

Gen 11:1

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin saying, What wickedness is this that is done among you?

The tribe He tribes, either the plural number for the singular, or rather tribe is put for family, as was noted before a *familia* is elsewhere put for *tribus*. They take a wife and a just course in sending to all the parts and families of the tribe to secure the innocent from the guilt, and to give them a fair opportunity of preventing their ruin by doing nothing, but what their duty, honour, and interest obliged them to, even by delivering up these vile misdoers, whom they could not keep without horrid guilt and shame, and bringing the curse of God upon themselves.

13 Now therefore deliver us the men, the children of Bichal, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel.

Put away i.e. both the guilt and the punishment where in all Israel will be involved if they do not punish it. The children of Benjamin would not hearken, partly, from the pride of their hearts, which made them seem to submit to their brethren only to suffer them to meddle in their territories, partly from the conceit of their own valour and military skill, and partly from God's punishment.

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

Object. This agrees not with the following numbers; for all that were slain of Benjamin were 25,100 men, ver. 35, and there were only 600 that survived, ver. 47, which make only 25,700. Answer. The other thousand men were either left in some of their cities, where they were slain, ver. 48, or were cut off in the two first battles, where it is unreasonable to think they had an unbloody victory, and as for these 25,100 men, they were all slain in that day, i.e. the day of the third battle, as is affirmed, ver. 35.

16 Among all this people there were seven hundred chosen men left-handed, every one could sling stones at an hair breadth, and not miss.

Left handed, Heb. shut up on their right hand, i.e. using their left hand instead of their right. Every one could sling stones at an hair breadth, and not miss, an hyperbolical expression, signifying that they could do this with great exactness. There are many parallel instances in historians of persons that could throw stones or shoot arrows with great certainty, so is wisdom or never to miss, of which see my Latin Synopsis. And this was very considerable, and one ground of the Benjamites' confidence, because in those times they had no guns.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

The men of Israel, to wit, such as were here present, ver. 2 for otherwise it is most probable they had a far greater number of men being 600,000 before their entrance into Canaan Num. 1:2.

18 ¶ And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah shall go up first.

The children of Israel i.e. some sent in the name of all to the house of God to wit to Shiloh which was not far from Mizpah where they were. Which of us shall go up first to the battle? thus they ask to prevent contentions and contentions, but they do not ask whether they should go against them or no for that they knew they ought to do by the will of God already revealed. Nor yet do they seek to God for his help by prayer, and fasting, and sacrifice, as in all reason they ought to have done, but were confident of success because of their great numbers and righteous cause.

19 And the children of Israel rose up in the morning and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin: and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin were forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

Quest. Why would God suffer them to have so great a loss in so good a cause? Answer. Because they had many and great sins reigning upon themselves, and they should not have come to seek a work of God in this with polluted hands, but should have pulled the beam out of their own eye before they attempted to take that out of their brother Benjamin's eye, which because they did not, God doth it for them, making them by this loss more clearly to see their own sins and their need of God's help, without which their great numbers were insignificant, and bringing them through the fire, that they might be purged from their dross, it being probable that the great God who governs every stroke in battles, did so order things, that their worst and rotten members should be cut off, which was a great blessing to the whole commonwealth.

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

*Encouraged themselves.* Heb strengthened themselves partly by supporting themselves with the conscience of the justice of their cause, and the hopes of success, and partly by putting themselves in better order for defending themselves, and annoying their enemies. *In the place where they put themselves in array the first day,* hereby showing their freedom from that heathenish superstition, whereby they might have been apt to have rejected that as an unlucky place. Compare 1 Kings xx. 23, 28.

23 (\* And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

*Went up and wept,* not so much for their sins as for their defeat and loss, as appears by the sequel. *Against the children of Benjamin my brother,* they impute their ill success not to their own sins, as they had great reason to do, but to their taking up arms against their brethren, the lawfulness whereof they now began to doubt of. But still they persist in their former neglect of seeking God's assistance in the way which he had appointed, as they themselves acknowledge presently, by doing those very things which now they justly neglected, ver 26 and therefore are again justly punished. *Go up against him* God answers to their question, but as they did not desire his assistance and success so he doth not promise it.

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men, all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.

*Sat there before the Lord and fasted,* being now sensible of their former slowness and not being truly humbled for their sins, which now they discover to be the true cause of their ill success. *Offered burnt offerings* to make atonement to God for their own sins. *Peace offerings* partly to bless God for sparing so many of them, which as he might justly have cut off all of them when their brethren were slain, and partly to implore his assistance for the future and to give him thanks for the victors, which now they were confident he would give them.

27 And the children of Israel enquired of the LORD, (for the ark of the covenant of God was there in those days,

*Inquired of the Lord,* to wit, by Urim and Thummim. Num. xxvii. 21. Was there, in Shiloh, where they were now assembled.

28 \* And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up for to morrow I will deliver them into thine hand.

*Phinehas the son of Eleazar* this is added to give us some light about the name of this history, and to show it was not done in the order in which it is here placed, after Samson's death, but long before. *Stood,* i. e. ministered, as the word stand oft signifies, is Deut. x. 8, xxiii. 7, Prov. xxii. 29, Jer. li. 12, compared with 2 Kings xxi. 8, because standing is the usual posture of servants. *Before it* i. e. before the ark, or, before him, i. e. the Lord's face, or presence, which shows that he was the high priest, in

none else might appear there. *Or shall I cease?* which, if thou requirest, we are willing to do, notwithstanding the provocation they have given us, and our own inclination to revenge. *To-morrow I will deliver them into thine hand,* now, when they had sought God after the due order and truly humbled themselves for their sins, he gives them a full and satisfactory answer to their desires.

29 And Israel set liers in wait round about Gibeah.

Though they were assured of the success by a particular and absolute promise, yet they do not neglect the use of means, as well knowing that the certainty of God's purposes or promises doth not excuse, but rather require man's diligent use of all fit means for the accomplishment of them. *Round about Gibeah,* i. e. on several sides of it, as may be gathered from the following verses.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

*The children of Israel* i. e. a considerable part of them, who were ordered to give the first onset and then to counter-attack if flight, to draw the Benjamites forth of their strong hold. See ver. 32. *On the third day,* to wit, after the second battle for the first day after it they spent in perplexing thoughts and going up to the house of the Lord, the second, in fasting and prayer there; and this third, in the fight. Or this is so called with respect unto the two several long-going days of battle and so this was the third day of battle.

31 And the children of Benjamin went out against the people, and were drawn away from the city, and they began to smite the people, and kill as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel.

*Drawn away from the city* by the dissembled flight of the Israelites. *At other times,* with the same luck, though not with the same degree of success. *Gibeah in the field,* so called to distinguish from that Gibeah which was upon a hill wherefore they are constantly said to ascend or go up if you will as ver. 23, 30. See Josh. xxiii. 21, 28.

32 And the children of Benjamin said, They are smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar; and the liers in wait of Israel came forth out of their places, even out of the meadows of Gibeah.

*Out of their place,* where they had disposed themselves, that they might fall upon the Benjamites, when they were drawn forth to sufficient distance from their city, and when they were pursuing that party, mentioned ver. 30. *Came forth out of their places,* to execute what was agreed upon even to take Gibeah, and burn it, as they actually did ver. 37.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore but they knew not that evil was near them.

*Ten thousand out of all Israel,* selected out of the main body which was at Baal-tamar, and they were to march directly to Gibeah on the one side whilst the liers in wait stormed it on the other side, and whilst the great body of the army laboured to intercept the Benjamites who, having pursued the Israelites that pretended to flee, now endeavoured to retreat to Gibeah. *They knew not that evil was near them,* they were so puffed up with their former successes, that they were insensible of their danger.

35 And the Lord smote Benjamin before Israel and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men all these drew the sword

This is the total sum whereof the particulars are related ver 43, 45, and for the odd hundred not there mentioned, they were killed in other places not there expressed

36 So the children of Benjamin saw that they were smitten for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah

37 And the liers in wait hasted, and rushed upon Gibeah, and the liers in wait drew themselves along, and smote all the city with the edge of the sword

Draw themselves along, or, extended themselves, i. e. who were before they lay close and contracted into a narrow compass now they spread themselves and marched in rank and file as armies do Or, marched or went, Heb drew their feet So this verb is oft used as Gen xxxviii 28, Exod xii 21, Judg iv 6, Job xxi 33

38 Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke rise up out of the city

39 And when the men of Israel retired from the battle, Benjamin began to smite and kill of the men of Israel about thirty persons for they said, Surely they are smitten down before us, as in the first battle

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and behold, the flame of the city ascended up to heaven

41 And when the men of Israel turned again, the men of Benjamin were amazed for they saw that evil was come upon them

The men of Benjamin were amazed, because of their great disappointment and the present danger wherewith they were surrounded on every side

42 Therefore they turned their backs before the men of Israel into the way of the wilderness, but the battle overtook them and them which came out of the cities they destroyed in the midst of them

The battle i. e. the men of battle or war, the abstract for the concrete is mostly 2 Kings xxviii 11 *prubi*, Psal xxxvi 11 *the v*, Prov xvi 5 *dreams*, Jer xxvii 9, election, Rom xi 7 are put for persons that are *poor* proud *derisive* *dreamers* &c. *Them which came out of the cities they destroyed in the midst of them* so the sense may seem to be this That the Israelites did not only kill the inhabitants of Gibeah and all the Benjamites that came into the field against them six hundred excepted, but in the midst of them or together with them, they killed also the rest of the Benjamites who when they saw their army was wholly destroyed made haste to get out of their several cities or towns, that so they might escape the sword which was coming towards them But this word may be rendered thus *And them who were in the other cities to wit, of Benjamin, i. e. who abode in their own cities and did not go up to Gibeah, they destroyed in the midst of them, i. e. in their several cities, or, in the midst of it i. e. of every city, for so it is said, ver 45, where it is said that they smote the men of every city* But this I submit to the learned

43 Thus they inclosed the Benjamites round about, and chased them, and took them down with ease over against Gibeah toward the sunrise

With ease, without great difficulty. Now that God gave them his presence and assistance, they easily did that which before they found too hard for them Or, unto Mennichah, or, as far as Mennichah; a place so called. See 1 Chron. ii 52, Jer li 59

44 And there fell of Benjamin eighteen thousand men, all these were men of valour

There fell, to wit, in the field or battle

45 And they turned and fled toward the wilderness unto the rock of Rimmon and they gleaned of them in the highways five thousand men, and pursued hard after them unto Gidom, and slew two thousand men of them

They gleaned, i. e. they cut off the remainders in the pursuit and spared none, a metaphor from those who gather grapes or corn so clearly and fully, that they leave no rub, for those who come after them

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword, all these were men of valour

Twenty and five thousand besides the odd hundred expressed ver 45, but here only the great number is expressed the less being omitted as inconsiderable, which way of numbering is frequent in Scripture as Judg xi 26, 2 Sam vii and in other authors and in vulgar usages, as when they are called the seventy interpreters who in truth and exactness were seventy-two Here are also a thousand more omitted because here he speaks only of them who fell in that third day of battle See on ver 15

47 But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months

In a cave within that rock, where they fortified themselves and hid in provision as they had opportunity, which they could easily do when the heat of the battle was over and the Israelites were not solicitous to pursue them farther

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to hand also they set on fire all the cities that they came to

Having destroyed those that came to Gibeah, and into the field now they follow them home to their several habitations The men of every city, comprehensively taken so as to include women and children If this seem harsh and bloody, either it may be ascribed to military fury, or rather it may be justified, partly, from the high guilt brought upon the whole tribe, in which it is no wonder if the infants suffered, which was not unusual in such cases, as Numb xxxi 17, 1 Sam vii 3, Josh vii 15 partly, from the command of God in a parallel case, Deut xxi 15, and partly, from that solemn oath by which they had a ratified or devoted to death all that came not up to Mizpah, Judg xx, 5, which none of the Benjamites disobeyed for which cause also they destroyed all the men, women, and children of Jabesh-gilead, Judg xxi 10

## CHAP XXI

The people bewail the desolation of Benjamin, 1-7 The inhabitants of Jabesh-gilead, for not coming up to this battle are all destroyed excepting four hundred damseles, whom the Israelites bestow for wives on the remaining Benjamites, 8-15 They advise the rest to seize on the

*hanging maidens at the front in Shiloh, and to carry away as many as they had need of, 16-21 The answer which they should pacify their relations, 22*

the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

The men of Israel had sworn, in the beginning of this war, after the whole tribe had espoused the quarrel of the men of Ephraim, *Judg. xi 13, 14* They do not (as some suppose) here swear the utter extirpation of the tribe, which fell out beyond their expectation *ver. 3, 6*, but only not to give their daughters to those men who should survive, justly esteeming them for their barbarous villany to be as bad as the worst of heathens, with whom they were forbidden to marry. In this case the Benjamites might have married among themselves, if any of their men and women were left alive.

2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;

The people came to the house of God, partly to mourn for the common loss, and partly to ask counsel from God about the repairing of it.

3 And said, O Lord God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

Why hast thou given them up to such wickedness, and us to such rage, that the whole tribe should be in a manner lost? Hence it appears that they did not swear to root them all out, as is further manifest from the different matter and words of this oath, *ver. 1* which only denoted their daughters in marriage, and that concerning the people of other tribes who joined not with them in this business, which was, that they should be put to death *ver. 5*. And their sparing of those six hundred men in the rock Rimmon, *ver. 13, 14*, plainly shows that they were not obliged by any oath or vow to extirpate them.

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings.

Built there an altar, not for a monument of the victory as some say, but for sacrifices, as the next words show. *Quest.* What need was there of this when the ordinary altar was there, to which also they seem to be returned *Deut. xvi 1*? *Ans.* They are not there returned to one altar, but to one place of worship as is expressed, and therefore there might be in that place more altars than one, when the multitude of sacrifices so required which was the case *1 Kings viii 61*, and probably at this time when all the tribes being met, they had many sacrifices to offer, some in common for all, and some peculiar to every tribe. Nay, other altars might be, and oft-times were erected in other places, by Divine direction or disposition, as *Judg. vi 24, 26*, *1 Sam. vii 9, 17*, *xi 15*, *xvi 2, 5*.

5 And the children of Israel said, Who is there among all the tribes of Israel that came not up with the congregation unto the Lord? <sup>41</sup> or they had made a great oath concerning him that came not up to the Lord to Mizpeh, saying, He shall surely be put to death.

A great oath, i.e. a solemn oath, joined with some terrible exhortation against the offenders herein. He shall surely be put to death, because by refusing to execute the vengeance due to such malefactors, they were justly presumed guilty of the crime, and therefore liable to the same punishment as was the case of that city that would not deliver up an idolater dwelling among them to justice.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

Children of Israel repented them, not for the war, which

was just, and necessary, and good; but for their immoderate severity in the execution of it, and for the dreadful consequences of it.

7 How shall we do for wives for them that remain, seeing we have sworn by the Lord that we will not give them of our daughters to wives?

8 ¶ And they said, What one is there of the tribes of Israel that came not up to Mizpeh to the Lord? And, behold, there came none to the camp from Jabesh-gilead to the assembly.

A city in Gilead, and in the tribe of Manasseh, of which see *1 Sam. xi 1, 3, 9, &c.*, *xxxi 11, &c.*

9 For the people were numbered, and, behold, there were none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

Who in such public and scandalous crimes were for the greater terror of such transgressors and prevention of the like sins oft involved in the same punishment with the men is *Deut. xii 15*, *Josh. vii 24*, &c.

11 And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man.

But not the virgins as appears from the next verses. It is questionable whether they were not obliged to destroy these also by virtue of their oath, and of God's express command concerning devoted persons, such as these certainly were, that they should surely be put to death *Lev. xxvii 29*, which was also particularly enjoined and practiced in such cases, as *Deut. xii*, *Josh. vii*, &c. But the natural and necessary duty of preserving a tribe from total ruin, might seem to render the case doubtful and doubtful, and incline their opinions, as well as their affections to the more favourable side. And it may be, the Lord, whom they were here consulting with upon all their concerns, gave them a dispensation thus to do, though that be not expressed, which is the case of many other things which were done, though not recorded, as this very oath was omitted in its proper place, and had not been recorded at this extraordinary occasion had not been omitted.

12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins that had known no man by lying with any male, and they brought them unto the camp to Shiloh, which is in the land of Canaan.

Young virgins, not married, yet marriageable. It is probable there were other and younger virgins, but whether they were slain or spared Scripture determines not, and the Lord do not agree. But these could not serve the present and urgent occasion, and therefore he takes notice only of these four hundred which were of ripe age.

13 And the whole congregation sent some to speak to the children of Benjamin that were in the rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time, and they gave them wives which they had saved alive of the women of Jabesh-gilead, and yet so they sufficed them not.

Benjamin, the poor remainders of the tribe of Benjamin.

15 And the people repented them for Benjamin, because that the Lord had made a breach in the tribes of Israel.

The people repented them for Benjamin, were yet more grieved upon this unhappy disappointment, for they sup-

posed here would have been wives sufficient for them. *The Lord had made a breach*, the Benjamites were the only authors of the sin, but God was the chief author of the punishment, and the Israelites were but his executioners.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

*For them that remain*, for the two hundred who are yet unprovided of wives.

17 And they said, *There must be an inheritance for them that be escaped of Benjamin*, that a tribe be not destroyed out of Israel.

The inheritance promised by Jacob and Moses, and given by Joshua to the tribe of Benjamin, doth all of it belong to those few which remain of that tribe, and cannot be possessed by any other tribe; and therefore we are obliged to procure wives for them all, that they may make up this breach, and be capable of possessing and inmaking all their land that this tribe and their inheritance may not be confounded with or swallowed up by any of the rest. *Heb the inheritance* (to wit, belonging to the whole tribe of Benjamin) is or belongs to *them that be escaped of Benjamin*.

18 Howbeit we may not give them wives of our daughters. For the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.

*1 e* To this generation of Benjamites who have made themselves guilty of this foul wickedness, but this oath did not extend to their posterity. And some think it had another exception, to wit, unless the surviving Benjamites could not otherwise be supplied with wives.

19 Then they said, Behold, *there is a feast of the Lord in Shiloh yearly in a place which is on the north side of Beth-el* ¶ on the east side ¶ of the highway that goeth up from Beth-el to Shechem, and on the south of Labanah.

*Yearly*, on the three solemn feasts, in which they used some honest and holy recreations, among which dancing was one, *1* *Kod xv 20*, *1* *Sam xxvii 6*, *2* *Sam vi 14* and probably it was the feast of tabernacles which they did celebrate with more than ordinary joy, *Deut xvi 13*.

15 Which is on the north side of Beth-el. *Heb which is on the north of Beth-el*. Which doth not relate to Shiloh which was so known a place, that it was frivolous to describe it by such circumstances, even by places much less known than itself, but to the feast which as to that part or exercise of the feast here especially concerned and mentioned to wit, the dancing of the virgins was not celebrated in Shiloh, but in a neighbouring place more convenient for that purpose.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards.

21 And see, and, behold, if the daughters of Shiloh come out to dance in vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

*The daughters of Shiloh*, by whom we may possibly understand not those only who were born or settled inhabitants there, (as many conceive,) but all those who were come thither upon this occasion and for a time sojourning there, for although only the males were obliged to go up to the three solemn feasts yet it is apparent that the women had liberty to go, and hence who were most frequent did usually go, and others, upon special occasions. *see 1* *Sam i 7, 21, 22, 24*, *1* *Sam ii 22*, *23* *11* *15*. And it may be justly presumed, especially concerning the women that lived at no great distance from the place of public worship that they came thither in great numbers. Met over the daughters of Shiloh, strictly so called, are not only they that lived in that town or city, but in the country belonging

to it, which on comes under the name of the city to which it belongs. And these may be here particularly named, because though others might come yet they were under great obligations to come, because of their nearness to the place. *The vineyards* were near to their dancing place, *Catch ye every man his wife*, take them away by force or violence, which they might the better do, because the dances were not used by the people of God in their solemnities, but the women danced by themselves, and therefore were more liable to this rape.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, ¶ *Be favourable unto them for our sakes* because we reserved not to each man his wife in the war for ye did not give unto them at this time, *that ye should be guilty*.

*Be favourable unto them*, pass by their offence, if not for their sakes, whom necessity forced to this course, yet for our sakes, and indeed for your own sakes, for both you, and we have done them a great injury in prosecuting them with so much fury as to endanger the utter extinction of the whole tribe, and therefore this is the least we can do by way of reparation. *In the war*, either first in the war with Jabin king of the Canaanites, wherein they should have taken care to reserve a sufficient number which they might have done by sparing either so many of the married women as were necessary, who their former husbands being slain, might have been married to those Benjamites, or is many of the younger virgins who within a little time, might have been married to them whom many suppose that they slew. Or, secondly, in the war with the Benjamites in which they acknowledge their cruelty in destroying the women with such fury as not to leave a competent number for the men which were left. *See Judg xv 18*. *Ye did not give unto them at this time, that ye should be guilty*. *Quest* Whether this did really discharge them from their oath. *Ans* First it seems to excuse those parents of these virgins who were not acquainted with the plot and did neither directly nor indirectly give their daughters to them but they were taken away by force, without their knowledge and consent. If it be said those parents might and should have taken their daughters from them, it may be replied that they could not do so before they were corrupted and the rulers of Israel would not assist them with their power to recover them. And it is a maxim, That many things which ought not to be done, when once they are done should not be undone. And for those parents who were conscious of the design, it is probable they kept their daughters at home to avoid this. Secondly, Further the oath was made with an exception of the case of the total extirpation of a tribe or it was a rash oath to do what was out of their power or what they could not lawfully do to wit utterly to destroy a tribe out of Israel, which therefore they here speak of with horror, *ver 3, 6*, and if so, is they sinned in making it, so they were not obliged to keep it. It being an acknowledgment of truth that rash and sinful oaths are better broken than kept. Thirdly, Yet they cannot be wholly excused from sin in this matter for as it was folly to take such an oath as it is expressed so the manner of freeing themselves from their own snare is fraudulent and injurious to the parents, in disposing of their children without their consent.

23 And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught and they went and returned unto their inheritance, and repaired the cities and dwelt in them.

*According to their number* i. e. each man his wife, as is said, *ver 22*. By which we may see they had no very favourable opinion of polygamy, because they did not allow it in this case, when it might seem most necessary for the reparation of a lost tribe. *Returned unto their inheritance*, which being very near the place, they could speedily do before the parents could obtain redress. *Repaired the cities*,

and dwell in them; not at that instant, which could not be, but by degrees, increasing their buildings as their number increased.

24 And the children of Israel departed thence at that time; every man to his tribe and to his

family, and they went out from thence every man to his inheritance.

25 In those days there was no king in Israel; every man did that which was right in his own eyes.

## THE BOOK OF RUTH.

### THE ARGUMENT

THIS little Book, by whosoever written, which is not material to know, is annexed to the Book of Judges, and by some of the Hebrew doctors made a part of it. It is useful as for many other points, so especially to show the genealogy of David, and consequently of Christ, and the rise of Christ from a Moabitish woman, which was a useful document, and a great encouragement to the Gentiles to believe in Christ.

#### CHAP. I.

A famine in Canaan. Elimelech removes to Moab, with Naomi his wife, and his two sons who marry Orpah and Ruth there, and die, 1-5. Naomi returns to Judah, her daughters-in-law accompany her on her way, 6-13. Orpah returns home to her people and gods. Ruth remains being converted, 14-18. They come to Beth-lehem, 19-22.

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

In the days when the judges ruled, which is noted as the cause of the following famine, because in much of that time they were guilty of great defection from God. But under which of the judges this happened. Scripture being silent it seems presumptuous to determine, nor is it necessary to know. What is said about this matter from the genealogy, mentioned chap. iv 18 &c. it will be most proper to consider it there. In the land on that land to wit of Canaan. The country of Moab, a fruitful land beyond Jordan, eastward.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

Ephrathites, so called, because this Beth-lehem is either called Ephrath or Ephrathah Gen xxxv 19 Mich v 2, either from Caleb's wife of that name, 1 Chron ii 19, iv 4, or from the fertility of the soil about it, which title may therefore be used here, to show the greatness of the famine, which affected even fertile parts. Of Beth-lehem-judah see the notes on Judg xiii 7. Continued there, to wit, during the famine.

3 And Elimelech Naomi's husband died, and she was left, and her two sons.

4 And they took them wives of the women of Moab, the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

Of the women of Moab, either that they were proselytes when they married them, which may well be doubted, from

ver 15, or they sinned in marrying them, as appears from Deut vi 3, xxi 10, Ezra ix 1, 2, Neh xiii 23, and therefore were punished with short life and want of issue, ver 5, 19, 21. About ten years, as long as the famine lasted.

5 And Mahlon and Chilion died also both of them, and the woman was left of her two sons and her husband.

6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread.

1. Food, so she staid no longer there than necessity forced her.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her: and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me.

Each to her mother's house, not that they wanted fathers Ruth ii 11, but because daughters used to converse more frequently with their mothers, and to be most endeared to them, and to dwell in the same apartments with them, which then were distinct from those parts of the house where the men dwelt. With the dead, with my sons, your husbands whilst they lived.

9 The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them, and they lifted up their voice, and wept.

Rest is a quiet and happy life free from those cares, vexations, encumbrances, and troubles which widows are in a special manner exposed unto. She kissed them as the manner there was when friends parted.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?



According to the ancient custom, Gen xxxviii and the express law of God, Deut. xxv. 5, which doubtless she had acquainted them with before, among other branches of the Jewish religion, where in she did instruct them.

12 Turn again, my daughters, go your way, for I am too old to have an husband. If I should say, I have hope, || yf I should have an husband also to night, and should also beir sons,

*Go your way* *Quest* Why doth she dissuade them from this journey and not rather persuade them to go with her, and to embrace the Jewish religion? *Ans* 1 Possibly she thought such dissuasion might be the best way to persuade them as it oft happens, especially in that sex. 2 She would not have them rashly and inconsiderately to embrace the Jewish religion, in hopes of some advantage from it which she justly thought they would be disappointed of, and withal, exposed to many straits and troubles and on that occasion revolt from the true religion which would be far worse than never to have embraced it. And therefore she doth justly, and wisely and piously in representing to them the truth of the business and the outward inconveniences which would accompany the change of their place and religion, as also our blessed Lord Christ did, Matt viii. 20.

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters, for I it grieveth me much for your sakes that the hand of the Lord is gone out against me.

*Would ye stay for them from having husbands* it is unreasonable for me to expect it, or for you to perform it. For your sakes that you are left without the comfort of husbands or children, that I must part with such dear and affectionate daughters, and that my circumstances are such that I cannot invite nor encourage you to go along with me. For her condition was so mean at this time that Ruth, when she came to her mother's city was forced to glean for a living, chap. ii. 2.

14 And they lifted up their voice, and wept again, and Orpah kissed her mother in law, but Ruth clave unto her. Orpah kissed her mother in law, i. e. departed from her with a kiss, as the manner was, Gen. xxxi. 28, 1 Kings xix. 20.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

*Unto her people and unto her gods*, which she saith partly to try both's sincerity and constancy partly, that by upbraidung Orpah with her idolatry she might consequently turn her from it, and partly, that she might intimate to her that if she went with her she must embrace the true God and religion.

16 And Ruth said, Intreat me not to leave thee, or to return from following thee: for whither thou goest, I will go, and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.

I renounce those idols which my sister hath returned to, and I will worship the only true God.

17 Where thou dost will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.

18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

19 So they two went until they came

to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi?

Is this she that formerly lived in so much plenty and honour? Oh how marvellously is her condition changed, that she is returned in this forlorn and desolate condition!

20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

*Naomi signifies pleasant, or cheerful, or amiable. Mara signifies bitter or sorrowful.*

21 I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

*I full with my husband and sons, and a plentiful estate for our support. Hath testified against me, i. e. hath borne witness, as it were, in judgment, and given sentence against me, and declared my sin by my punishment.*

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

## CHAP. II.

*Ruth gleaning in the fields of Boaz her deceased husband's near kinsman he taketh knowledge of her, 1-7. He sheweth her great kindness, and bleaseth her, 8-16. That which she got she brings to Naomi, and telleth her what had befallen her. She giveth God thanks, and exhorteth Ruth to continue in the field, 17-23.*

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech, and his name was Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.

Gleaning was permitted to the poor and the stranger, Deut. xxiv. 19, both which she was, nor was she ashamed to confess her poverty, nor would she eat the bread of idleness, whereby she sheweth herself to be a prudent and diligent, and virtuous woman, as she is called, Ruth in 11. *In whose sight I shall find grace*, for though it was their duty to permit this, Lev. xix. 9, xxiii. 22, yet either she was ignorant thereof, or thought that, being a stranger, it might be grudged or denied to her, or, at least, that it became her modestly and humbly to acknowledge their kindness herein.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

*Her hap was*, for it was indeed a chance in reference to second causes but ordered and designed by God's providence.

4 And, behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee.

They expressed and professed their piety, even in their civil conversation and worldly transactions, which now so many are ashamed of, and call it hypocrisy or vain ostentation thus to do.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

6 And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab

7 That came with Naomi when she came back, for otherwise, as Ruth did not go from thence, so she could not properly be said to come back

8 And she said, I pray you let me glean and gather after the reapers among the sheaves so she came, and hath continued even from the morning until now, that she tarried a little in the house

9 She said I pray you let me glean, she did not boldly intrude herself, but modestly ask leave of us. Hath continued even from the morning until now, she is not retired through idleness for she hath been diligent and constant in her labours. In the house, not in Naomi's house, as many understand it, as may be gathered from ver 18, 19 but in the little house or tent, which was set up in the fields at these times and was necessary in those hot countries where the labourers or others might retire for a little repose or rest at fit times. Being weary with her continued labours, she comes hither to take a little rest

10 Then said Boaz unto Ruth Hearst thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens

11 Not by the young men, to avoid both occasion of sin and matter of scandal. He that shows his pity and prudence

12 Let thine eyes be on the field that they do reap, and go thou after them have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn

13 That they shall not touch thee so as to offer any incivility or injury to thee. Touching is fit taken for hurting Gen xvi 11, Psal cx 15

14 15 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?

16 She fell on her face this was the humblest posture of reverence, either civil when performed to men, or religious, when to God. See Gen xxii 2, xxiii 3, xlii 6; Matt ii 11, xii 2. Take knowledge of me i.e. show any respect and kindness to me, for words of knowledge in Scripture commonly include affection

17 And Boaz answered and said unto her, It hath fully been shewed me all that thou hast done unto thy mother in law since the death of thine husband and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore

18 Which thou knewest not, of whom thou hadst no experience for otherwise in general she could not be ignorant of this people

19 20 The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust

21 Wings, i.e. protection and care, as Deut xxxii 11, Psal xvi 8, xxxvi 7, xci 4. An allusion either to hens, which protect and cherish their young ones under their wings, or to the wings of the cherubims, between which God dwelt

13 Then she said, ¶ Let me find favour in thy sight, my lord, for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens

Let me find favour in thy sight, I humbly implore the continuance of thy good opinion of me, though I do not deserve it. Not like unto one of thy handmaidens, a person more mean, and necessitous, and obscure, being a stranger, and one born of heathenish parents, and not of the holy and honourable people of Israel, as they are

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar And she sat beside the reapers, and he reached her parched corn, and she did eat, and was sufficed, and left

Bread in those simple and frugal times was the usual food of servants and the meaner sort, at least when they were engaged in such works as this which require speed, and therefore must be quick in their eating as well as in their work. Or bread may be here put for any food, as it oft is. Vinegar either simple vinegar, in which the poorer sort used to dip their bread, and so eat it in hot countries, as they did not only in Canaan but afterwards in Italy, it being very proper especially in those parts for cooling them in those hot seasons, for strengthening their sinews, &c. or vinegar mixed with other things to make some kind of sauce. Beside the reapers, not with or among them but at some little distance from them, and as one inferior to them, as she had acknowledged before in words, and now sheweth it by her actions. Parched corn, a food in frequent use and some esteem with them. See 2 Sam xvii 28

15 And when she was risen up to glean, Boaz commanded his young men saying, Let her glean even among the sheaves, and reproach her not

As if she were rude or impudent in so doing, as otherwise they should have thought. Onset Why did he not rather give her as much corn as she could eat, and send her away? Answer Because he would not have her to eat the bread of idleness but honestly to get it with her sweat of her brow, according to her duty and present condition

16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not

17 So she gleaned in the field until even, and beat out that she had gleaned and it was about an ephah of barley

An ephah is thought to contain about a bushel. See Exod xvi 36, Lev v 11

18 ¶ And she took it up, and went into the city and her mother in law saw what she had gleaned and she brought forth, and gave to her that she had reserved after she was sufficed

Or, that which she had left of her fulness, or after she was satisfied. She did eat as much as she desired of what she had gleaned, and her mother, as I suppose, with her, and the residue she gave to her mother to lay up for future use

19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.

20 And Naomi said unto her daughter in law, ¶ Blessed be he of the Lord, who hath not left off his kindness to the liv-

ing and to the dead. And Naomi said unto her, The man is near of kin unto us, <sup>ver 4</sup> || one of our next kinsmen

<sup>ver 4</sup> And to the dead, i. e. which he formerly showed to those who are now dead, to wit my husband and his sons whilst they were living, and now continue to us, their wives who are now alive. <sup>ver 5</sup> One of our next kinsmen, i. e. one of our redeemers or avengers to whom it belongs to avenge our persons, and to redeem our lands and to marry thee, the widow and relict of his next kinsman as is expressed, Ruth ii 9. She saith one of them not that there were many who were immediately such, but that he was a very near kinsman and one to whom that office belonged, in case of the refusal of one person of whom she rightly conjectured that he would refuse as he did.

21 And Ruth the Moabitess said He said unto me also, Thou shalt keep fast by my young man, until they have ended all my harvest

Both barley harvest and wheat harvest as is said ver 23

22 And Naomi said unto Ruth her daughter in law, <sup>ver 22</sup> It is good, my daughter, that thou go out with his maidens, that they || meet thee not in any other field

Whereby thou wilt both expose thyself to many inconveniences, which thou mayst expect from strangers and incur his displeasure as if thou didst either despise his proffered kindness, or doubt of the sincerity of his affection, and others

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest, and dwelt with her mother in law

Heb set or continued at home when she had despatched her occasions abroad and did not wander or gad abroad after the manner of idle persons and harlots, Prov vii 11, 12

### CHAP III

By Naomi's advice, Ruth lieth at Boaz's feet 1-7. He awaking commendeth what she had done, and acknowledgeth the right of a kinsman tells her there is a nearer kinsman to whom he would offer her who refusing, he would redeem her, 8-13. Sends her away with six measures of barley 14-18

THEN Naomi her mother in law said unto her, My daughter shall I not seek rest for thee, that it may be well with thee?

Rest i. e. a life of rest, and comfort and safety, under the care of a good husband. The question supposeth an affirmative answer. I will seek it as my duty binds me

2 And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor

Which was in a place covered at the top, but open elsewhere whether Ruth might easily come. And this work of winnowing corn was usually begun or ended with a feast as may be gathered both from ver 7, and from other instances, wherein they used to do so upon like occasions, and this work was to be in this evening and as some think was done only in the evenings when the heat grew less and the wind began to blow. See Gen iii 8

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor but make not thyself known unto the man, until he shall have done eating and drinking

Thy raiment is, to wit, thy best raiment. All this was done to render herself more acceptable in the eyes of Boaz. Observe But Boaz could not see her the whole human as being to be transacted by night. <sup>ver 14</sup> Then Ruth. It was begun in the beginning of the night, as soon as Boaz had supped and com-

posed himself to rest, as appears from ver. 4, 7, when there was so much light left as might discover her motion. Secondly, There being a solemn feast this evening, as it was not a labouring people to it, and Ruth among the rest, it is likely that both she and the rest did put themselves into their best dress upon that occasion, as the manner is even at this day, and so he had opportunity enough to see her. <sup>ver 15</sup> Made herself known unto the man, to wit, not in so familiar a way, as she was appointed to do, so as he might know her, in the sense in which that word is sometimes used.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

When he lieth down, to rest or sleep, as upon such occasions they used to do in those hot countries. <sup>ver 16</sup> Thou shalt go in though Naomi and Ruth seem to be virtuous and modest women, and their intent was lawful and honest, yet there seems to be a manifold irregularity in the manner of it. First, It seems to be against that modesty which should be eminent in that sex, and in unmarried persons. Secondly, Against honesty, both because it was an injury to another person who was nearer akin, whose right this was, which Naomi could not be ignorant of, and because it was a preposterous and precipitant method, not agreeable either to the rules of Scripture, or the usage of well man and nation or that decency which even nature requires. Thirdly, Against prudence, for it might have proved the occasion, as of many sins, so of great shame to all of them, and a means to alienate his affection from her, which she ought to engage. And though there be some circumstances which alleviate the fact, as the experience which Naomi had of the wisdom and sobriety both of Boaz and of Ruth yet she knew not what the event would be, and that there was something of shamefulness in the thing may be gathered both from Naomi's choice of the night for it as if it were a work of darkness and from Boaz's fear lest this should be known, ver 14. And it is an aggravation of it that this course was unnecessary and she had a plain and likely way, which was directly to address herself to Boaz or the next kinsman, and to require the duty which by God's law he was bound to perform, and this before witnesses, as Boaz did. And her clandestine proceeding seems to have arisen from a distrust of God's providence to bring about what she desired in the ordinary way. <sup>ver 17</sup> In cover his feet, remove the clothes which were upon his feet, thereby to awaken him. <sup>ver 18</sup> What thou shalt do, how thou shouldst carry thyself, or what course thou shalt take to obtain that marriage which belongs unto thee. Only there were some rites to be observed, and circumstances to be done before they came to the conclusion of the marriage about which Boaz would instruct her.

5 And she said unto her, All that thou sayest unto me I will do

The confidence she had in Naomi's wisdom and piety, and true love to her, made her ready to follow her advice, wherein she was the more excusable, because she did not understand the laws and customs of the country, as Naomi did.

6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn and she came softly, and uncovered his feet, and laid her down

Had eaten and drunk, to wit, liberally, as the manner was upon those occasions. See Judg ix 27, Psal ix 7. Isa ix 3

8 ¶ And it came to pass at midnight, that the man was afraid, and turned himself and, behold, a woman lay at his feet.

At midnight, he did not discover her sooner, though she

did not uncover his feet, being it seems in a deep sleep, as usual after feasts, and she doing no more than her mother commended her, and using no words or gestures which might provoke his lust, wherein she showed her temperance and modesty, and that what she did was only by her mother's instigation and advice, which plainly appeared from her desire expressed, ver 9, which he knew, she being a stranger, was unacquainted with. And this was the reason why Boaz was not in the least offended with her, but only commends her virtue, without any reflection upon her for this fact. Turned himself, from the place where he lay, he raised and turned himself towards the feet to learn who or what was there. Or he was troubled, or afraid, or wondered; for the Hebrew word being but once used is diversely rendered. A woman lay at his feet which he might understand, either by some glimmerings of light which were after midnight, which discovered her, or rather, by her voice, or out of his own mouth who being asked, told him so much in general, before he made particular inquiry.

9 And he said, Who art thou? And she answered, I am Ruth thine handmaid. I spread therefore thy skirt over thine handmaid for thou art my near kinsman.

Spread thy skirt over thine handmaid, i.e. take me to be thy wife and perform the duty of an husband to me. This phrase is used in this sense Deut xxii 30, xxvii 20. Ezek xvi 8. Luther just because the wife is admitted into the same bed with her husband, and both are covered with one and the same covering. Or secondly From an ancient ceremony of the husband's throwing the skirt of his garment over her head, in token both of her subjection. 1 Cor xi 5-6 10 and appropriation to him being hereby as it were hid from the eyes of others see Gen xx 16, and also of that protection which he oweth to her see Ruth ii 12.

10 And he said, Blessed be thou of the Lord, my daughter for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

Thou hast shewed more kindness, both to thy deceased husband, the continuance of whose name and memory thou preferrest before the satisfaction of thy own lust, and to thy mother-in-law whose commands thou hast punctually obeyed, even with thy own hazard in so doubtful an enterprise. Thou followest not young men to seek the marriage either here, or in thy own country as thou wouldst have done if thou hadst not preferred obedience to God's command, before the pleasing of thyself.

11 And now, my daughter, it is not, I will do to thee all that thou requir'st for all the city of my people doth know that thou art a virtuous woman.

Fear not, think not that I despise and reject thee because I do not immediately comply with thy desire. I will do to thee all that thou requir'st, i.e. marry thee, upon the condition here following.

12 And now it is true that I am thy near kinsman howbeit there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman well, let him do the kinsman's part but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth he shall lie down until the morning.

If he will perform unto thee the part of a kinsman i.e. take thee to wife, to raise up seed to his brother, as he ought to do.

14 And she lay at his feet until the morning: and she rose up before one could know an-

other. And he said, Let it not be known that a woman came into the floor.

Before one could know another, i.e. while it was yet so dark that one person could not discern another. Or before one did know the other, i.e. before they were carnally known to one another. Let it not be known that a woman came into the floor, he takes care to preserve not only his conscience towards God, but his reputation, and here also, among men.

15 Also he said, Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her and she went into the city.

The veil, or the apron, such as women ordinarily wear. Six measures known and usual measure it is not determined how large those measures were, but that the nature of the thing shows that they were no larger than one woman could carry in her veil or apron.

16 And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her.

Who art thou my daughter? either first, She did not distinctly know who she was, because it was dark, and she calls her daughter only in general as older women call the younger. But he could easily have discerned who she was, as what her name was. Or, secondly This is not a question of doubting but of wonder as if she had said Art thou in very deed my daughter? I can hardly believe it. How comest thou hither in this manner and thus early?

17 And she said, These six measures of barley gave he me, for he said to me, Go not empty unto thy mother in law.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall for the man will not be in rest, until he have finished the thing this day.

# CHAP IV

Boaz goeth up to the gate, call his kinsman, inquireth whether he would redeem and marry Ruth 1-5. He refuseth 6-8. The people witnessing and congratulating buyeth the inheritance, and marryeth Ruth 9-12. She beareth Obed the grandfather of David 13-17. The genealogy from Pharez unto David, 18-22.

THE N went Boaz up to the gate, and sat down there and behold, the kinsman of whom Boaz spake came by, unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

The gate, the place where controversies were decided, and the people assembled, and where they used to go out and come in to the town, where he was most likely to find his kinsman. Ho such a one! doubtless Boaz both knew his name, and called him by it, but it is omitted by the holy writer partly because it was unnecessary to know it, and principally in way of contempt, as is usual, and as a just punishment upon him, that he who would not preserve his brother's name might lose his own and be buried in the grave of perpetual oblivion. Sit down here, I have some business of importance with you.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

He took ten men, to be umpires or witnesses between them, for though two or three witnesses were sufficient yet in weighty matters they used more. And ten was the usual number among the Jews, in cases of matrimony and divorce, and translation of inheritances, who were both judges of the causes, and witnesses of the fact. See 1 Kings xxi, 8.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's.

Both Naomi and Ruth had an interest in this land during their lives, but he mentions only Naomi, partly because all *was* done by her direction, to which Ruth wholly submitted herself, and partly lest the mention of Ruth should raise a suspicion of the necessity of his marrying Ruth, before he had given his answer to the first proposition. *Selleth a parcel of land*, which she might do because of her poverty, Lev xxv 2.

1 And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know: for *there is none to redeem it beside thee*, and I am after thee. And he said, I will redeem it.

Before the elders of my people, before this assembly, that it may be legally and firmly made over to thee.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

The wife of the dead, according to the law Deut xxv 5 &c, Matt xxii 21 &c. To raise up the name of the dead, to revive his name which was lost and buried with his body, by raising up a seed to him, to be called by his name.

6 And the kinsman said, I cannot redeem it for myself, lest I hurt mine own inheritance: redeem thou my right to thyself, for I cannot redeem it.

Let I may mine own inheritance. Either first. Because having no children of his own, he might have one and but one son by Ruth, who, though he should carry away his inheritance, yet should not bear his name: but the name of Ruth's husband, and so by preserving another man's name he should lose his own. Or secondly. Because as his inheritance would be but very little increased by this marriage, so it might be much diminished by being divided amongst his many children, which he possibly had already, and might probably have more by Ruth. *Redeem thou my right* which I freely renounce and resign to thee.

7 Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things, a man plucked off his shoe, and gave it to his neighbour: and this *was a testimony* in Israel.

For to confirm all things, i.e. in all the nation of Israel. So that it is no wonder if this ceremony differ a little from that Deut xxv 9, because that concerned only one case, but this is more general. Besides, he pleads not the command of God, but only ancient custom for this practice. A man plucked off his shoe and gave it to his neighbour, he who relinquished his right to another plucked off his own shoe, and gave it to him. This was symbolic, and a significant and convenient ceremony, as if he said, Take this shoe, wherewith I used to go and tread upon my land, and I will do thou enter upon it and take possession of it. This *was a testimony in Israel*, this was admitted for sufficient evidence in all such cases.

8 Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

9 And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

From the gate of his place, i.e. from among the inhabitants dwelling within the gate of this city, which was Bethlehem-judah.

11 And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephrath, and be famous in Bethlehem.

Like Rachel and like Leah, amiable and fruitful. Those two are singled out, partly because they were of a foreign and heathenish original, and yet ingrafted into God's people, as Ruth also was, and partly because of that singular fertility which God vouchsafed unto them above their predecessors, Sarah and Rebekah. Rachel is placed before Leah, because she was his most lawful, and only intended, and chosen, and best beloved wife. Build the house i.e. increase the posterity. See Gen xvi 2, Exod i 21. Ephrath and Bethlehem, two names of one and the same place, of which see on Ruth i 2.

12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman.

Like the house of Pharez, as honourable and numerous as his family was, whom, though he also was born of a stranger, God so far blessed, that his family was one of the twelve tribes to which all the tribe of Judah belonged, and the progenitor of the inhabitants of this city.

13 So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son.

So took Ruth, which he might do, though she was a stranger, because the prohibition against marrying such, to be returned to those who continue in the heathenish state, is evident from the reason of it, whereas Ruth was sincere proselyte and convert to the God and faith of Israel. He went in unto her, i.e. had conjugal converse with her. See Gen vi 4. Conception, i.e. strength to conceive and retain seed.

14 And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

Without a kinsman, which is understood, either, first, Of the son now born. Or rather, secondly, Of Boaz, for the name of goil, which is translated kinsman or redeemer is never, that I know of, given to the child born, but always to the person begetting him of his brother's or near kinsman's wife. And whereas it is objected, that there was no cause for this congratulation at this time in reference to Boaz, because that was done divers months before this time, it may be replied, that the memory of that generous action was revived upon this occasion, and therefore is fittingly mentioned as the foundation of this child's birth, and thus happy effect justly leads them to the cause and original of it, which was this, that Boaz had shown himself to be a kinsman or redeemer, not only in name and title, as the other kinsman was, ver 6, but in truth and reality. The words may be rendered, which hath not made or suffered thy kinsman to fail to thee, i.e. to neglect or refuse the performance of his duty to thee and thine, as the other kinsman did. That his name may be famous in Israel. Heh and his name shall be famous in Israel for this noble and worthy action, wherein

he gave so great an example of piety, charity, humility, and self-denial.

15 And he shall be unto thee a restorer of thy life, and † a nourisher of † thine old age: for thy daughter in law, which loveth thee, which is † better to thee than seven sons, hath born him

*A restorer of thy life, i.e. of the comfort of thy life, which was in a great measure dead and gone. Hath born him, to wit, a son, the pronoun for the noun understood, which is frequent in the Hebrew tongue. On hath born to him, i.e. to thy kinsman to wit a son which is easily understood, and so the pronoun affix is put for the separate, of which there are instances, as Josh xi 19 1 Kings xix 21; Job xxvi 37, Eccl xxix 3*

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi, and they called his name Obed, he is the father of Jesse, the father of David

*Gave it a name i.e. they gave her advice about the name, for otherwise they had no power or right to do so. Obed a servant, to wit to thee to nourish and comfort and assist thee, which duty children owe to their progenitors*

18 ¶ Now these are the generations of Pharez Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Aminadab,

20 And Aminadab begat Nahshon, and Nahshon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

*How can this be a true genealogy, seeing by this means four persons take up three hundred and eighty years, which were between Salmon and David, and consequently every one of them must beget a son when he was very old? Answer 1 It is not certain that each of these was the immediate parent of him whom he is said to beget, for sometimes grandfathers are said in Scripture to beget their grandchildren to wit, by the intervention of their immediate sons whereof instances have been given. And sometimes in genealogies whole generations are omitted as may appear by 1 zra vii 2 compared with 1 Chron xi 1 and by Matt i 8, which might be done here for divers reasons now unknown. 2 There are many examples even in profane writers both ancient and modern, of persons that have not only lived one hundred and twenty and one hundred and thirty years and upwards, but have been vigorous and have begotten children at above one hundred years old and of women that have conceived and born children at the age of fifty sixty, seventy years. And therefore it is not so in these more ancient times, when men were longer lived and under the law, when long life was expressly promised to the obedient, and in persons of strong constitutions and sober conversations, such as some of these are known to have been, and the others may justly be presumed to be such, it is not strange, nor in the least incredible*

# THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED

## THE FIRST BOOK OF THE KINGS

### THE ARGUMENT

It is not certainly known who was the penman of the Book, or whether it was written by one or more hands, nor is it of any great importance for since there are sufficient evidences that God was the chief author of it, it matters not who was the instrument. As when it appears that such a thing was really an act of parliament or of the council table it is not considerable who was the clerk or which the pen that wrote it. And this is the case material in such historical books, wherein there is but little which concerneth the foundation of faith and good life, and therefore it was not necessary to name the writer of them. It may abundantly suffice that there were in these times divers prophets and holy men of God, as Samuel, and Nathan and Gad and David himself, who might each of them write some part of this and the following book. But if any man will out of perverseness doubt or deny that these wrote it, yet thus I suppose no direct and impartial man will deny that it is wholly incredible that such books should be written in their times and recommended to the church as a part of the Holy Scripture and so received by the succeeding generation, without their approbation, who had so great a power and authority in the church and commonwealth of Israel

### CHAP I

1 *Elkanah goeth yearly up to the feast at Shiloh with his two wives. Hannah is barren. Peninnah upbraiideth her, 1—6. Hannah prayeth fervently to the Lord for a son, promising to separate him a Nazarite unto God, 7—12. He thinking her drunk rebuketh her, upon her answer, bleaseth her, 13—18. She returneth home with Elkanah, and consecrath, Feareth Samuel, offereth her sacrifice, performs her promise concerning him, 19—28*

NOW there was a certain man of Ramath-zophim, of mount Ephraim, and his name was Elkanah, the son of Jerobah, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite

*Ramathaim zophim, called Ramah ver 19 and here is the dual number Ramathaim i.e. double Ramah, probably because it consisted of two parts whereof the one might be called the old city, the other the new, both being united*

into one, and the additional title of *ropanim* which signifies *watch-towers*, or *watchmen* may refer either the height of its situation, which made it fit for that use, or that the prophets, who are called *watchmen* as Jer. in 17 had a school or college there. In Ephraim is one of Bethlehem-judah Ruth 1:2, to wit by his birth and habitation, though by his original Levite. Thus divers Jews by nation are called *Modes*, *Flumites*, *Critians* &c., Acts ii 9—11, because they were born and bred there.

2 And he had two wives, the name of the one *Pen* Hannah, and the name of the other Peninnah and Peninnah had children but Hannah had no children.

He had two wives, i.e. divers other good men had in those ages. And it is probable that he took a second wife, to wit Peninnah because Hannah, who being first named seems to have been his first wife, was barren.

3 And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there.

Yearly to wit, at one of the solemn feasts, which probably was the passover, when he not only went up himself but carried his wife and children with him. Compare ver 7. Or at the appointed days or times Heb from days to days, or from time to time i.e. at the three solemn feasts, when he together with all other males were obliged to go to worship God in the place appointed, and at other times, when he as a Levite was to go thither in his course. To sacrifice, not in his own person which the Levites could not do, but by the priest in which sense David, and Solomon, and Absalom are said to offer sacrifices 2 Sam xv 8, 1 Kings vi 63 1 Chron xvi 26. In Shiloh where the tabernacle had long been and now was set up he xxvi 1, Judges xviii 31 xxx 19. The priests of the Lord were there, or were the priests of the Lord there to wit under their father Eli who is generally conceived to have been the high priest, but being very old and infirm, 1 Sam iv 15 and unfit for service his son ministered in his stead but as it were second priest. See 2 Kings xxi 19. And the clause seems to be added to show that this good man did not run into the vulgar error, of neglecting his duty of offering to God for the wickedness of the priests, of which see chap ii 17 21.

4 And when the time was that Elikanah offered, he gave to Peninnah his wife, and to all her sons and her daughters portions.

To wit, out of the sacrifice of his peace-offerings the priest's part which fell to the offerer and was eaten by him and his friends or guests before the Lord Lev xvi. Deut xii 12 xvi 11 and out of this he gave them all part or portions as the master of the feast used to do to his guests.

5 But unto Hannah he gave a worthy portion, for he loved Hannah but the Lord had shut up her womb.

A worthy portion, or an *honourable* or *select part* such as the master of the feast usually gave to the person most respected or beloved. See Gen xliii 31, 1 Sam ix 23 21. He loved Hannah with a singular and eminent love. Compare Gen xxix 30.

6 And her adversary also provoked her sore for to make her fret because the Lord had shut up her womb.

Her adversary, or her wife's wife or enemy, for so her envy is denoted, and her trouble so much related. Compare Gen xxix 30. To make her fret, i.e. against her husband or a rival of a woman herself.

7 And as he did so year by year, when she went up to the house of the Lord, so she provoked him, therefore she wept, and did not eat.

At he did so, i.e. either as often as he went and carried them with him to worship or as often as he expressed peculiar kindness to Hannah as was said ver 5. Year by

year, i.e. every year, at the days or times mentioned, ver 3. When she went up to the house of the Lord. This circumstance is noted first, As the occasion of the contention, because at such times they were forced to more society with one another by the way, and in their lodgings, whereas at home they had distinct apartments, where they might be asunder, and then her husband's extraordinary love and kindness was showed to Hannah, whereby Peninnah was the more exasperated; then also Hannah prayed earnestly for a child, which hitherto she had done in vain, and thus possibly she reproached her with. Secondly, As the aggravation of her sin, that when she came to worship God, and to offer sacrifices, when she should have been reconciled even to her enemies, Matt v 23, 24 she did quarrel with so near a relation. *Did not eat*, either little, or rather nothing at all as being overwhelmed with grief and therefore unfit to eat of that sacred food, according to Deut xii 7.

8 Then said Elikanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

Oughtest thou not to value my hearty love to thee, more than the having of as many sons as Peninnah hath? She would willingly change conditions with thee.

9 ¶ So Hannah rose up after they had eaten in Shiloh and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord.

After they had eaten, i.e. Elikanah and his company except Hannah. Or she, for though at first she sat at nothing yet upon her husband's invitation and encouragement she might eat afterwards though the former may seem more probable. Upon a seat or throne, for it is manifest it was an elevated higher than ordinary, chap iv 18. Here he might sit either as the judge, or rather as high priest to hear or answer such as came to him for advice, and to inspect and direct the worship of God as need was. By a post of the temple, i.e. of the tabernacle, which is called the *temple* here and chap iii 2 2 Sam xxvii 7, Psal xxviii 6 in the contrary, the temple is called the *tabernacle*, Lev x 20, 1 Sam ii 6. And although this tabernacle was but a tent yet it was supported by boards and posts, and especially at the entrance by which Eli sat even by the entrance into the outward court otherwise he could not have seen Hannah. See more on chap iii 15.

10 And she was in bitterness of soul, and prayed unto the Lord, and wept sore.

She was in bitterness of soul, i.e. oppressed with grief. A that phrase is used, Job vii 11, & 1, Ruth i 20.

11 And she vowed a vow, and said, O Lord of hosts if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life and there shall no razor come upon his head.

She vowed a vow, knowing that her husband would willingly consent to it otherwise she had not power to do it. If thou wilt indeed look on, to wit, favourably, so as to remove it. The affliction, i.e. the barrenness and upward which attends it. Give him unto the Lord, i.e. consecrate him to God's service in his temple as far as in me lies. If he had any blemish she might not do it. All the days of his life, not only from his twenty fifth to his fifty five years, all the Levites, and so he himself were obliged by God Num iv 3, vii 21, but for his whole time, which is still to be understood with a reservation of God's right which his vow must give place to as indeed it did, for God called him to be a prophet and a general of the army, and a judge. There shall no razor come upon his head, i.e. he shall be perpetual Nazirite, for under this one rule, as the chief of the rest are contained, as elsewhere the whole Mosaic law is understood, under the title of circumcision.

+ Heb. multiplied to pray

12 And it came to pass as she continued praying before the Lord, that Eli marked her mouth

As she continued praying Heb multiplied to pray By which it appears that she said much more than is here expressed. And the like you are to judge of the prayers and visions of other holy persons recorded in Scripture, which gives us only the sum and substance of them, which consideration may help us much in the understanding of some passages of the Bible Her mouth, i. e. the motion of her lips as it follows

13 Now Hannah, she spake in her heart, only her lips moved, but her voice was not heard therefore Eli thought she had been drunken

Her voice was not heard, partly to avoid the suspicion of vain-glory, partly, because she would not have others acquainted with her hairiness which was matter of reproach, and partly, because she would not disturb others who at this solemn feast were probably employed there in the same work I thought she had been drunken because of the multitude of her words, and those uncouth gestures and motions of her face and body which the vehemency of her passion, and her fervency in prayer, caused in her, as it doth frequently in others, and because she was but newly come from a feast wherein the manner was to eat and drink liberally, (though not to excess) which he knew very well both from the general custom of that season and from the time of the day

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee

Come not before the Lord in this drunkenness, but go and sleep it out, and repent of this thy sin

15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit I have drunk neither wine nor strong drink, but have poured out my soul before the Lord

I am a woman, in whom drunkenness is most abominable so that the Romans punished it with death therefore judge me not so severely Of a sorrowful spirit and therefore not likely to give up myself to drink and pollute, and far from that merry temper which drunkards have I am drunk with affliction not with wine as is said Isa li 21 I have drunk neither wine nor strong drink to wit, this day see above ver 7, 8 Have poured out my soul, have been breathing forth the griefs and sorrows, and desires of my soul The like phrase is Job xxx 16 Psal lxxviii 8, cxlii 2

16 Count not thine handmaid for a daughter of Belial for out of the abundance of my complaint and grief have I spoken hitherto

For a daughter of Belial, for such a wicked monster as a drunken woman is The oppression of my spirits hath forced me to speak, and that so liberally at this time for the use of my sinking heart

17 Then Eli answered and said, Go in peace and the God of Israel grant thee thy petition that thou hast asked of him

Go in peace, I recall my curse and give thee my blessing, and wish thee peace i. e. a quiet and composed mind, free from whatsoever it is that grieves and oppresses thee, and withal, good success and prosperity in what thou desirest, for peace is a very comprehensive word among the Hebrews Grant or will grant, for it may be either a prayer or a prediction, which he might deliver, either from the consideration of God's known goodness and readiness to hear prayers, or he might be directed to say so by a special instinct of God's Spirit, which sometimes was given to the high priests, even when they were wicked men as John xi 51, and much more when they were holy men as Eli was And some add, that he was a prophet

18 And she said, Let thine handmaid find grace in thy sight So the woman

2 i 2

went her way, and did eat, and her countenance was no more sad

Grace in thy sight, that favourable opinion, and good will, and gracious prayer, which thou hast expressed on my behalf, be pleased to continue toward me Her countenance was no more sad, her heart being cheered by the priest's comfortable words and especially by God's Spirit setting them home upon her, and assuring her that both his and her prayers should be heard it quickly appeared in her countenance Heb her indignation, or vexation, (as the word face is sometimes understood, as Gen xxxii 20, Psal xxi 9, xxxiv 16,) was no more, i. e. it vanished away

19 ¶ And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah and Elkanah knew Hannah 2 Gen 4 i his wife, and the Lord remembered her 2 Gen 30.22

They rose up in the morning early, partly for their journey, and partly for prayer as it follows for which this was a very fit and usual time Psal v 3, cxix 147. Remembered her, i. e. manifested his remembrance of her by the effect

20 Wherefore it came to pass, when the time was come about after Hannah had conceived that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord

So the sense is When the usual time from the conception to the birth was past she brought forth her son Heb in or after the revolut on or expiration of some days, Hannah conceived and in due time bare a son So the meaning is That although her husband knew her conjugally at his return and God was mindful of her and intended in his time to give her his blessing yet she did not conceive at first but after some days or time afterwards And called, i. e. she called not doubting of her husband's consent to the name The names of children were given to them sometimes by the fathers and sometimes by the mothers See Gen ii 1, 26, v 29, xxi 3, xix 37, 38 &c

21 And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow

All his house i. e. his wife Peninah, and his children, which sometimes called a man's house in Scripture, Hannah only and her child excepted as it here follows The yearly sacrifice that solemn sacrifice which was offered up once every year probably the paschal lamb which is often called a sacrifice Exod xii 27, xxxiv 23 And his vow by which it appears though it was not expressed before that he had and consented to her vow, which was necessary to make it obligatory, Numb xxx, and that he added a vow of his own, of some singular sacrifice to be offered to God in answer to his prayers

22 But Hannah went not up, for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord and there abide for ever

Hannah went not up, to wit, at that sacred anniversary feast to which he went up before, but now did not, because she could not get with satisfaction to her mind and conscience appear before the Lord empty, or without paying her vow, nor bring her child thither to God, and then carry him away from God to her own house Nor did she sin by not going up, for the women were not obliged to go up at the solemn feasts, but the men only, Exod xxiii 17 Until the child be weaned, not only from the breast and the milk, which was done within two or three years at most, but also from the mother's knee and care, and from childish food, till the child be something grown up, and fit to do some service in the tabernacle, for it seems, that it was as he was brought up, he worshipped God, ver 28 and presently offered ministered to Eli, 1 Sam ii 11 And this may further appear from the very nature of the vow which must needs design a service and an advantage to the tabernacle, and not a burden and encumbrance, as it would have been if a

+ Heb 11:6  
Mark 5:34  
1 Th 5:11  
1 Th 5:11

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young child had been brought up to it, and left upon it *that he may appear before the Lord and there abide for ever*, that when once he is presented to the Lord he may continue in his service as long as he liveth, as is said, *ver 28*

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23 And Elkanah her husband said unto her, Do what seemeth thee good, tarry until thou have weaned him, 'only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him.

*The Lord establish his word*, either first The word of God made known to them by Eli, above ver 17, which being delivered by God through priest, and that in answer to her and her wife's prayers he took to be a kind of oracle sent from God. But that word was already fulfilled in the birth of Eli. Or secondly Some other word of message from God to Elkanah or his wife concerning Samuel for such revelation were frequent in those ages of the church, and were oft vouch'd by God, concerning such children as were extraordinary persons, or in a special manner devoted to God as concerning Isaac, Gen xiii and Samson, Judges xiii. 1 and John Baptist Luke i 13, 14, &c. and others. And so it might be here, though it were not mentioned before, there being many such things in Scripture omitted in their proper places which afterwards are expressed or implied upon other occasions. Or rather thirdly, It may be rendered *his matter in thing* i.e. the business concerning the child that which thou hast promised or vowed concerning him, that he may grow up and be accepted and employed by God in his service, and that he, when he is fully grown may not break thy vow but confirm it.

24 ¶ And when she had weaned him, she took him up with her with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh and the child was young.

*Three bullocks* either first One to be offered at that time the other two presented to the priest whether for his own use or to be offered afterwards, as he saw fit. Or secondly One for a burnt offering the second for a sin offering the third for a peace offering of which they might all feast together, for all these sorts seem expedient for this work and time. *One ephah of flour*, for the meat offering, before me to the principal sacrifices which to each bullock were three tenth deals or three tenth parts of an ephah as appears from Numb xv 9 xxiii 12, and so nine homers or nine parts of the ephah were spent and the tenth part was either a separate meat offering or given to the priest. *A bottle of wine* for drink offering according to the manner.

25 And they slew a bullock, and brought the child to Eli.

*Bullock* either first One of the three at the present receiving thereof for the future. Or secondly The three bullocks mentioned ver 24 to which the article here added in the Hebrews is manifestive to relate there being no one bullock there included into which it can belong. And so it is only an enclitic of the singular number for the plural, which is frequent.

26 And she said, Oh my lord, 'as thy soul liveth, my lord I am the woman that stood by thee here praying unto the Lord.

*Oh my lord* either first because of her favourable attestation. *As thy soul liveth* i.e. as I form of an oath is Gen xli 15 I Sam xvi 5. &c. as surely as thou livest which assertions are necessary, because this was some years after it and was quite forgotten by him.

27 For this child I prayed, and the Lord hath given me my petition which I asked of him.

28 Therefore also I have lent him to

the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there.

*I have lent him to the Lord*, or, *given him*, &c. i.e. do now give or offer him, for she did not lend him for a time, with a purpose or right to require him again. The words may be rendered thus, *And I also asked him, or made myself to ask him* (a usual Hebrewism,) *for the Lord*, i.e. I prayed for this child, not only for myself, and to take away my reproach, but especially that I might have a child to serve and devote to the Lord. And so the following words, *as long as he liveth*, are not to be joined with this foregoing clause, but with those which come next after them, and that whole clause may be thus rendered, *as a consequence upon the former*. And, *or therefore all the days in which he is or shall be, he is or shall be lent or given to the Lord*, or, *as one begged for the Lord and for his service and therefore justly given to him*. *He shall be lent, or rendered, or used as one given in my prayers*, for this was the condition of my prayer, that he should be the Lord's. *He worshipped*, not Eli who is not mentioned but ver 25, and then only passively not as speaking or doing any thing, nor Elkanah, of whom here is no mention, but young Samuel who is the subject spoken of in this and the foregoing verse, and who was capable of worshipping God in some sort at least with external adoration, of which see ver 22. And so the particle *there* is emphatic, signifying that hereby he entered himself into the worship and service of God in that place, to which he was devoted by his parents, and now did devote himself.

## CHAP II

*Hannah's song*, 1—10. *Samuel ministers before the Lord*. 11. *His sons are weaned*, 12—17. *Hannah beareth more children*, 20, 21. *Eli reproves his sons but amittu*. 22. 23. *God by a prophet foretelleth the destruction of Eli's house*, 27.

AND Hannah prayed and said, My heart rejoiceth in the Lord, 'mine horn is exalted in the Lord. my mouth is enlarged over mine enemies, because I rejoiced in thy salvation.

*Hannah prayed*, i.e. praised God, which is a part of prayer Col iv 2. I Tim ii 1. so it is a synecdochical expression. *My heart rejoiceth*, or, *leapeth for joy*, for the words note not only inward joy but also the outward demonstrations of it. *In the Lord* as the author and the master of my joy, that he hath heard my prayer, and accepted my son for his service. *Mine horn is exalted*, my strength and glory (which are oft signified by a horn 1 Pet lxxix 17, 24 xxi 10) are advanced and ministered to my vindication, and the confusion of mine enemies. *My mouth is enlarged*, i.e. opened wide to pour forth abundant praises to God and to give a full answer to all the reproaches of mine adversaries, whereas before it was shut through grief and confusion. *Over mine enemies* i.e. more than theirs, or so as to get the victory over them as she saith afterwards. Here she manifests her great prudence, and piety, and modesty, that she doth not name her strength but only her strength in the general. *Because I rejoice in thy salvation*, because the matter of my joy is not trivial or worldly thing but that strange and glorious salvation or deliverance which thou hast given me from my own oppressing care and grief and from the insolencies and reproaches of mine enemies in giving me a son, and such a son as this who shall be serviceable to God and to his people in helping them against their enemies, which she presaged as may be guessed from ver 10.

2 'There is none holy as the Lord, for there is none beside thee: neither is there any rock like our God.

*There is none holy as the Lord*, none so perfectly, unchangeably, and constantly holy, as God hath showed himself to be in this act of grace to me whereby he hath both checked the proud and mighty, and pleaded the cause of his afflicted servant that trusted in him, and also fulfilled

his promise in giving me a son whom he hath sanctified by his grace to his service, all which are the proper effects of God's holiness. *There is none beside thee, not only none as so holy as thou art, but in truth there is none holy (which word is easily understood out of the former clause) beside thee, to wit, entirely or independently, but only by participation from thee.* Or, as none have any holiness like thine, so none have any being besides thee unless by derivation from thee. *Neither is there any rock like our God, thou only art a sure defence and refuge to all that flee to thee; and trust in thee, as I have found by my experience.*

3 Talk no more so exceeding proudly, <sup>1</sup> let not farrogancy come out of your mouth for the LORD is a God of knowledge, and by him actions are weighed.

*Talk no more so exceeding proudly, thou Peninnah boast no more of thy numerous offspring, and speak no more proudly and scornfully of me as thou hast done.* She speaks of her in the plural number, because she would not expose her name to censure, but only instruct and reprove her for her good. *Arrogancy, Heb hard speeches as these are called, Jude 15, harsh, heavy, and not to be borne.* Or, the old sayings, either the old proverb concerning barren women, which thou applyest to me, or the old approaches, to which for a long time thou hast accustomed thyself. *The Lord is a God of knowledge, he knoweth thy heart, and all that pride, and envy, and contempt of me which thy own conscience knoweth, and all thy perverse carriage towards me.* *By him actions are weighed* i.e. he pondereth or trieth all men's thoughts and actions (for the Hebrew word signifies both) as a just Judge, to give to every one according to their works, and therefore he hath pitied my oppressed innocency and rebuked her arrogancy. *Or by him counsels or actions or events are disposed or ordered* and not by ourselves, and therefore he brings many things to pass contrary to men's expectations as now he hath done. *He maketh one barren and another fruitful when and how it pleaseth him.* In the Hebrew text it is to the advice and so the words may be rendered thus. *His actions are not or cannot, be directed or rectified, or corrected by any others, none can mend his work, he doth every thing best and in the best season as now he hath done.* *or weighed or numbered* his ways are unsearchable. Or thus. *Are not his works right and straight? who can blame his actions? So to is for halo as it is 2 Sam xii 26, 2 Km xv 26 Job ii 10.*

4 The bows of the mighty men are broken, and they that stumbled are girded with strength.

This notes either 1 The strength of which they boasted See Psal xlv 6, xlv 9. Or 2 Their malicious or malicious designs. See 1 Sam vii 12 xi 2 xxxvi 11. Or 3 Their violent tongues, which are compared to him that shoot their arrows *even better words*, as it is said Psal lxxv 3 compare Jer ix 3. Or 4 Their persecuting virtue, which may well be compared to a bow both because it is called a man's strength, Gen xlix 3 and because children, which are the effects of it and are as it were shot from that bow, are compared to arrows. Psal xxxvi 15. And this seems best to agree with the following verse. *They that stumbled or were weak or feeble in body and spirit, that had no strength to conceive which was once Sarah's case, Heb xi 11, or to bring forth which was Israel's condition under Hazeckiah 2 Kings xix 4.* *He girded with strength, are enabled both to conceive and to bring forth, as the church was, Isa lxxvi 9.*

5 They that were full have hired out themselves for bread, and they that were hungry ceased so that the barren hath born seven, and she that hath many children is waxed feeble.

*Have hired themselves out for bread, through extreme necessity, into which they are fallen from their great plenty.* It is the same thing which is expressed both in divers metaphors in the foregoing, and following verses, and properly in the latter branch of this verse. *Ceased to be such, to wit, hungry, the hungry failed, there*

*was none of them hungry or indigent.* Seven, i.e. many, as seven is oft used. She speaks in the prophetic style, the past time for the future, for though she had actually born but once yet she had a confident persuasion that she should have more, which was grounded either upon some particular assurance from God, or rather upon the prayer or prediction of Eli, which, though it be mentioned after this song, ver 20, yet in all probability was spoken before it, even upon the parents' presentation of the child to Eli chap 1 25, it not being likely that she would sing this song in Eli's presence, or before he had given his answer to her speech delivered chap 1 26-28 there being nothing more frequent than such transpositions in Scripture. And the experience she had of the strange and speedy accomplishment of his former prophecy made her confidently expect the same issue from the latter. *She that hath many children i.e. Peninnah is waxed feeble, either because she was now past child bearing and unfit for procreation, or because divers of her children, which were her strength and her glory, were dead, as the Hebrew doctors relate.*

6 The LORD killeth, and maketh alive he bringeth down to the grave, and bringeth up.

*Killeth and maketh alive, either 1 Divers persons, he killeth one and maketh another alive. Or, 2 The same person whom he first killeth or bringeth very nigh unto death he afterward raiseth to life.* Mc, who was almost overwhelmed and consumed with grief he hath revived. The name of death both in sacred Scripture and profane writers is oft given to great calamities, as Isa xxvi 19, 1 Cor xxxiii 11, Rom viii 36.

7 The LORD maketh poor, and maketh rich he bringeth low, and lifteth up.

8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory for the pillars of the earth are the LORDS, and he hath set the world upon them.

*Out of the dust i.e. out of their low and miserable condition as this phrase is used, 1 Km xxi 2, Psal cxvii 7. Compare Job xvi 13 Psal v 5 From the dunghill, from the most sordid place i.e. in the estate. Compare 1 Kings xvi 2 Job xxxvi 11 Psal vii 5. Dunghill which the poor are said to embrace Lam ii 5. To move them whither, not only possess themselves, but to unsnatch them to their posterity, is both oft happened in the world, or possibly. The throne of glory, i.e. a glorious throne, kingdom. The pillars either 1 The foundations of the earth which God created and upholds and where with he sustains the earth and all its inhabitants as a house is supported with pillars, and therefore it is not strange if he disposed of persons and things therein as he pleased. Or 2 The princes or governors of the earth, which are called the corners or corner-stones, of a land or people. Jude xx 2, 1 Sam xiv 38, Zeph iii 6 and are still called pillars because they uphold the world and keep it from sinking into confusion. See Psal lxxv 2, Jer i 18, Rev iii 12. And these are here said to be the LORDS, by creation and constitution because he advanced them to their state, and preserves them in it, Prov viii 14, 16 and sets the world or the kingdoms of the world upon them as burdens upon their shoulders. See Isa ix 6.*

9 He will keep the feet of his saints, and the wicked shall be silent in darkness, for by strength shall no man prevail.

*The feet, i.e. the steps or paths, their counsels and actions, he will keep i.e. both uphold that they may not fall at least into mischief or utter ruin, and direct and preserve from wandering, and from those fatal mistakes and errors that wicked men duly run into. Shall be silent, shall be put to silence they who used to pervert the mouths wide against heaven, and against the saint shall be so confounded with the unexpected disappointment of all their hopes, and with God's glorious appearance and operations*

to his people, that they shall have their mouths quite stopped and sit down in silent amazement and consideration. *See Isa. xvi. 1, Jer. viii. 14, xlviii. 5, 6. In darkness, both inward, in their own minds which are wholly in the dark, perplexed by their own choice and counsels, not knowing what to say or do, and outward in a state of deep distress and misery. By strength shall no man prevail, to wit, against God, or against his saints: as the wicked were confident they should do because of their great power and wealth and numbers: whereas God's people were weak and impotent and helpless. And particularly, Peninnah shall not prevail again time by that strength which she hath or thinks to have, from her numerous offspring. But it is to be observed, that although Hannah takes the rise of this song from her own condition, yet she extends her thoughts and words further even to the usual methods of God's providence in the government of the world.*

10 The adversaries of the Lord shall be broken to pieces, "out of heaven shall he thunder upon them." the Lord shall judge the ends of the earth, and he shall give strength unto his king, and exalt the horn of his anointed.

*The adversaries of the Lord, and of his people: especially the Philistines, who at this time were the chief oppressors of Israel. Shall be broken to pieces, the following words are prophetic of what God was about to do: they who are now our lords shall be subdued. Out of heaven, i. e. out of the clouds or air, which is oft called heaven. Shall he thunder upon them, is wisdom. I Sam. vii. 10. Shall judge, i. e. shall condemn and punish is there verb by a synecdoche is oft used. Of the ends of the land, to wit the Philistines who dwelt in the utmost borders of Canaan: even upon the sea coast. Unto his king, either 1. Unto the judge or ruler whom he shall set up for the protection and deliverance of his people: the word king being elsewhere so taken. Or 2. The king properly so called: and so he propheseth that David should have a king and that there should be great difference between king and king, between the people king Saul whom they would of tumult and passionately desire, by whom therefore they should have but little relief: and God king David, whom God would choose as a man after his own heart, and whom he would strengthen and assist so as by his hand to break all his enemies to pieces. I exalt the horn, i. e. increase or advance the strength. Of his anointed, i. e. of his king. The same thing is repeated in other words, although it may have a mystical sense, and respect to Christ the singular anointed one of God: and the special king of his people, whom all the other kings did typify and represent, and from whom they received authority and power.*

11 And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest.

*In some way agreeable to his tender years: as in singing or playing upon instruments of music: as they used then to do in God's service: or halting the lumps or some other way. For I suppose Samuel was not brought to the tabernacle in such tender years as some think: of which see on I Sam. i. 22. Before Eli the priest, i. e. under the inspection and by the direction and instruction of Eli.*

12 ¶ Now the sons of Eli were "sons of Belial," i. e. they knew not the Lord.

*To wit, practically, i. e. they did not acknowledge him: as guard was given to us by words of knowledge are commonly used in Scripture. See Rom. i. 28. I Cor. xv. 31. Tit. i. 16.*

13 And the priests custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand,

*Offered, i. e. presented it to the Lord, i. e. offered by the priest. While the flesh was in seething, for the Lord's part of the peace-offerings was burnt upon the altar: so the priest's and offerer's parts were to be sold.*

14 And he struck it into the pan, or kettle, or caldion, or pot, all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

*All that the fleshhook brought up the priest took for himself, not contented with the breast and shoulder which were allotted them by God. Exod. xxix. 27, 28, Lev. vii. 31, they took also part of the offerer's share, and besides, they snatched their part before it was heaved and waved, contrary to Lev. vii. 31.*

15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest, for he will not have sodden flesh of thee, but raw.

*The fat, and the other parts to be burnt with it. See Lev. vii. 31, 32, vii. 31. So this was an additional injury, for lest the folk should mistake and injure them, they took such parts as they best liked whilst it was raw when it might be better discerned.*

16 And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desire: then he would answer him, Nay, but thou shalt give it me now: and if not, I will take it by force.

*Take as much as thy soul desireth, we are content to relinquish our parts to thee, only let not God be wronged of his due.*

17 Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord.

*The sin of the young men was very great, because they violently to violate both man's and God's dues: and thus before their time: and that with minute contempt of God and man: and all this merely for the gratifying of their sensual appetite. Before the Lord, i. e. even in the place of God's special presence: where he saw and observed all their misdeeds, which argues the height of impiety and impudence. Men abhorred the offering of the Lord, they neglected and abhorred the practice of carrying out sacrifices to be offered: which they knew would be so grossly abused: and which as they might think, would be rejected and abhorred by God himself, and therefore they would not contribute to the priest's sin, and the corruption of God's worship: but judged it better to neglect the thing than to expose it to the priest's depravation, wherein yet they erred as we see, ver. 24.*

18 ¶ But Samuel ministered before the Lord, being a child, guided with a linen ephod.

*Ministered, i. e. performed his ministry carefully and faithfully: not corrupting nor abusing it, as Eli's sons did. Before the Lord, in God's tabernacle: or as in God's presence, sincerely and regularly, with God's approbation. Compare Gen. xxi. 1. 2 Chron. xxxi. 1. A linen ephod, a garment used in God's service: and allowed not only to the inferior priests and Levites: but also to eminent persons of the people, as 2 Sam. vi. 14 and therefore to Samuel who though no Levite, was a Nazirite, and that from birth.*

19 Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

*Little coat suitable to his age and stature, to be worn ordinarily: for coats were their usual garments. See Gen. iii. 21, xxxviii. 3, 2 Sam. xvi. 32, Cant. v. 3, Dan. iii. 21, Luke ix. 41, ix. 3. Knowing that he could not yet do much service: she would not have him too burdensome to the tabernacle, and therefore she yearly provided him with*

a coat which was the chief and upper garment, and under it his other garments possibly are comprehended

1 Gen. 36 14

20 ¶ And Eli <sup>1</sup> blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD. And they went unto their own home

Or perh  
as which  
are asked,  
for  
1 Ch. 1 36

As their superior, and God's high priest Eli blessed them in God's name, and they received his blessing by faith, which made it effectual, ver 21 Seed, i.e. a child, or rather children, as the event showed. For the loan which is lent to the LORD, or, for the petition: i.e. the thing desired, to wit, the child, which she, thy wife asked of the LORD, or, for the LORD, as chap 1 28 to whom accordingly she hath given them. And therefore as she asked him not so much for herself, for she seldom sees him as for the LORD, to whose service she hath wholly devoted him: so now I pray that God would give you other children, for both your comfort and enjoyment

1 Gen 21

21 And the LORD <sup>m</sup> visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel <sup>g</sup> grew before the LORD

Gen 28  
ch 4 10  
Judith 13 24  
1 Ch 1 30  
2 40

visited, to wit, in mercy, and with his blessing as that word is used, Gen xxi 1, Exod xiii 19. Jer xv 15 not in anger, as it is taken Exod xxxiv 34. 1 Ch xxxi 16 grew, not only in age and stature, but especially in wisdom and goodness, as Luke 1 15. Or was magnified, or grew great, famous and acceptably as ver 26 Before the LORD, not only before men, who might be deceived but in the presence and judgment of the all seeing God

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the tabernacle of the congregation

1 Ch 1  
ch 1  
+ 11 b  
and 11 d  
by transp

He was very old, and therefore unfit either to manage his office himself, or to make a diligent inspection into the carriage of his sons in holy administrations, which gave them opportunity for their wickedness. All that his sons did unto all Israel, whom they injured in their offerings, and alienated from the service of God. Assembled or waited, which expression is used of them either because they came to the service and worship of God in the tabernacle, which is often called a *waiting*, or because they came in considerable numbers and due order like to an army. At the door, the place where all the people both men and women, waited when they came up to the service of God. 1 Sam 1 9 12 Luke 1 10 because they could not have admittance into the tabernacle, and because the altar on which their sacrifices were offered was at the door. Hence it is probable that the women were not such as devoted themselves to the service of God and of his tabernacle either by fasting and prayer, &c. or by sewing, spinning, &c. which if then there were any such had their stations not at the door but in divers places allotted to them round about the tabernacle but of such as came up to worship God in his tabernacle, as women oftentimes did with their husbands as here Hannah did, and the blessed Virgin Mary. 1 Ch 11 or with their parents. And this expression may receive strength from Exod xxxiii 8 where the very same phrase is used and that when the great tabernacle was not yet built and so there was no occasion for any women to come to the other less tabernacle then used save only to pray or offer sacrifices

23 And he said unto them Why do ye such things? for I hear of your evil dealings by all this people

1 Thier  
evil words  
1 Ch 1

Such things as those above mentioned ver 13 22 Eli's sin in this matter was not only that he reproved them too gently and generally and sparingly, but especially that he contented himself with a verbal rebuke and did not reprove them, as is said chap 13 and inflict their punishments upon them of putting them out of their priest's office, and cutting them off from God's people which such such crimes deserved by God's law, and which he as judge

and high priest ought to have done without all respect of persons. By all this people, that dwell here or come hither to worship

24 Nay, my sons, for it is no good report that I hear ye make the LORD's people to transgress

Words too mild for such diabolical actions. Ye make the LORD's people to transgress, either, 1 The women that by your instigation were drawn to folly. Or, 2 Others who are easily brought to follow your pernicious example. Or, 3 Other persons of pious and honest minds, whom therefore he calls the LORD's people by way of distinction from the children of Belial, who were so highly offended with the great dishonour done to God and to his worship, and with the horrible wickedness of the priests, that upon that occasion they were hurried into the other extreme, and lived in the neglect and contempt of their own indispensable duty of offering sacrifices, because they came through the priests' hands

25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them

Num 16

If one man sin against another by doing any injury, The judge shall judge him: the magistrate shall by his sentence and the difference and both parties shall acquiesce in his determination and so the breach shall be made up. The sense is if only man be wronged, man can right it and reconcile the persons. If a man sin against the LORD to wit in such manner as you have done directly and immediately in the matters of his worship and service wilfully and presumptuously. Who shall intreat for him? the offence is of so high a nature that few or none will dare to intercede for him but will leave him to the just judgment of God. He speaks after the manner of men, who do oft intercede with the prince for such as have injured any private person, but will not presume to do so when the injury is committed against his own person. The words are and may be thus understood. Who shall judge for him? Who shall interpose himself as umpire or arbitrator between God and him? Who shall compound that difference? None can or dares to it and therefore he must be left to the dreadful but righteous judgment of God which is your case and injury. Because the LORD would slay them: i.e. because God hath determined to destroy them for their many and great sins, and therefore would not and did not give them grace to hearken to Eli's counsel and to repent of their wickedness, but hardened their hearts to their destruction

26 And the child Samuel grew on, and was in favour both with the LORD, and also with men

1 Sam 21  
1 Ch 1 4  
1 Ch 2 62  
1 Ch 2 37  
1 Ch 14 18

He grew better in bad times, which is remembered to his commendation

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

A man of God, i.e. a prophet or preacher sent from God. See 1 Tim vi 11, 2 Tim iii 17, 2 Pet i 21. Who this was is not revealed by God, and therefore it is vain to inquire and impossible to determine. Did I plainly appear? did I indeed show such a favour and appear so evidently and gloriously to thee, and for thee and is this thy request? Unto the house of thy father i.e. unto Aaron the chief of thy father's house. When they were in Egypt see Exod 14 27 Pharaoh's house i.e. either, 1 In Pharaoh's land, the whole kingdom being as it were, one great family whereof Pharaoh was the master. Or, 2 In Pharaoh's court where Aaron might probably be at the time of this revelation, either to an visit some accusation against him or his brethren, or to beg some relaxation of labour, or for some other occasion

28 And did I \*choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

*Did I choose him, to wit, Aaron thy father? whereby he shows what he meant by his father's house. An ephod, that golden ephod which was peculiar to the high priest. All the offerings made by fire, i. e. all the priest's part of the offerings. He only had the office and he had the whole benefit.*

29 Wherefore \*kick ye at my sacrifice and at mine offering, which I have commanded in my habitation, and honour-est thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

*Wherefore kick ye at my sacrifice, using them irreverently, contemptuously, and profanely both by abusing them to your own luxury, and by causing the people to abhor and neglect them. He chargeth Eli with his sons' faults. Honour-est thy sons above me, permitting them to dishonour and injure me by taking my part to themselves, choosing rather to offend me by thy communion at their sin than to dispense them by severe rebukes and effectual restraint and just punishments, and so pervert their will and pleasure and honour before mine. To make your selves fat, to pamper your selves. This you did not out of any necessity but out of mere luxury. The chiefest of all the offerings, not contented with those parts which I had allotted you you invaded those choice parts which I reserved for my self.*

30 Wherefore the Lord God of Israel saith, I said indeed that thy house and the house of thy father should walk before me for ever: but now the Lord saith, Be it far from me: for they that honour me I will honour, and they that despise me shall be lightly esteemed.

*I said indeed. Once. When or when did God say this. Answer. Either 1. When he made that promise for the perpetuation of the priesthood in Aaron's family Exod. xxviii 43, xxix 9. Object. If Eli and all his family had been cut off yet that promise had been made good in the Aaron's family: how then was that promise recalled by this sentence against Eli? Answer. It was recalled and made void though not directly and universally to all Aaron's family, yet in part to Eli and his family, which were wholly excluded from the benefit of it wherein otherwise they should have shared, even as God's keeping of the Israelites out of Canaan did in the wilderness for forty years, and destroying them there: it called his breach of promise Numb. xvi 31 although the promise of Canaan was not simply made void to all the Israelites, but only to that evil generation of them, or as God's covenant with David and with his seed of which God saith that it should stand fast Psal. lxxxix 28 and that he would not break nor alter it yet is said to be made void, yet 29 to wit in regard of some particular branches or members of that family. Or 2. To Eli himself, or to his father when the priesthood was transferred from Eleazar to his son Samuel for some cause not mentioned in Scripture but not probably for some great miscarriage of some of them. If it be so that there is no such promise recorded in Scripture it may be so replied, That there are many solemn and long noted in Holy Scripture which are not spoken of in their proper times and places as Gen. xxv 26, 27, 28, 29, 30, 31, Luke xi 49, Acts xii 25. So it is so of the place may be thus, That promise and privilege of the perpetuation of the priesthood in Phinehas and his family made to them Numb. xxi 12, 13, namely, upon occasion of his and their faithfulness in their office, which plainly understood, now take away from that family for their wickedness, and*

*I transfer it to thee and thine, and will put it upon the same condition. Should walk before me, i. e. minister unto me as high priest. Walking is oft put for discharging one's office, before me may signify that he was the high priest, whose sole prerogative it was to minister before God, or before the ark in the most holy place. For ever; as long as the Mosaic law and worship lasted, as that phrase is oft used. Be it far from me, to wit, to fulfil my promise, which I repent of, and hereby retract. They that honour me, that worship and serve me with reverence and godly fear and according to my will, which I esteem as an honour done to me. I will honour, I will advance them to honour, and maintain them in it. They that despise me, not formally and directly, for so Eli's sons did not despise God, but indirectly and by consequence, by presumptuous disobedience of my commands, by defiling and disgracing my worship and ordinances either by transgressing the rules I have given them the law, or by their ungodly and shameful conversation, and by making my service contemptible and abominable to others through their scandals all which are manifest arguments of contempt of God, and are so called as Numb. xi 20, 1 Sam. xii 9, 10; Mal. i 8, and all which were eminently found in Eli's sons. Shall be lightly esteemed, both by God and men.*

31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

*I will cut off thine arm, i. e. I will take away thy strength, which is oft signified by the arm as Job xvi 9, Psal. xxxviii 17 or all that in which thou placest thy confidence and security, either 1. The ark, which is called God's strength Psal. lxxviii 61 and was Eli's strength who therefore was not able to bear the very tidings of the loss of it chap. iv 18. Or 2. His priestly dignity or employment whence he had all his honour and substance. Or rather 3. His children to whom the words following here, and in the succeeding verses seem to continue it who in the strength of parents see Gen. xliii 3, Dent. xxi 17, Psal. cxviii 13. The arm of thy father's house, i. e. thy children's children and all this family which was in great measure accomplished 1 Sam. xii 16 &c. There shall not be an old man in thine house. They shall generally be cut off by an untimely death before they be old.*

32 And thou shalt see an enemy in my habitation in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever.

*So the sense is. Thou shalt see not in thy person, but in thy posterity, (it being most frequent in Scripture to attribute that to parents which properly belongs to their posterity only, as Gen. xxi 8, xxviii 29, 40,) an enemy, i. e. thy competitor, or him who shall possess that place of high trust and honour which now thou enjoyest, (such persons being, through man's corrupt nature esteemed as a man's worst enemy) in my habitation, i. e. in the sanctuary. And then he adds by way of aggravation, that this sad accident should happen in all the wealth which God shall give Israel, i. e. in a time when God should eminently bless Israel, and make good all his promises to them which was in Solomon's days, when Abiathar of Eli's race was put out of the high priesthood and Zadok was put in his place 1 Kings ii 27, 35, when the priesthood was most glorious and most profitable, and comfortable, and therefore the loss of it more deplorable. But the words may be otherwise rendered, as is noted in the margin of our English Bibles. Thou shalt see, to wit in thy own person the affliction, or oppression or calamity of my habitation, i. e. either of the land of Israel, which I dwell, or of the sanctuary called the habitation by way of eminency, whose greatest glory the ark was, 1 Sam. iv 21, 22 and consequently, whose greatest calamity the loss of the ark was for, or instead of all that good wherein God would have blessed Israel, or was about to bless Israel, having raised up a young prophet, Samuel, and thereby given good grounds of hope that he intended to bless Israel, if thou and thy sons had not hindered it by your sins, which God was resolved*

severely to punish. So this clause of the threatening concerning Eli's posterity, as the following concerns his posterity. And this best agrees with the most proper and usual signification of that phrase, *Thou shalt see*. For ever, i. e. as long as the priesthood continues in thy family, or as long as the Levitical priesthood lasts.

33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.

*The man of thine*, i. e. those of thy posterity. From mine altar, i. e. from attendance upon mine altar, whom I shall not destroy, but suffer to live and wait at the altar. Shall be to consume thine eyes, and to grieve thine heart. Shall be so forlorn and miserable, that if thou wast alive to see it, it would grieve thee at the very heart, and thou wouldst consume thine eyes with weeping for their calamities. So the phrase is like that of Rachel weeping for her children. Gen. xxxi. 15, which were slain long after her death. The increase of thine house i. e. thy children. In the flower of their age, about the thirtieth year of their age, when they were admitted to the plebeian administration of their office. Numb. iv. 3, then they shall die.

34 And this shall be a sign unto thee, that shall come upon thy two sons on Hopim and Phincha, in one day they shall die both of them.

This shall be a sign unto thee to wit of the certain truth of these said predictions, and it was fulfilled chap. iv. 11.

35 And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house: and he shall walk before mine anointed for ever.

A faithful priest to wit, of another line, as is necessarily implied by the total removal of that office from Eli's line before threatened. The person designed is Zadok, one eminent for his faithfulness to God and to the king, who when Abiathu the last of Eli's line, was deposed by Solomon was made high priest in his stead. 1 Kings ii. 27. 35. 1 Chron. xix. 22. That shall do according to the which is in mine heart, and shall not dishonour or disobey me to gratify his sons, as thou hast done. I will build him a sure house, i. e. give him a numerous posterity, as that phrase is used Exod. i. 21, 2 Sam. vii. 11, 1 Kings vi. 8, and confirm that sure covenant of everlasting priesthood made to Phinehas of Eleazar's line, Numb. xxv. 13, and interrupted for a little while by Eli and his of the line of Phinehas unto him and his children for ever. And this was manifestly verified until the Babylonish captivity. 1 Zech. xvi. 13, and there is no reason to doubt of its continuance in the same line till Christ came. He shall walk in minister as high priest. Before mine anointed, either, first, Before king Solomon who was anointed King. 1 Kings, i. 39 and before the succeeding kings who do commonly called anointed or the Lord's anointed. As 1 Sam. xii. 35, xiv. 6, 10, Psal. lxxxix. 36. 37. 1 Tim. iv. 10. Or rather, secondly, Before Jesus Christ first Because this title of Anointed or Christ or Messias (both which words signify only the Anointed,) is most frequently and eminently ascribed to Christ, both in the Old and New Testament, and therefore it is most reasonable to understand it of him, when there is nothing in the text or context which determines it to any other. Secondly, Christ is the main scope and design, not only of the New but of the Old Testament, which in all its types and ceremonies represented Christ, and particularly, the high priest was an eminent type of Christ, and did represent his person and act in his name and stead, and did imitatively what John Baptist did immediately go before the face of the Lord Christ: and when Christ did come that office and office was to re-ascend. Thirdly, The high priest is seldom or never said to walk before the king of Israel or Judah, but constantly before the Lord, and consequently before Christ, who as he was God blessed for ever, Rom. ix. 5,

was present with, and the Builder and Governor of the ancient Church of Israel, as is manifest from Acts. vi. 35, 1 Cor. x. 4; Heb. in 3-6, and many other places; and their temple is particularly called his temple Mat. in 1, because all the temple worship was performed in his presence and had a special respect unto him, and therefore the high priest is most properly said to walk before him.

36 And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

Crouch to him in way of humble supplication. See 1 Kings ii. 26, 4 morsel of bread, whereas before they were so nice and delicate that my liberal allowance could not satisfy them but they must have their meat raw and fat, &c. above ver. 15. 16, so the punishment is suited to the nature of their sin. Intake of the priests' offices, into the most other belonging to it. See 1 Zech. xiv. 10, 11 &c. Quest. How could they be reduced to so great straits, seeing, though they lost the high priesthood they still were inferior priests, and had still to those plentiful provisions which belonged to that order. Answer. First, They might be degraded not only from the office of the high priest but also from that of the inferior priests and consequently might forfeit and lose all the privileges belonging to their office. Secondly, This might be from the tyranny and violence of some of the succeeding priests of Eli's line towards that other line, which had long stood in competition with them, and had for a season got away the priesthood from them. For this text only relates the matter of fact but doth not express an approbation of it.

CHAP. III

The Lord callth Samuel three times, he knows not God's voice but thinks it to be Eli who calls him, runs to him, who instructs him 1. 9. At the fourth call he answers, 10. God acquainteth Samuel with destruction of Eli's house 11. 14. Samuel in the morn. succeeds to Eli, at his request. Eli's subversion 1. 28. All Israel acknowledged Samuel for a prophet.

AND the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days, there was no open vision.

But Eli, a young man, he needed. The word of the Lord, to wit the word of prophecy or the revelation of God's will to and by the prophets. Has precious to a rare or scarce such things being most precious in men's esteem, whereas common things are generally despised. There was no open vision, God did not impart his mind by way of vision or revelation openly, or to any public person to whom others might resort for satisfaction though he might or did privately reveal himself to some pious persons for their particular direction. This is here premised as a reason why Samuel understood not when God called him once or twice.

2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see.

In his place, in the court of the tabernacle. He could not see to wit, clearly and distinctly. This is added as an evidence of his old age, partly to show God's contempt of him notwithstanding his venerable age, and his preferring the child Samuel before him in the vision, and partly as the reason why Samuel so readily yielded to him upon the first call because his great age made him more ready to heed his servants' help.

3 And ere the lamp of God went out in the temple of the Lord, where the



sacrifice is the punishment threatened against Eli and his family shall not be prevented or hindered by all the sacrifices, as they fondly imagine, but shall infallibly be executed

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the Lord and Samuel feared to shew Eli the vision

*Opened the doors of the house of the Lord* although the tabernacle, whilst it was to be removed from place to place in the wilderness, had no doors, but consisted only of curtains and had only hangings before the entrance instead of doors, yet when it was settled in one place, as now it was in Shiloh where it had been for a long time, it is more than probable, both from this place, and by comparing 1 Sam. i. 9 2 Sam. vi. 17, and from the nature and reason of the thing, that it was enclosed within some solid building, which had doors, and posts and other parts belonging to it. *The vision*, i. e. the matter of the vision or revelation partly from the reverence and respect he bore to his person to whom he was both to be a messenger of such said tidings, partly lest if he had been hasty to utter it Eli might think him guilty of arrogance or secret complacency in his calling, which was like to tend to Samuel's advancement. And not being commanded by God to acquaint Eli therewith he prudently suspended the publication of it till a fit occasion was offered which he might reasonably expect in a very little time knowing that Eli would be greedy to know the matter of that revelation the pretence whereof he was acquainted with, and that it would be less offensive and therefore more useful to Eli when he saw that Samuel was not puffed up with it, nor forward to vent it, until Eli forced it from him

16 Then Eli called Samuel, and said, Samuel, my son And he answered, Here am I

17 And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me. God do so to thee, and to more also, if thou hide any thing from me of all the things that he said unto thee

God inflict the same evils upon thee which I suspect he hath pronounced against me and greater evils too. *Or God do so to thee* let God deal with thee so severely as I can not, or am loth to express. So it is a kind of apostrophe as usual in oaths and imprecations. The same phrase is in Ruth i. 17. Thus he addresses him to utter the whole truth as was usual among the Hebrews, as 1 King. x. 16, Matt. xxvi. 63

18 And Samuel told him every whit, and hid nothing from him And he said, It is the LORD let him do what seemeth him good

This severe sentence is from the sovereign Lord of the world, who hath an absolute power and right to dispose of me and all his creatures as he pleaseth, to whom I therefore freely submit. From Israel's God who was known by this name of Jehovah who is in special manner the ruler of the people of Israel, to whom it properly belongs to punish all mine offences, whose chastisement I therefore accept

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground

*Samuel grew*, as in stature, so in wisdom and piety and God's favour, and reputation with the people. *Fall to the ground*, i. e. want its effect or success, God made good all his predictions. A metaphor from precious liquors, which when they are spilt upon the ground, are altogether useless and ineffectual. This phrase is oft used, as Josh. xvi. 15, Josh. vi. 10, &c

20 And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the LORD

*From Dan even to Beer-sheba*, through the whole land, from the northern bound, Dan, to the southern, Beer-sheba, where was the whole length and largest extent of the land. See Judg. x. 1, 2, 2 Sam. xvi. 11. Know, both by Eli's

testimony, and particular relation of the foregoing history, to the people that came from all parts, and by succeeding revolutions made to him, whereof mention is made in the next verse, which though placed after, might be done before

21 And the LORD appeared again in Shiloh for the LORD revealed himself to Samuel in Shiloh by the word of the LORD

*Or did use to reveal his mind to Samuel* By the word of the LORD, i. e. by his word the noun for the pronoun, which is frequent, as Lev. xvi. 15, &c., by his word of command which he chose to deliver to Israel by his mouth, as it here follows, or by his word of prophecy concerning future events

## CHAP. IV

*The Israelites are smitten by the Philistines at Eben-ezer, 1-2 They fetch the ark from Shiloh, receive it with a great shout to the terror of the Philistines, 3-8, who get take courage and a second time beat the Israelites the ark is taken, the two sons of Eli are slain 9-11, which Eli hearing falleth backward from his seat and breaketh his neck 12-14 His daughter-in-law falls in labour, nameth her son Ichabod and deth 15-22*

AND the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle and pitched beside Eben-ezer and the Philistines pitched in Aphek

*The word of Samuel* i. e. the word of the LORD revealed to Samuel and by him to the people, either first, The prophetic word mentioned before chap. iii. 11 &c. which is here said to come or to come to pass, as it was foretold, to all Israel. But the subject of that prophecy was not all Israel but Eli and his house as is evident. Or rather, secondly A word of command that all Israel should go forth to fight with the Philistines. The following words explain it that so they might be in the field and pushed for their sins and so prepared by death for their future deliverance. *Against the Philistines* to meet the Philistines who having by this time increased the more, after their great loss by Samson Judg. xvi. 30 and perceiving an eminent prophet rising among them by whom they were likely to be united, counselled, and assisted, thought fit to suppress them in the beginning of their hope and design of rescuing themselves from their power. *Eben-ezer* a place so called here (by anticipation) from a following victory chap. vi. 12. *Aphek*, a city so called in the tribe of Issachar Josh. xv. 53 upon the borders of the Philistine country, not that *Aphek* in Asher, Josh. xix. 30, Judg. i. 31, which was very remote from them

2 And the Philistines put themselves in array against Israel and when they joined battle, Israel was smitten before the Philistines and they slew of the army in the field about four thousand men

*When they joined battle*, Heb. *when the battle was spread*, i. e. when the two armies had drawn forth themselves into military order and put themselves into the usual posture for fighting and began to fight in their several places

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies

*Wherefore hath the LORD smitten us to day before the Philistines*, seeing our cause is no just, our own just and necessary defence from God's and our enemies, and we



came not forth to hattle by our own motion but by God's command delivered by Samuel.<sup>12</sup> This was strange blindness that when there was so great a corruption in their worship and manners, chap. vi and such a defection to idolatry, chap. xv 3. Psal. lxxviii 58 they could not see sufficient reason why God should allow them to fall by their enemies. *The ark of the covenant of the Lord*, that great pledge of God's presence and help, by whose conduct our ancestors obtained grace. Numb. x 35. xiv 14. Josh. vi 1. In token of the performance of moral duties humbling themselves deeply for and purging themselves speedily and thoroughly from all their sins for which God was displeased with them. And now had chastised them they take no easier and cheeper course and put their trust in their ceremonial observance not doubting but the very presence of the ark would ensure them the victory, and therefore it is no wonder they met with so sad a disappointment.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims and the two sons of Eli, Hophni and Phinehas, were then with the ark of the covenant of God.

That they might bring from thence the ark, which it may seem they should not have done without asking counsel of God, which they might easily have done by Samuel. Hophni and Phinehas were there, either first in the camp, or rather secondly in Shiloh. With the ark, attending upon it instead of their aged father.

5 And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again.

Partly from their great joy and confidence of success, and partly from their design to encourage themselves and terrify their enemies.

6 And when the Philistines heard the noise of the shout they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

They understood by information from the Israelites who would readily tell them of it to frighten them.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said Woe unto us! for there hath not been such a thing hitherto.

God is come to visit us and with his ark, or they say the name of God to the ark before which he was worshipped as they used to do to the images of their false gods. There hath not been such a thing heretofore, not to our knowledge or not in our time, for the heretofore mentioned removal of the ark were before it came to Shiloh.

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

These are the Gods, they say, who smote the Egyptians to be higher and stronger than their gods, and yet against them knowledge prevailed to overpower them. They mention the wilderness not as if the plagues of the Egyptian came upon them in the wilderness but because the first and secret of all which is the object of their fear is to wit the destruction of Pharaoh and all his host which happened in the wilderness, namely in the Red Sea which lay in the wilderness on both sides of it. Exod. xiii 18. 20. 11. xx 22 &c., may well be said to be in the wilderness. Although it is not strange if these heathens did mistake and misreport some circumstance in relation of the Jewish affairs especially some hundreds of years after they were done such mistakes being frequent. Divers he then author treating of those matters, is full of odd fancies and others.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, for they have

been to you: quit yourselves like men, and fight.

Quit yourselves like men, since you can expect no relief from your gods, who are not able to resist theirs, it concerns you to put forth all your strength and courage, and encourage all to act like brave and valiant men.

10 And the Philistines fought, and Israel was smitten, and they fled every man into his tent, and there was a very great slaughter, for there fell of Israel thirty thousand footmen.

Into his tent, i. e. to his habitation, called by the ancient name of his tent. Before they lost but four thousand, now in the presence of the ark thirty thousand to teach them that the ark and ordinances of God were never designed for sanctuaries or refuges to impudent sinners, but only for the comfort and relief of those that repent. Those men are not mentioned, either first. Because they had few or none. God having forbidden the multiplication of their horses. Dent. xvi 16 and the Philistines then lords and oppressors, having taken away what they had. Or, secondly. Because they fled away as is usual in such cases, whilst the footmen were more easily overtaken.

11 And the ark of God was taken, and the two sons of Eli, Hophni and Phinehas, were slain.

The ark of God was taken, which God justly and wisely permitted, partly to punish the Israelites for their profanation of it, partly that by taking away the pretence of their foolish and impious confidence, he might more deeply humble them and bring them to true repentance, partly that the Philistines might by this means be more effectually convinced of God's divine power, and of their own and their gods impotence, and so a stop might be put to their triumphs and incursions, and so their rage against the poor Israelites, whom otherwise in human appearance they might easily have rooted out. Thus as God was no loser by this event to the Philistines were no gainers by it, and I judge, if they considered received more good than hurt by it, as we have seen.

12 And there remained of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

The usual rites in great sorrows. See Gen. xxxviii 29. Josh. vii 6 &c. 2 Sam. i 2 11.

13 And when he came to, Eli sat upon a seat by the wayside watching for his son, he sat trembling for the ark of God. And when the man came into the city, and told of all the city cried out.

He sat upon a seat, placed there on purpose for him that he might so receive the tidings which he longed for. His heart trembled for the ark of God, whereby he discovered a public and generous spirit and a fervent zeal for God and for his honour and service which he preferred before all his natural affections and worldly interests, not regarding his own children in comparison of the ark though otherwise he was a most indulgent father, and had reason to believe that they went out like sheep for the slaughter according to Samuel's prediction.

14 And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old, and his eyes were dim, that he could not see.

16 And the man said unto Eli, I am he that came out of the army, and I fled to dry out of the army. And he said, What is there done, my son?

I am he that came out of the army, I speak not what I have by uncertain rumours, but what mine eyes were witnesses of.

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy.

¶ And he had judged Israel forty years. *He fell from off the seat backward* being so oppressed with grief and astonishment that he had no strength left to support him. *By the side of the gate* to wit the gate of the city which was most convenient for the speedy understanding of all occurrences. *He was an old man and heavy, old,* and therefore weak, and apt to fall heavy and therefore his fall more dangerous and painful. *He had judged Israel,* he was then supreme governor both in civil and spirituals.

19 ¶ And his daughter in law, Phinehas wife, was with child, near ¶ to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed for her pains came upon her.

To wit before her time, which is off the effect of great terrors, both in women in many other creatures. *Psalm xxix 9*

20 And about the time of her death the women that stood by her said unto her, I fear not: for thou hast born a son. But she answered not: neither did she regard it.

Being overwhelmed with sorrow, and so incapable of comfort.

21 And she named the child ¶ Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

*The glory* is the glorious type and issuance of God's presence the ark which is oft called God's glory. *1 Samuel vi 8, xxviii 61, lxxvii 11* of which was the great safeguard and ornament of Israel: which they could glory in above all other things.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

This is repeated to show her pain: and that the public and spiritual loss lay heavier upon her spirit than her personal or domestic calamity.

## CHAP V

The Philistines place the ark of God at Ashdod in the house of Dagon, which falls down once and again.

They of Ashdod are smitten with encrocks, they send the ark to Gath 6—8. They are also smitten with encrocks and send the ark to Ekron, they resolve to return it back to the Israelites, 9—12.

AND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

*Quest* Why were not they immediately killed who touched the ark, as afterwards Uzzah was? *2 Samuel vi 7* In w<sup>h</sup> first, Because the sin of the Philistines was not so great, because the law forbidding this was not given, or at least was not known to them, where Uzzah's fact was a transgression, and that of a known law. Secondly, Because God designed to reserve the Philistines for a more public and more shameful punishment, which had been prevented by this. *From Eben-ezer, where they found*

it in the camp of the Israelites, chap. iv 1. *Ashdod*, called also *Agosus*, whether they brought it, either because it was the first city in their way, or rather because it was a great and famous city, and most eminent for the worship of their great god Dagon.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

Either, first, Out of respect to it, that it might be worshipped together with Dagon. Or rather secondly, By way of reproach and contempt of it, as a spoil and trophy set there to the honour of Dagon, to whom doubtless they ascribed this victory as they did a former, *Judg. xvi 23*. And though they had some reverence for the ark before, chap. iv 7 &c. yet that was certainly much diminished by their success against Israel, notwithstanding the presence and help of the ark.

3 ¶ And when they of Ashdod arose early on the morrow behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again.

*They of Ashdod* i. e. the priests of Dagon. *First early on the morrow* rather to worship Dagon according to their manner of being curious and greedy to know whether the neighbourhood of the ark to Dagon had made any alteration in either of them that it, on had received any damage they might if possibly they could repair it before it came to the people's knowledge: in which they did, to prevent their contempt of that idol by which the priests had all their reputation and advantage. *Set him in his place again* supposing or pretending that his fall was wholly casual.

4 And when they arose early on the morrow morning behold Dagon was fallen upon his face to the ground before the ark of the Lord: and the head of Dagon and both the palms of his hands were cut off upon the threshold, only the stump of Dagon was left to him.

*The head* i. e. seat of wisdom: *he hands* the instruments of action: both are cut off to show that he had neither wisdom nor strength to defend himself nor his worshippers. Thus the people by concealing Dagon's fall before made it more evident and infamous. *Only the stump of Dagon* i. e. the stump of Dagon, i. e. that part of it from which it was called Dagon: to wit the fishy part, for *dag* i. e. Hebrew signifies a fish. And hence there appears to be most probable that this idol of Dagon had in appearance a human shape, and in its lower parts the form of a fish, for such was the form of divers of the heathen gods, and particularly of a god of the Phoenicians, (under which name the Philistines are comprehended) as Diodorus Siculus and Lucian both witness though they call it by another name. *Was left to him* i. e. upon it, i. e. upon the threshold, there the trunk abode in the place where it fell but the head and hand being violently cut off were flung to distant and several places.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

Out of a religious reverence, supposing this place to be sanctified by the touch of their god, who first fell here, and being broken here, touched it more thoroughly than he did other parts. This superstition of theirs was noted and censured long after, *Zeph. i 9*. Herein they manifested their stupendous folly, both in making a perpetual monument of the reproach and idol's shame, which in all respects they should rather have buried in eternal oblivion: and in turning a plain and certain argument of contempt to an occasion of further veneration. *Unto this day*, when this history was written, which if written by Samuel toward the end of his life, was a sufficient ground for this expression, this superstitious usage having then continued for many years.

6 But <sup>the</sup> hand of the Lord was heavy upon them of Ashdod, and he <sup>destroyed</sup> them, and smote them with emerods, <sup>even</sup> Ashdod and the coasts thereof.

*The hand of the Lord was heavy upon them of Ashdod, for their iniquities as by the foregoing documents. He destroyed them, partly by wasting their land chap vi 5, and partly by killing many of their persons as is sufficiently implied here ver 10. Emerods, a disease mentioned only here and Dent xxviii 27 it was in the hinder parts. It is needless to inquire into the nature of it. It may suffice to know that it was a very sore disease and not only very vexatious and tormenting, but also pernicious and mortal.*

7 And when the men of Ashdod saw that it <sup>was</sup> so, they said, The ark of the God of Israel shall not abide with us for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do to the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

*Supposing that the plague was confined to Ashdod for some particular reasons, or that it came upon them by chance or from some bad influence of the air or of the stars, or for putting it into Dagon's temple, which they resolved they would not do.*

9 And it was so that, after they had carried it about, <sup>the</sup> hand of the Lord was against the city with a very great destruction, and <sup>he</sup> smote the men of the city, both small and great, and they had emerods in their secret parts.

*Or in their hidden parts, to wit in the inward of their hinder parts, which is the worst kind of emerods as all physicians acknowledge both because its pain affords more sleep and keeps them the other, and because the medicine more out of the reach of remedies.*

10 Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to slay us and our people.

*Not that they intended this but because this would be the event of it.*

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people for there was a deadly destruction throughout all the city. <sup>the</sup> hand of God was very heavy there.

*Throughout all the city, to wit, the city of Ekron during its short stay there. Or in every city to wit where the ark of God came, for it came also to Gaza and Ashkelon and produced the same effects there as may be gathered from chap vi 4 17 though for brevity sake it be here omitted.*

12 And the men that did not were smitten with the emerods, and the city of the city went up to heaven.

*The men that did not, either of some other plague or ulcer, or may be that did never be of the emerods, which infected and tormented even those whom it did not kill. The cry of the city or of that part where the ark was, and the city is put for the people inhabiting it.*

## CHAP. VI.

*The Philistines consult with the priests how they shall return the ark they advise to send with it for a trespass offering five golden emerods and mice, on a new cart which they do the king tied to the cart, go straightway to Beth-shemesh, which was for a sign to the Philistines 1-12 They of Beth-shemesh rejoice the Levites offer sacrifice for it, 13-15 The people are smitten for looking into the ark, and request them of Kirjath-jearim to fetch it thence into their own city, 19-21*

AND the ark of the Lord was in the country of the Philistines seven months.

*So long they kept it, as loth to lose so great a prize, and willing to try all ways to keep it, and yet free themselves from the mischiefs accompanying its presence.*

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord? tell us wherewith we shall send it to his place.

*The diviners, whose art was in great esteem with heathen nations, and especially with the Philistines and their neighbours the Canaanites and Egyptians. Wherewith, in what manner and with what gifts, for to send it they had decreed before chap v 11.*

3 And they said if ye send away the ark of the God of Israel send it not

empty but in any wise return him a trespass offering then ye shall be healed, and it shall be known to you why his hand is not removed from you.

*Empty, without a present which they judged necessary from the common opinion and practice both of Jews and Gentiles. Return him a trespass offering, then by acknowledging our offence and obtaining his pardon. It shall be known to you, you shall understand what is his tho't doubtful, whether he was the author of these calamities, and why they continued so long upon you. Compare ver 7-9.*

4 Then said they, What shall be the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines for one plague was on you all, and on your lords.

*What shall be the trespass offering? they desire particular information because they were ignorant of the nature and manner of the worship of Israel's God, and they might easily understand that there were some kinds of offerings which God would not accept. Golden emerods, i.e. figures of that part of the body which was the seat of the disease, which by its swelling or some other way, represented also the disease itself, which they offered not in contempt of God, for they sought to gain his favour hereby, but in testimony of their humiliation, that by leaving this monument of their own shame and misery they might obtain pardon from God and freedom from their disease. Golden mice, which marred their land (as it is related ver 5,) by destroying the fruits thereof, as the other plague affected their bodies.*

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land, and ye shall give glory unto the God of Israel peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

*Glory unto the God of Israel, the glory of his power in conquering you, who seemed and pretended to have conquered him, of his justice in punishing you; and of his goodness if he shall relieve you. From off your gods, so speak, either because not only Dagon, but their other gods also, were thrown down by the ark, though that be*

not related; or because the plural number in that case was commonly used for the singular.

Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

Do ye harden, or should ye harden, the future tense of the indicative mood being put potentially as is not unusual. This expresses themselves thus either because they perceived that some opposed the decree of sending home the ark, though the most had consented to it, or because they thought they would hardly send it away in the manner prescribed, by giving glory to God and taking shame to themselves. As the Egyptians and Pharaoh hardened their hearts, which they might easily learn, either by tradition from their ancestors, or by the reports of the Hebrews.

7 Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring thither calves home from them.

Make a new cart, as David did for the same use. 2 Sam. vi. 3, in reverence to the ark. On which there hath come no yoke, partly in respect to the ark, and partly for the better discovery, because such untried heifers are wont and apt to wander, and keep no certain and constant paths, as oxen accustomed to the yoke do, and therefore were most unlikely to keep the direct road to Israel's land. Bring thither calves home from them, which would stir up natural affection in their dams, and cause them rather to return home than to go to a strange country.

8 And take the ark of the Lord, and lay it upon the cart, and put the jewels of gold which we return him for a trespass offering, in a coffer by the side thereof, and send it away, that it may go.

Lay it upon the cart, which God winked at in them, both because they were ignorant of God. Now to the contrary and because they had no Levites to carry it upon their shoulders. In a coffer by the side thereof, for they durst not presume to open the ark, to put the men within it.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us, it was a chance that happened to us.

His own coast, or, border, i. e. the way that led thither to his coast or border viz. the country to which it belong. Then he hath done us this great evil, which they might well conclude, if such heifers should against their common use and natural instinct, go into a strange path and peculiarly and constantly proceed in it, without any man's conduct. It was a chance that happened to us, this evil came to us from some influences of the stars or other unknown causes, which was a weak and foolish inference, depending upon a mere contingency, it being uncertain whether God would please to give them this sign, and probable that he would deny it both to punish their superstition and to hinder their hearts to their further and utter destruction. But wicked men will sooner believe the most uncertain and ridiculous things, than own the visible demonstrations of God's power and providence.

10 ¶ And the men did so, and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the Lord upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to

the right hand or to the left, and the lords of the Philistines went after them unto the border of Beth-shemesh.

To the way of Beth-shemesh, i. e. leading to Beth-shemesh, a city of the priests, Josh. xxi. 16, who were by office to take care of it. Lowing as they went, testifying it once both their natural and vehement inclination to their calves, and the supernatural and Divine power which overruled them to a contrary course. The lords of the Philistines went after them, under pretence of an honourable dismission of it, but in truth to prevent all imposture, and to get assurance of the truth of the event, all which circumstances tended to their greater confusion, and illustration of God's glory.

13 And they of Beth-shemesh were reaping their wheat harvest in the valley, and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came unto the field of Joshua, a Beth-shemite, and stood there, where there was a great stone, and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord.

They clave, not the lords of the Philistines, but the Beth-shemites, to wit, the priests that dwell there. A burnt offering unto the Lord, there may seem to be a double error in this. First, That they offered females for a burnt offering, contrary to Lev. i. 3, xxi. 19. Secondly, That they did it in a forbidden place, Deut. xii. 5, 6, into which they might easily be led by excess of joy, and eager desire of returning to their long interrupted course of offering sacrifices. And some think these irregularities were partial causes of the following punishment. But this case being very extraordinary, may in some sort excuse it, if they did not proceed by ordinary rules. As for the first, though they might not choose females for that use, yet when God himself had chosen, and in a manner consecrated the ark to his service, and employed the men so sacred and glorious a work, it may seem tolerable to offer them to the Lord, as being his peculiar and improper for any other use. And for the latter, we have many instances of sacrifices offered to God by people, and holy men in other places beside the tabernacle upon extraordinary occasions, such as this certainly was, it being fit that the ark should at its first return be received with thankings and sacrifices, and this place being sanctified by the presence of the ark, which was the very seat of the tabernacle, and that by which the tabernacle itself was sanctified, and for whose sake the sacrifices were offered at the door of the tabernacle.

15 And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone, and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the Lord.

And the Levites took down, or for the Levites had taken down, for this though mentioned after, was done before the sacrifices were offered.

16 And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

To wit, when they had seen that prodigious return of the ark to its own country, and the entertainment it found there.

17 And these are the golden emerods, which the Philistines returned for a trespass offering unto the Lord, for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.

18 And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of Abel, <sup>or great stone</sup>

whereon they set down the ark of the Lord which ~~stone~~ remaineth unto this day in the field of Joshua, the Beth-shemite

*Both of fenced cities, and of country villages* this is added for explanation of that foregoing phrase *all the cities*, either to show that under the name of the five cities were comprehended all the villages and territories belonging to them in whose name and at whose charge these presents were made, or to express the difference between this and the former present the emulods being only live, according to the five cities mentioned ver 17 because it may seem the cities only, or principally were pestered with that disease, and the *live* being many more, according to the number of *all the cities* as is here expressed, the word *city* being taken generally so as to include, not only fenced cities, but also the country villages, as is here added and the fields belonging to them, so being the parts where the *live* did most mischief. The great stone of Abel, which is mentioned as the utmost border of the Philistines territory to which the plague of *live* did extend, the word *live* being easily under stood out of ver 11 where this great stone is expressly mentioned as the place on which the ark was set which is also here repeated in the following words. And this place is here called *Abel*, by interpretation, from the great mourning mentioned in the following verse.

1 Sam. vi. 19  
21 Num. 4  
5, 13 6  
24 Num. 6 7

19 ¶ And he smote the men of Beth-shemesh because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men, and the people lamented, because the Lord had smitten many of the people with a great slaughter.

*They had looked into the ark of the Lord*, having now an opportunity which they never yet had, not were ever like to have it, as it is strange they had a vehement curiosity and desire to see the contents of the ark, on whether the Philistines had taken their way, and put other things in their place, and they thought they might now perceive the more, because the ark had been polluted by the Philistines and was now exposed to open view and not set apart to that most holy place which they were not allowed to approach. *Of the people*, i. e. of the people living in and near Beth-shemesh, coming thither from all parts upon this great and glorious occasion. *Heb. and so also he smote of the people* to wit of or belonging to other places, though now here only the city distinguished from the men of Beth-shemesh of whom he speaks only in general and indistinctly *he smote the men* i. e. some or many of them, and then sets down the number of the persons smitten or slain, either excluding the Beth-shemites, or including them. *Fifty thousand and threescore and ten men*, this may seem an incredible relation both because that place could not afford so great a number, and because it seems an act of great unbelief that God should so severely punish those people who came with so much zeal and joy to congratulate the return of the ark, and that for so great a culpable error. For the latter branch of the objection it may be said 1. That God, by so used to be most severe in punishing his own people, is aiming against more knowledge and warning than others, especially for such sins as immediately concern his own worship and service. 2. That men are very incompetent judges of these matters, because they do not understand of the reasons and causes of God's judgments. For although God took this just occasion to punish them for that crime, why I was so severe is forbidden even to the common Levites, but in particular of which see Num. ix. 18-20, yet it is upon it that the people were at this time guilty of many other and greater misdeeds for which God might justly inflict the same punishment upon them; and moreover there are many secret sins which escape men of civility but are seen by God, before whom many prayers may be deeply guilty when men esteem innocent and virtuous. And by reference men should take heed of committing the same sins of God of which it is most truly said, that they are secret but never unrighteous. And for the former branch of the objection, in many things are or may be said 1. That the Lord of Israel was singularly populous. See 2 Sam. xxiv. 9. 2 Chron. xiii. 3.

2. That all these were not the secret inhabitants of this place, but most of them such as did, and in all probability would, resort thither in great numbers upon such occasions as occasion. 3. That all these were not secret sins in the very fact, and upon the place, which would have terrified others from following their example, but were secretly struck with some disease or plague, which killed them in a little time. 4. That divers learned men mistake a id understand the place otherwise, and make the number much smaller. Josephus the Jew, and the Hebrew doctors, and many others, contend that *only seventy persons* were slain, which though it seem but a small number, yet might justly be called a great slaughter, either for the quality of the persons slain, or for the greatness and extraordinariness of the stroke, or because it was a great number, considering the smallness of the place, and the sadness of the occasion. The words in the Hebrew are these, and thus placed *he smote of or among the people seventy men, fifty thousand men* whereas, say they, the words should have been otherwise placed, and the greater number put before the less if this had been meant that he smote fifty thousand and seventy men. And one very learned man renders the words thus, *He smote of the people seventy men, even fifty of a thousand*, the particle *mem*, of, being here understood as it is very frequently. So the meaning is, that God smote every twentieth man of the transgressors, as the Romans used to cut off every tenth man in case of the general guilt of an army. On the words may be rendered thus, *He smote of or among the people seventy men out of fifty thousand men*, the particle *mem*, of, or out of, being understood before the word *fifty* which Bochart puts before a *thousand*, and it may be thus expressed, to show that God did temper his severity with great clemency, and where there were many thousands of transgressors, (every one following his brother's example, as is usual in such cases) God only singled out seventy of the principal offenders who either sinned most against their light or office, or were the ringleaders or chief encouragers of the rest. To which may be added that the ancient translators the Syriac and Arabic read the place *five thousand and seventy men* being supposed to have read in their Hebrew copies *chamish* five for *chamishum* fifty, which is no great alteration in the word.

20 And the men of Beth-shemesh said, 'Who is able to stand before this holy Lord God?' and to whom shall he go up from us?

*To stand before this holy Lord God*, i. e. to minister before the ark where the Lord is present. Since God is so severe to mark whatsoever is aimed in his servants, who is sufficient and worthy to serve him? who dare presume to come in to his presence. It seems to be a complaint or expostulation with God, concerning this last and great instance of his severity. *To whom shall he go up from us?* who will dare to receive the ark with so much hazard to themselves?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord, come ye down, and fetch it up to you.

They sent to Kirjath-jearim either because the place was not far off from them and so it might soon be removed, which they mainly desired, or because it was a place of eminency and strength, and somewhat further distant from the Philistines, where therefore it was likely to be better preserved from any new attempts of the Philistines, and to be better attended by the Israelites, who would more freely and frequently come to it at such a place, than in Beth-shemesh, which was upon the border of their enemies' land, or because they thought they would gladly receive it, being a pious and zealous people; or because it was in the way to Shiloh, its ancient habitation, and whither they might suppose it was to be carried by degrees and several stages, whereof this was one.

## CHAP. VI

The ark is brought to Kirjath-jearim; Eleazar's son is consecrated to be high priest; Samuel exhorts them to repent, and put away their idols; they obey him. A feast at Mizpah. 1-14. The Philistines willing to set upon the Israelites, who are afraid; Samuel offereth and prayeth for Israel. God heareth, terrifieth the Philistines with thunder, and they are subdued, and the cities which they had taken from the Israelites are recovered. 15-17. Samuel buildeth all the cities of Israel, and returns to Ramah; there builds an altar to the Lord, 15-17.

AND the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eliazar his son to keep the ark of the LORD.

The men of Kirjath-jearim gladly embraced the motion as wisely considering that this great calamity was not to be charged upon the ark, but upon themselves and their own carelessness, irreverence, and presumption in looking into the ark. This place is elsewhere called Baalah and Kirjath-barak, as is evident from Josh xv 9 60 xiiii 14, 1 Chron xii 6, 7. Fetched up the ark, i. e. caused it to be brought up, to wit, by the priests appointed to that work, whom they could easily procure, and undoubtedly would do so, especially having been so lately warned of the great danger of violating God's commands in those matters. In Scripture use, men are commonly said to do that which they order or cause others to do. They chose the house of Abinadab in the hill, because it was both a strong place, where it would be most safe, and a high place, and therefore visible at some distance, and to many persons, which was convenient for them, who were at that time to direct their prayers and faces towards the ark. 1 Kings viii 29, 30 35; Psal xxxiii 2 xxxviii 2, Dan vi 10. And for the same reason David afterwards placed it in the hill of Zion. Some translate the word in Gibeon. But this was in the tribe of Benjamin Josh xviii 28, Judg x 11 whereas this Kirjath-jearim was in the tribe of Judah, 1 Chron xii 6, 7. Sanctified Eliazar, not that they made him either Levite or priest as some would have it, for in Israel persons were not made but born such, and since the institution of Levites and priests none were made such that were born of other tribes or families but such they devoted or set him apart (as this verb sometimes signifies) wholly to attend upon this work. They chose the son rather than his father because he was younger and stronger, and probably freed from domestic cares, which might divert him from or disturb him in his work, or because he was more innocent for piety or piety. To keep the ark of the Lord, i. e. to keep the place where it was clean and neat, and to guard it, that none might approach or touch it but such as God required or allowed to do so.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long, for it was twenty years and all the house of Israel lamented after the LORD.

The ark abode in Kirjath-jearim, and was not carried to Shiloh, its former place, either because that place was destroyed by the Philistines when the ark was taken, or may be gathered from this history, compared with Jer vii 12, 14 xxi 6, 9, or because God would hereby punish the wickedness, either of that particular place of Shiloh, or of the people of Israel, by keeping it in a private and obscure place, and that near to the Philistines, whither the gentility of the people neither durst nor could safely come. It was twenty years; he saith not that this twenty years was all the time the ark's abode there, for it continued there from Eli's time till David's reign, 2 Sam vi 2, which is forty years, Acts xiii 21, but that it was so long there the Israelites were sensible of their sin and misery, ere they lamented, &c., as it follows. The house of Israel lamented after the Lord, i. e. they followed after God with lamentation for his departure and so long estrangement.

from them, and with prayers for his return and favour to them.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only and he will deliver you out of the hand of the Philistines.

Into all the house of Israel, to all the rulers and people too, as he had occasion in his circuit, described below, ver 16, mixing exhortations to repentance with his judicial administrations. If ye do return unto the Lord, if you do indeed what you profess, if you are resolved to go on in that which you seem to have begun. With all your hearts; sincerely and in good earnest. Put away the strange gods out of your houses, where some of you keep and worship them; and out of your hearts and affections, where they still have an interest in many of you. And Ashtaroth, and particularly or especially Ashtaroth which he mentions as a god, whom they together with the neighbouring nations did more commonly worship. See Judg ii 13. Prepare your hearts by purging them from all sin, and particularly from all inclinations to other gods. On direct your hearts, having alienated your hearts from your idols, turn them to God, and not to other idols or vanities. And he will deliver you, or, then, upon these conditions you may confidently expect it.

1 Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto the LORD.

6 And they gathered together to Mizpah, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpah.

To Mizpah, not that beyond town, of which Judg xi 11 29, but another in Gilead, where the Israelites used to assemble. Judg xi 11 Sam x 17. Draw water, and poured it out, which they did either, 1. figuratively, they drew tears out of their hearts, and poured out of their eyes as it were rivers of water, such descriptions of penitential sorrow being not unusual. See Psal vi 7 (xix 136). Jer i 1 Sam ii 48, 49. Or rather, 2. Properly, because they are said first to draw it and then to pour it out. And this agrees well with the state of those times, when such rites as this were very customary. Now this course they seem to have used either, 1. As a mean or instrument of their purification. So they washed themselves in this water, thereby acknowledging their filthiness and cleansing themselves as the law prescribed. But this seems not probable. 1. Because here is only mention of drawing and pouring, both this water before the Lord, but not of any washing themselves with it. 2. Because this was not a fit time and place to purify themselves in this great and general assembly. Or, 2. As an external sign, whereby they testified and professed both their own great filthiness and need of washing by the grace and Spirit of God, and blood of the covenant, which are oft signified by water, and their sincere desire to pour out their very hearts before the Lord in true repentance, and to cleanse themselves from all filthiness of flesh and spirit. Before the Lord, i. e. in the public assembly, where God is in a special manner present as hath been noted before. Samuel judged the children of Israel, i. e. governed them, reformed all abuses against God or man, took care that the laws of God should be observed and executed, and wilful transgressors punished.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel.

And when the children of Israel heard it, they were afraid of the Philistines

*The lords of the Philistines went up, to wit, with an army, ver 10, suspecting the effects of their general convention, and intending to nip them in the bud. They were afraid, being a company of unarmed persons, and unfit for battle.*

8 And the children of Israel said to Samuel, ¶ Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines

*We are ashamed and afraid to look God in the face, because of our great wickedness this day remembered and acknowledged; do thou therefore intercede for us, as Moses did for his generation.*

9 ¶ And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord; and Samuel cried unto the Lord for Israel, and the Lord heard him

*It might be a sucking lamb though it was more than eight days old and so that law Lev xxi 19 was not violated. Offered it, either himself by Divine instinct which was a sufficient warrant, or rather by a priest as Saul is after wards said to have offered, 1 Sam xiii 9. A burnt offering wholly burning all the parts of it according to the law of the burnt offerings, whereas in other offerings some parts were reserved. The Lord heard him as appears by the effects, the following thunder, and the overthrow of the Philistines host.*

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel; but the Lord thundered with a great thunder on that day upon the Philistines and discomfited them, and they were smitten before Israel

*Either by the lightning or thunderbolts or other things which accompanied the cracks of thunder, or by the Israelites who perceiving them to be afflicted and fled away, pursued and smote them, as the next verse mentions.*

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-el

*Quest* Whence had they weapons wherewith to smite them? *Ans* Divers of them probably brought them to the assembly, others borrowed them at Mizpeh, or the neighbouring places, and the rest might be the arms of the Philistines which they threw away to hasten their flight, as is usual in such cases.

12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us

*A stone, a rude unpolished stone which was not prohibited by that law Lev xxi 19 there being no danger of worshipping such a stone and this being set up only as a monument of victory. There is, by which compared with chap v 1 it appears that this victory was gained in or near the very same place where the Israelites received their former fatal loss. Hitherto hath the Lord helped us. He hath begun to help us in some measure, though not completely to deliver us, by which way expression he exclaims both their thankfulness for the mercy received and their holy fear and care to please and serve the Lord, that he might proceed to help and deliver them more effectually.*

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel; and the hand of the Lord was against the Philistines all the days of Samuel

*They came no more into the coast of Israel as they came not with a great host, as it was they did but only molested them with struggling parties, garrisons, as 1 Sam x 5, and they came not, to wit, all the days of Samuel, as*

*it follows, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites

*The cities were restored to Israel by the Philistines, who, it seems, were frightened into this restitution by their dread of Samuel, and of the Divine vengeance. Object The Philistines had cities and garrisons in Israel's land after this time, as 1 Sam x 5, xii 3. *Ans* Either therefore those places were not any of those here mentioned, for it is not said that all their cities were restored, but only indistinctly the cities, and those limited to a certain compass, from Ekron to Gath, or some of the cities now restored by the Philistines, were afterwards retaken by them. There was peace, an agreement for the cessation of all acts of hostility. The Amorites, i. e. the Canaanites, oft called Amorites, because they were formerly the most valiant and terrible of all those nations, and the first enemies which the Israelites met with when they went to take possession of their land. They made this peace with the Canaanites, that they might be more at leisure to oppose the Philistines, now their most potent enemies.*

15 And Samuel judged Israel all the days of his life

*For though Saul was king in Samuel's last days, yet Samuel did not then quite cease to be a judge, being made by God's extraordinary call, which Saul could not destroy, and therefore Samuel did sometimes, upon great occasions, though not ordinarily, exercise the office of a judge after the beginning of Saul's reign; as chap xi 7 xv 32 33. And the years of the rule of Saul and Samuel are joined together Acts xiii 20 21. *Quest* How doth the office of a judge agree with Hannah's vow, whereby she devoted him to a perpetual attendance upon the Lord's service. *Ans* This was not inconsistent with her vow which consisted of two branches, the one more general that he should be given or lent to the Lord all his days 1 Sam i 11 28 which she faithfully executed, he gave him wholly to the service and disposal of the Lord who thought fit to employ him in this way and if any thing therein was contrary to that vow, could undoubtedly dispense with it as being his own right only the other more particular, that no razor should come upon his head, nor doth it appear that this part was violated, or if it was, it was done by Divine dispensation.*

16 And he went from year to year to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places

*Beth-el, either a place known by that name, or the house of God, to wit, Kirjath-jearim, where the ark was. Gilgal, in the eastern border Mizpeh, towards the west. Judged Israel in all those places, he went to those several places, partly in compliance with the people, whose convenience and benefit he was willing to purchase with his own trouble making himself an itinerant judge and preacher for their sakes, and partly that by his presence in several parts, he might the better observe and rectify all sorts of miscarriages against God or men.*

17 And his return was to Ramah, for there was his house, and there he judged Israel, and there he built an altar unto the Lord

*That by joining sacrifices with his prayers he might the better obtain direction and assistance from God upon all emergencies. Object It was unlawful to build an altar for sacrifice besides that before the tabernacle Deut xii 5, 13. *Ans* This was in part excused by the confusion of those times, wherein the tabernacle and its altar were destroyed, as is most probable, but most fully, because this was done by prophetic inspiration, and Divine dispensation, as appears by God's approbation and acceptance of the sacrifices offered upon it.*



CHAP. VIII.

*Samuel made his sons judges over Israel; their names, and of government, 1-3. The people and a king. Samuel is grieved, 4-6. God is displeased with the people, but commands Samuel to speak to them, and to represent to them the tyrannical government of kings, 7-9, which he doth, 10-14. The people continue in their request God commands Samuel to yield to them, 15-22.*

AND it came to pass, when Samuel was old, that he made his sons judges over Israel.

When Samuel was old, and so unable for his former travels and labours, he made his sons judges, not supreme judges, for such there was to be but one, and that of God's choosing, and Samuel still kept that office in his own hands, chap. vi. 15, but his viceregent or deputies, who might go about and determine matters but with reservation of a right of appeals to himself. He advanceth his sons to this place, not so much out of paternal indulgence the aid efforts whereof he had seen in Eli, but because he had doubtless instructed them in a singular manner and fitted them for the highest employments; and he hoped that the example he had set them, and the inspection and authority he still had over them, would have obliged them to diligence and faithfulness in the execution of their trust.

2 Now the name of his firstborn was Joel, and the name of his second, Abiah they were judges in Beer-sheba.

In the southern border of the land of Canaan, where he placed his sons, because these parts were very remote from his house at Ramah where, and in the neighbouring places Samuel himself still executed the office of the judge, sending his sons to reside and judge in distant places, for the ease and convenience of the people.

3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

Opportunity and temptation drew forth and discovered that corruption in them which till now was hid from their father, and, it may be, from themselves.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

The elders, either for age, or dignity and power.

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

They feared that Samuel would not live long, and that either he through infirmity and indulgence might leave the government in his sons' hands, or that they would invade and keep it after their father's death, and therefore they jointly make their complaints against them and procure their removal from their places. Thus they are brought low and crushed by those very wicked ways by which they designed to advance and establish themselves. So true is it, that honesty is the best policy, and mightiest means the greatest folly. Make us a king to judge us, their conclusion outruns their promises, and their desires exceed their reasons or arguments, which extended no further than to the removal of Samuel's sons from their places, and the procuring some other just and prudent assistance to Samuel's age. Nor was the intent of their desire a remedy for their disease, but rather an aggravation of it, for the sons of their king might and were likely to be as corrupt as Samuel's sons; and if they were, would not be so easily removed as these were. Let all the nations, i. e. as most of the nations about us have. But there was not the like reason because God had separated them from all other nations, and cautioned them against the imitation of their examples, and had taken them into his own immediate care and government, which privilege other nations had not.

6 But this thing displeased Samuel.

when they said, Give us a king to judge us. And Samuel prayed unto the Lord.

The Lord displeased Samuel; not their complaint of his sons, but their desire of a king, as is apparent from the following words, and from the whole tenor of the story, which was so grievous to him partly because of their injustice and ingratitude to himself whose government, though it had been so sweet and beneficial to them they plainly shew themselves weary of, and principally because God was hereby dishonoured and provoked, by that distrust of God and that vain-glory and ambition, and that wish after changes, which were the manifold causes of this desire, and because of that great multitude and misery which he wisely foresaw the people would hereby bring upon themselves, as he particularly informs them, ver. 11, &c. Samuel prayed unto the Lord, for the pardon of their sin, and desires of direction and help from God in this great affair.

7 And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

Hearken unto the voice of the people, God grants their desire in anger and for their punishment, as is affirmed Hos. xi. 11. Compare Numb. xxi. 13, 20, Deut. i. 22, Psal. lxxviii. 20. They have not rejected thee, i. e. not this only, nor principally, compare Gen. xxxv. 28, Exod. xii. 7, Hos. vi. 6, Matt. x. 20. but this injury and contumely reflects chiefly upon me, and my government, that I should not reign over them, to wit by my immediate and peculiar government which was the great honour, safety, and happiness of this people, if they had had wit to know it, or hearts to prize it. And all the infidelities of Israel, under this kind of government, did not proceed from the nature of the government but from the ungratefulness and wickedness of the people, which they might be sure, would produce the same or greater calamities under their kingly government. Quest. First, Did not God reign over them when they had kings? Answer Yes, in a general way, but not in such a peculiar manner as he did by the judges, who were generally raised and called by God's particular appointment, endowed and sanctified by his Spirit directed and assisted by his special providence upon all circumstances, whereas all theirs were for the most part contrary in their kings, Quest. Secondly, Was it simply useful for the people to desire a king? Answer No, is apparent from Deut. xviii. 14, but herein was the error, that they desired it upon sinful grounds, of which see on ver. 7, and in an impetuous manner, and at an unseasonable time, and without asking leave or advice from God, which in so weighty and difficult a case they could not neglect without great sin.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

Thou fastest no worse than myself. This he speaks for Samuel's comfort and vindication.

9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

Protest solemnly unto them, that, if it be possible, thou mayst yet prevent their sin and misery. The manner of the king, i. e. of the kings which they desire, like the kings of other nations. He speaks not of the just authority, or the right of their kings, but of their practice, as is evident from divers of the following particulars, which are expressly forbidden and condemned in Scripture, as we shall see.

10 ¶ And Samuel told all the words of the Lord unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to



be his horsemen, and some shall run before his chariots.

*He will take your sons* to wit, injuriously and by violence, as this Hebrew word is oft used as Gen xx 3, xxvii 36, Job v 5, and so it must be here, because otherwise the king would have no more privilege than any of his subjects, for any man might take a son with his own or parents' consent. *And to be his horsemen or and for his horses*, for so the Hebrew word *pu'ash sam* times signifies, as Isa xxi 7, 9, xxviii 25 to ride his horses.

12 And he will appoint him captains over thousands, and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

*He will appoint him* Heb *to or for himself*, emphatically, i.e. for his own fancy, or glory or convenience or evil design and not only when the necessities of the kingdom or commonwealth require it, as the judges did. And though this might seem to be no circumscription, as it is here presented but in honour and advantage to the persons so advanced yet even in them that honour was accompanied with great dangers, and pernicious sources of many kinds which those faint shadows of glory could not compensate and as to the public, their pomp and power proved very burdensome and oppressive to the people whose land and fruits were taken from them, and bestowed upon these, for the support of their state as it follows below, ver 11-15. *And to reap his harvest* at his own pleasure and without their consent when possibly their own fields required all their time and pain. *To make his instruments of war, and instruments of his chariots*. He will press them for all sorts of his work and that upon his own terms.

13 And he will take your daughters to be concubines, and to be cooks, and to be bakers.

Which would be more grievous to the parent and more dangerous to the maidens, because of the tenderness of that sex and liabilities to many injuries.

14 And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

*He will take your fields* to wit by fraud or force, as Abime did from Naboth. *And give them to his servants*. He will not only take the fruits of your lands for his own use but will take away your possessions to give to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

*He will take the tenth*. Besides the several tithes which God hath reserved for his service and servants, he will when he pleases impose another tenth upon you. *To his officers* Heb *to his counsels*, which may be properly understood, and may imply a further injury that he should, against the command of God make some of his people counsels and take those into his court and favour which God would have cast out of the congregation.

16 And he will take your menservants, and your maid servants, and your goodliest young men, and your asses, and put them to his work.

By constraint and without sufficient recompence.

17 He will take the tenth of your sheep, and ye shall be his servants.

*He shall be as to like slaves* and deprive you of that liberty which you now enjoy.

18 And ye shall cry out in that day because of your king which ye shall have chosen you, and the Lord will not hear you in that day.

*Ye shall cry out in that day*. Ye shall bitterly mourn for the sad effects of this monstrous course of yoking. *The Lord will not hear you in that day*. Because you will not hear him nor obey his counsel in this day. Compare Prov i 21 &c, Jerk vii 13.

19 Nevertheless the people refused to obey the voice of Samuel, and they said, Nay, but we will have a king over us;

*They said, Nay*, i.e. these things shall never be, these are but vain suppositions to affright us from our purpose. Thus they are not ashamed to give Samuel the lie, of whose modesty, integrity, and prophetic spirit they had so great assurance, as if he had signed those prophecies merely to keep the power in his own and his sons' hands. *We will have a king over us*, we will have a king, whatsoever it cost us, although all thy predictions should be verified.

20 That we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles.

*That we also may be like all the nations*. Foolish stupidity! whereas it was their glory and happiness that they were unlike all other nations, Numb xviii 9; Deut xxxiii 28, as in other glorious privileges, so especially in this, that the Lord was their only and immediate King and Lawgiver.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord.

He repeated them privately between God and himself, partly for his own vindication and comfort, and partly as a foundation for his prayers to God, for direction and assistance in this difficult case.

22 And the Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

Behold your duty to your several occasions till you hear more from me in this matter. For God hath heard your words and will give way to your irregular and obstinate desire, and accordingly I shall wait upon God for the determination of the person, which he hath wholly reserved to himself as for judges so for the king also, Deut xvi 1, and for the regulation of all the circumstances.

## CHAP. IX.

*The genealogy of Kish*. 1. Saul's person, 2. He is sent to seek his father's asses. 3. He travels through the country and finds them not. 4-5. By the counsel of his servant. 6-10. and the detection of young maidens. 11-14. according to God's revelation. 15-17. he cometh to Samuel who meets him, entertaineth him at the feast. 18-20. Saul's amazement, 21. Samuel greets him the highest place and a peculiar dish, eats with him. 22-24. After secret communication leadeth him on the way the servant goes before, Saul stands still with Samuel, 25-27.

NOW there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjaminite, a mighty man of power.

*Whose name was Kish*. Object. His name was Ner. 1 Chron viii 33, ix 39. Answer. Either his father had two names, as was usual among the Hebrews, or Kish was really his father that begot him, and Ner, the brother of Kish. 1 Sam xiv 51. 1 Chron ix 36, is called his father because upon the death of Kish, he took the care of his education and brought him up as his own son. A Benjaminite, Heb *the son of a man of Benjamin*, i.e. either of Benjamin or of a place, or of a man, called Benjamin. A mighty man of power, i.e. a man of great courage and strength, which tends to Saul's commendation otherwise a man of great wealth. But that seems confuted by Saul's words below, ver 21, and the people's contempt of him, chap x 27.

2. And he had a son, whose name was Saul, a choice young man, and a goodly, and there was

not among the children of Israel a goodlier person than he from his shoulders and upward he was higher than any of the people.

And a goodly, Heb. good & comely and personable, as that word is used, Gen. vi 2, as *and is put for deformed*, Gen. xli. 19. *He was higher than any of the people* a tall stature was much valued in a king in ancient times, and in the eastern countries.

3 And the asses of Kish Saul's father were lost And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

Which were there of great price and use. Judg. x. 1. *And because of the scarcity of horses*, Deut. xxi. 16, and therefore not held unworthy of Saul's seeking, at least in those ancient times, when simplicity, humility, and industry were in fashion among persons of quality.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shilim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

Mount Ephraim, a part of the tribe of Ephraim which bordered upon Benjamin, and therefore they could soon pass out of the one into the other, and back again as they saw cause.

5 And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return: lest my father have saying for the asses, and take thought for us.

The land of Zuph, in which was Ramah called also Ramah or Ramathaim: *aphim* the place of Samuel's birth and habitation, 1 Sam. i. 1, vii. 17.

6 And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man, all that he saith cometh surely to pass: now let us go thither: peradventure he can show us our way that we should go.

A man of God, a prophet, as that phrase is used, 1 Sam. ix. 27. Josh. xiv. 6. Judg. xiii. 6. *An honourable man*, one of great reputation for his skill and faithfulness. *All that he saith cometh surely to pass*, his declaration of things secret or future are always certain and confirmed by the event. *Our way that we should go*, the course we should take to find the asses. He saith *peradventure* because he doubted whether so great a prophet would seek or God would grant him a revelation concerning such men matters, although sometimes God was pleased herein to condescend to his people, to cut off all pretence or occasion of seeking to withe or heathenish divination. See 1 Kings xv. 2, 2 Kings i. 3.

7 Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?

The bread is spent in our vessels, thus he saith, because bread was not unusually given by way of present as we see 1 Sam. x. 3, 4. Or bread is put for all manner of provisions, as is frequent, and among these they might have something not unfit in these plain times to make a present of as clusters of raisins, or cakes of figs, such as Abimelech presented to David 1 Sam. xxv. 18. See also 1 Kings xv. 1, 2 Kings iv. 42. *There is not a present*, such presents were then made to the prophets, 1 Kings xiv. 2, 2 Kings iv. 42, vii. 8. either as a testimony of respect to him as their superior, upon which account subjects made presents to their kings, 1 Sam. x. 27, and the Levites

never came to their king without some gift or as a grateful acknowledgment of his favour, or for the support of the prophets themselves; or of the sons of the prophets, or of other persons in want known to them.

8 And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way.

The fourth part of a shekel of silver was near a groat, which, though now it may seem a contemptible gift, yet in those ancient times it was certainly of far more worth, and better accepted than now it would be, when the covetousness and pride, and luxury of men have raised their expectations and desires to far greater things.

9 Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.

Of God, or a man of God, which signified the same thing. It was called a seer because he did discern and could discover things secret and unknown to others. And these are the words either first of some later sacred writer, which, after Samuel's death inscribed they were. Or secondly, of Samuel who being probably fifty or sixty years old at the writing of the book and speaking of the state of things in his last days might well call it *beforetime*. Or rather, thirdly, of Saul's servant who must be now twelve or more years old and might speak thus either by his knowledge of what was in his juvenile years or upon the information of his father or masters. And so it is a fit argument to persuade Saul to go to the man of God that he might show them the way and where the asses were because he was likely to inform them for the prophets were inwardly called seers because they knew and could reveal hidden things. And the meaning is that anciently they were not vulgarly called prophets but seers only, whereas now and after wards they were called seers, yet they were more commonly called prophets.

10 Then said Saul to his servant, Well, and come, let us go. So they went unto the city where the man of God was.

11 And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

Coming out of the city, and down to the bottom of the hill where the fountain or river was.

12 And they answered them, and said, He is, behold, he is before you, make haste now, for he came to day to the city: for there is a sacrifice of the people to day in the high place.

He came to day to the city. He so speaks though this was his constant habitation, because he had been travelling abroad, possibly in his circuit, described 1 Sam. vii. 16, 17, and was now returned to his own house in Ramah as he used to do, and so he implies they come in a good and convenient time to meet with him. *There is a sacrifice*, otherwise feast, but it seems to be understood of a sacrifice. First Because the Hebrew word signifies most properly, and most frequently. Secondly Because this eating was in the high place, which was the common place for sacrifices, but not for private feasts. Thirdly, The prophet's presence was not so necessary for a feast as for a sacrifice. Of the people, so this sacrifice is called, because this was a public solemnity and possibly the new moon, when the people brought several sacrifices, to wit, peace offerings, whose part fell to the offerer's share: and of these parts united together, they here made a common feast, not without Samuel's direction who being forewarned the day before, by God, of Saul's coming, made this a yet more solemn for his entertainment, ver. 22-24. In the high place, upon the hill mentioned ver. 11, and

at the altar which Samuel built for this kind of use, 1 Sam. vi 17 by Divine dispensation, as was there noted, otherwise to sacrifice in high places was forbidden by the law, after the building of the tabernacle.

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice, and afterwards they eat that be bidden. Now therefore get you up, for about this time ye shall find him.

<sup>4 Heb to day</sup> Ye shall straightway find him, at home and it is sure. To eat the ribs of the sacrifices according to the manner. He doth bless the sacrifice: either first the meat left of the sacrifice which is the matter of the following feast, as this is commonly understood. Or rather secondly, The sacrifice itself. For what reason is there to depart from the proper signification of the word. For that the sacrifices under the law were accompanied with corn: in position of thanksgiving, may be gathered from divers places of Scripture, as Lev. v 5, xvi 21, Num. v 7, Luke i 10. And who so proper to perform this work as Samuel, an eminent prophet? And the blessing of this sacrifice seems to have consisted both of thanksgiving, the being a thank offering and of prayer to God for his acceptance. Psal. cx 3. Now therefore get you up with speed: lest he be set down before you come.

14 And they went up into the city: and when they were come into the city, behold Samuel came out against them, for to go up to the high place.

Samuel came out, out of his own house: for as they passed by. <sup>15 ¶</sup> Now the Lord had told Samuel in his ear a day before Saul came, giving,

In his ear a secret. A day before Saul came, that he might prepare himself for Saul's reception.

16 To morrow about this time I will send thee a man out of the land of Benjamin: and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

I will send thee a man, I will by my secret providence so dispose of matters and of the hearts of Saul and his father that Saul shall come to thee thou with another design. That he may save my people out of the hand of the Philistines, for though they were now most pressed with the Ammonites, as we read, chap. xii 12, yet they looked upon these as a land flood, which they hoped would be soon up, and soon down again: but the Philistines, then constant invaders, and newest enemies they most dreaded. And from this Saul did in some measure save them: and should have saved them much more if his and the people's manifold sins had not hindered it. I have looked upon my people with compassion and resolved to help them, a new sign do he then craved the earnest prayers to me for help.

17 And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of: this same shall reign over my people.

Into him; in his ear as before, ver. 15 1, secret instruct so as none but he could hear it.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

In the gate; the gate, after, first, Of Samuel's house. But he was come out thence before, ver. 14. Or rather,

secondly, Of the city, for the word gate being put by itself, according to reason and common use, must be understood of the most eminent in its kind, which the gate of the city is. And through this gate Samuel seems now to have been passing to go to the high place, which probably was without the city, and there he makes a stand, to hear what these persons now approaching to him were about to speak.

19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place, for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart.

Either all that thou desirest to know, as concerning the asses, or rather the secret thoughts of thy heart, or such actions as none know but God and thy own heart; that so thou mayest be assured of the truth and certainty of that which I am to acquaint thee with. And this might be done, though it be not here particularly related.

20 And as for thine asses that were lost three days ago, set not thy mind on them, for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?

Set not thy mind on them, trouble not thy mind about them. On whom is all the desire of Israel? who is he that shall be that thing or person which all Israel desire to have, to wit, a king? Is it not on thee, and on all thy father's house? that honour is designed for thee and, after thy death, for thy family or posterity, if by thy sin thou dost not cut off the entail.

21 And Saul answered and said, Am not I a Benjaminite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

The smallest of the tribes, for so indeed this was, having been all cut off except six hundred, Judg. xv, which bow they never recovered: and therefore they were scarce reckoned as an entire tribe: but only as a remnant or fragment of a tribe, and being ingrafted into Judah, in the division between the ten tribes and the two they in some sort lost their name: and they, together with Judah, were accounted but one tribe, 1 Kings xi 32, &c. The least of all the families of the tribe of Benjamin is one of the least obscure and inconsiderable, in comparison of divers others: whence it may seem that Saul's family was not so noble and wealthy as some imagine, as on ver. 1. Wherefore then speakest thou so to me? why dost thou feed me with vain hopes of the kingdom?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

He honoured his servant for Saul's sake, thereby both giving all the guests occasion to think how great that person was, or should be: whose very servant was advanced above the chief persons of the city, who were doubtless present upon this occasion, and showing how far himself was from envying Saul that honour and power, which was to be translated from him to Saul. Made them sit in the chiefest place, thereby to raise all their expectation, and to prepare them for giving that honour to Saul which his approaching dignity required.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

Of which I appointed or disposed to thee, i. e. which I bade thee reserve for this use.

24 And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold, that which is left: set it before thee, and eat; for unto this time hath it been

kept for three, since I said, I have invited the people. So Saul did eat with Samuel that day.

*The shoulder*, to wit, the left shoulder, for the right shoulder was the priest's, Lev. vi. 32, 33. This he gives him, either, first, As the best and noblest part of the remainder of the sacrifice, the best parts being usually given by the master of the feast to such guests as were most honourable or best beloved, as Gen. xliii. 31. Or, secondly, As a secret symbol or sign of that burden which was to be laid upon Saul, and of that strength which was necessary for the bearing of it, the shoulder being both the seat of burdens, and the subject of strength. *That which was upon it*, something which the cook by Samuel's order was to put upon it when it was dressed, either for ornament, or in the nature of a sauce. *That which is left*, to wit, left of the sacrifice, but so all or most of the rest of their provisions were left - or rather, reserved, or laid by, by my order, for thy eating, when the rest of the meat was sent up and disposed of as the cook pleased. *Unto this time*, till thou shouldst come hither, and sit down here, whereby thou mayest know that thy coming hither was not unknown to me, and was designed by God for a higher purpose. *Since I said*, to wit, to the cook who was before mentioned as the person to whose care this was committed. *I have invited the people*, i. e. I have invited or designed some persons for whom I reserve this part. For since the word *people* is not here taken properly, but for some particular persons of the people, which were not in all above thirty ver. 22, why may not the same word be understood of two or three persons whom Samuel specially invited, to wit, Saul and his servant? So some learned men understand this word *people* of three men, 2 Kings xviii. 36. And they further note, that in the Arabic and Ethiopic and Persian languages, (all which are near akin both to themselves, and to the Hebrew, and do oftentimes communicate their signification each to other) the word that signifies *people* is often used for some few particular persons. Or if the word *people* be meant of the chief of the people mentioned above ver. 22, then Samuel was the principal author of this sacrifice and feast; and it was not a sacrifice of the people, as it is rendered, ver. 12, but a sacrifice and feast made by Samuel for the people, as it should be rendered there, and the sense is, When I first spake or sent to the cook that I had invited the people, first to join with me in my sacrifice, and then to partake with me of the feast, I then bade him to give this part for this use.

25 ¶ And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.

*Samuel communed with Saul* concerning the kingdom designed to him by God, and his duty to expect it patiently till God actually called him to it, and to administer it piously and justly, and virtuously. *The top of the house* was flat after the manner, Deut. xxi. 8. and so fit for walking and for secret prayers, Dan. vi. 10, Acts x. 9, or any private and familiar discourses among friends.

26 And they arose early, and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, for I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

*Samuel called Saul to the top of the house*, i. e. and there to impart something more to him. *That I may send thee away*, prepare thyself for thy departure and journey. *He and Samuel, abroad*, Samuel accompanying Saul part of his way.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still for a while, that I may shew thee the word of God.

*Had the servant pass on before us* that thou and I may speak privately of the matter of the kingdom, which Samuel hitherto endeavoured to conceal, lest he should be thought now to impose a king upon them, as before he de-

signed one to them; and that it might appear by the lot mentioned in the next chapter, that this kingdom was given to Saul by God's destination, and not by Samuel's contrivance. *The word of God*, i. e. a message delivered to me from God, which now I shall impart to thee.

## CHAP X

*Samuel anointeth Saul*, 1, confirms him by prediction of three signs, 2-8. *Saul prophesies*, 9-13. *He cometh to his uncle*, telleth him what Samuel had said concerning the asses, but concealeth the matter of the kingdom, 14-16. *Samuel assemblith the people at Mizpah*, 17-20. *Saul is chosen king by lot*, but hideth himself, is discovered by God, his stature, 21-23. *Samuel presents him to the people*, who receive him with shouting, 24. *Samuel writeth the manner of the kingdom in a book*, 25. *God inspires the people with reverence towards Saul*; but the children of Bethel despise him, 26, 27.

THEN Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?

This was the usual title in the designation, as of priests and prophets, so also of kings, as 1 Sam. xvi. 1, 13, 1 Kings i. 39, 2 Kings ix. 1, 3, 6, whereby was signified the pouring forth of the gifts of God's Spirit upon him, to enable him for the administration of his office, which he might expect and should receive upon the discharge of his duty. *And heved him*, partly in token of that reverence which he did owe, and that adjection which he and all the people were shewly to perform to him, whereof knowing was a sign, as Gen. xli. 10, 1 Kings xvi. 18, and partly as a testimony of his sincere friendship and affection to him, and how far he was from envying his successor in the supreme dignity. *Over his inheritance*, i. e. over his own peculiar people, whereby he admonisheth Saul that these people were not so much his as God's, and that he was not to rule and manage them according to his own will and pleasure, but according to the will and mind of God.

2 When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the borders of Benjamin at Zelzah, and they will say unto thee, The asses which thou wentest to seek are found; and, lo, thy father hath left the care of the asses, and sorroweth for thee, saying, What shall I do for my son?

*In the borders of Benjamin*, in the way to Bethlehem, Gen. xxxv. 19, which city was in Judah, and her sepulchre might be either in Judah or in Benjamin, for the possession of those two tribes were bordering upon one another, and oft intermixed together, see Josh. xviii. 11.

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

*To the plain of Tabor*, not that at the foot of Mount Tabor, which was far from these parts, but another plain, lying to some other place, or man called Tabor. *Beth-el*, properly so called, which was in Ephraim, where there was a noted high place, famous for Jacob's vision, Gen. xxxv. 19, where it is probable they offered sacrifices in this confused state of things, when the ark was in one place, and the tabernacle, if not destroyed in another. Or, to the house of God, i. e. to Harpalim parva, where the ark, the habitation of God, now was 1 Sam. vii. 1, 2. *Loaves of bread* might be offered either by the people, as Lev. ii. 1, or with other sacrifices. *1 bottle of wine*, which

was poured forth in drink-offerings: See Lev. xiii 13, Numb. xv. 5.

4 And they will salute thee, and give thee two loaves of bread, which thou shalt receive of their hands

Two loaves of bread, two of those three designed for sacrifice, supposing they could easily procure a supply of other loaves at Bethel. But the more strange the present was, the more fit it was for a sign of God's extraordinary providence in Saul's affairs.

5 After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them, and they shall prophesy.

To the hill of God, a hill near Gaba, or Gibeon of Benjamin, where a garrison of Philistines was 1 Sam. xiii. 3 called here the hill of God because it was a place devoted to the service of God, either for sacrifice: thus being a high place, as it here follows, or for a school or college of prophets. In the city, adjoining to that hill. A company of prophets by prophets here, and in such like places he understands persons that did wholly devote themselves to religious studies and exercises such as preaching, praying, praising of God &c. For the term of prophesying is not only given to the most eminent set of it, viz. foretelling things to come, but also to preaching, as Rom. xii. 6, 1 Cor. xiv. 31, 32, 1 Thess. v. 20 and to the making or singing of psalms or songs of praise to God as 1 Chron. xxi. 13. And those that wholly attended upon these things are oft called sons of the prophets which were commonly combined into companies or colleges: 2 Kings i. 3, 5 that they might more conveniently edify and assist one another in God's work, which institution God was pleased so far to honour and bless, that sometimes he communicated unto those persons the knowledge of future things as 2 Kings ii. 3, 5. From the high place, where either their habitation was, or they had now been offering sacrifice. And although they used to perform the following exercise, either in their college or in the place of their sacrifices, yet now they did it in the descent of the hill which probably was beside their custom and therefore more proper for a sign to Saul of a more than ordinary hand of God towards him. A psaltery and a tabret, and a pipe, and a harp before them: such instruments of music being then used by prophets and other persons for the exaltation and exhortation of their spirits in God's service. See 2 Kings iii. 15. They shall prophesy: either sing God's praises, or speak of the things of God.

6 And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

Will come upon thee: Heb. will lap or rush upon thee to wit, for a reason. So it may be opposed to the Spirit's rest upon a man as Numb. xi. 25. Isa. xli. 2. Shall be turned into another man: i.e. thou shalt be suddenly enlivened and acted with another spirit filled with skill of Divine things, with courage, and wisdom and magnanimity and other qualifications befitting thy dignity.

7 And let it be, when these signs are come unto thee, that thou do as occasions serve thee, for God is with thee. These signs were outward evidence of God's calling of him to the kingdom, because they were all future contingencies, which I suppose but God could infallibly know or foretell. At an occasion shall be: the Heb. do what thy hand findeth to do, i.e. as thou shalt have a full and opportunity. He doth not intend that he should put the kingly government upon him, before his call to it was known to and owned by the people, which had been propositions and dangerous; but that he should dispose his mind to it.

readiness of obeying any such call, as he required it, and he should be called to his office.

8 And thou shalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

Seven days shalt thou tarry till I come to thee: now mentioned and commanded, but was not intended to be performed, as is evident, partly from the whole course of the story, which shows that Saul and Samuel and the people first met at Mizpah, ver. 13, &c. where Saul was chosen by God and accepted by the people as king; and afterwards went to Gilgal, once before the time here spoken of chap. xi. 14, 15, and partly by comparing this place with chap. xiii. 8, &c. where we find Saul charged with the violation of this command two years after, the giving of it, as appears from chap. xiii. 1, 2. *How then is this to be understood?* Answer: 1. This may be taken as a standing rule for Saul to observe while Samuel lived, that in case of any great future difficulty, or the invasion of enemies Saul should resort to Gilgal, and call the people thither, and tarry there seven days, which was but a reasonable and necessary time for the gathering of the people and for the coming of Samuel thither. For though this be related as but once done, chap. xiii. yet Samuel's allusion that it was to be constantly practised upon all such occasions. And Gilgal was chosen for this purpose as a very fit place, partly because that place was famous for the solemn renewing of the covenant between God and Israel Josh. iv, and for other eminent instances of God's favour to them in the remembrance whereof was a notable confirmation of their faith and partly because it was a very convenient place for the tribes within and without Jordan to assemble and consult, and unite their forces together upon such occasions. If you ask, Why then Saul did not practise this precept upon the first invasion of the Ammonites? it may be answered, that this was a rule for Saul when he and Samuel were together: whereas they were together in that expedition chap. xi. 7. And further, that necessity did excuse the violation of this precept then, because Saul could not wait for Samuel nor forbear his action for seven days, as is evident from chap. xi. 3, 9, 10. Or 2. (which I propose with submission to the learned and judicious) This may be here added as another sign to confirm his faith which having strengthened by three foregoing signs he now fortifies it by another sign which was to follow afterwards, it being very usual for God to give men signs to confirm their faith from future events, as Exod. iii. 12. 2 Kings xiv. 29, Isa. vii. 13, 11. So the meaning may be this. Another sign will I add to strengthen thy faith. Thou shalt in due time and upon a great occasion which shall then happen go down before me to Gilgal, and there I will come down unto thee to offer sacrifices, &c. But when thou comest thither, he said, thou tarry there seven days: and then I will come as I have said and give thee necessary instructions and assistance, as the matter shall require.

9 ¶ And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him: and the Spirit of God came upon him, and he prophesied among them.

Then the accomplishment of the two former signs is supposed, and this only of the third is expressed, because this was more eminent and public than the former. The others were only transient acts, which passed in private between two or three persons meeting together, and passing by one another; but this was a more permanent and more solemn sign, done in a more solemn manner, and before many and very considerable witnesses. And when he came to pass, when all that knew him before had seen that, behold, he prophesied.

19 And among the prophets, in the people said unto him, What is this that is done unto the son of Kish? Is Saul among the prophets?

What is this that is done unto the son of Kish? what means this strange and prodigious event? Saul, a man never distinguished nor elevated in, nor inclined to these matters, is now supposed to look to his father's house, and to be in the sacred exercises of the prophets.

And one of the same place answered, and said, But who is their father?

Wherefore it became a proverb, Is Saul among the prophets?

For these words, Heb. one from thence, i. e. one of the company there present, or one of the prophets there present. Who is their father? who is the father of all these wonders of whom you speak, and among whom Saul now is? who is it that instructs and inspires them with this wisdom, but God? They have it not from their natural talents, nor from their civil education, but by inspiration from God, who, when he pleaseth, can inspire Saul, or any other man, with the same skill. And therefore wonder not at this matter, but give God the glory of it. Father is here put for instructor, as it is used, as Gen. iv. 20, 21, Matt. xiii. 9, 1 Cor. iv. 15. And hence the scholars are called fathers of the prophets. It became a proverb, used when any strange, unlikely, or unexpected thing happened.

18 And when he had made an end of prophesying, he came to the high place.

Returning thither with the prophets, there to praise God for those wonderful favours, and to beg counsel and help from God in this high business.

14 ¶ And Saul's uncle said unto him and to his servants, Whither went ye? And he said, To seek the asses: and when we saw that they were no where, we came to Samuel.

Said a uncle, being there present, and observing this great alteration in his nephew.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

Partly in obedience to Samuel who obliged him to secrecy, partly from a humble modesty which appeared in him, ver. 22, and partly in prudence, lest by an unseasonable publishing of it he should raise envy in some, dislike, and contempt in others. &c.

17 ¶ And Samuel called the people together unto the Lord to Mizpeh.

(Into the Lord, to appear before the Lord. So he speaks of the ark, 1. Because the ark was carried thither upon this occasion. Or, 2. Because God is present in all the assemblies of his people, whereof this was an eminent one. See 2 Chron. xix. 6, Psal. lxxxi. 1. Or, 3. Because the ark in a manner erect a tribunal for God and entrance and consequently obtained, his presence there to supervise and direct the whole business by his sentence, which he did ver. 19, &c. See of this phrase Judg. xi. 11, xx. 1. To Mizpeh, a city of Benjamin, Josh. xii. 2b, where all Israel had met before upon a public and solemn occasion, 1 Sam. vii. 2.

18 And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you.

Of all kingdoms, i. e. of the neighbouring kingdoms, which molested and oppressed you.

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands.

Ye have this day rejected your God, you this day declare that you persist in your former act of rejecting God's government, see on chap. viii. 7. Who himself saved you, who by his own special providence took care to raise up judges and saviours for you, and to deliver you at all times, when you needed his help, and did not by your unobstructed faith. Ye have said unto him, i. e. unto me his prophet and ambassador, and consequently unto the Lord, whom I represented, and in whose name I spoke and acted. By your tribes and by your thousands, for each tribe was divided into thousands, Numb. x. 36, Deut. xxxiii. 17, Josh. xxi. 11, 21, Mich. vi. 2, as in England counties are into hundreds.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

To come near unto the place appointed for the casting of lots. This title was now picked up before Judah became the kingdom was freely promised by God to Judah, and was to be given to him in love, but now the kingdom was in a manner forced from God and given to them in anger. Hos. xiii. 11, and therefore conferred upon an obnoxious tribe.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken, and when they sought him, he could not be found.

22 Therefore they enquired of the Lord further if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff.

They enquired of the Lord, either of Him or Thumam, which was the usual way of inquiry. Numb. xxi. 21, 1 Sam. xiii. 9, xxviii. 6, or by Samuel, who by his prayer procured an answer. Among the stuff, among the curtains or baggage of the people there assembled. This he might do because he either hid, or at least would be thought to have a modest sense of his own unworthiness, which was a likely way to commend him to the people.

23 And they ran and fetched him thence, and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

There is none like him among all the people, as to the height of his bodily stature, which was in itself commendable in a king, and some kind of indication of great endowments of mind. God save the king, Heb. Let the King live, to wit, long and prosperously, for an afflicted life is reputed a kind of death, and is oft so called. Hence by they accept and own him for their king, and promise subjection to him.

25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house.

The manner of the kingdom, not the manner of the king, of which he had spoken before, chap. viii. 11, &c., but of the kingdom, to wit, the laws and rules by which the king

government was to be managed, agreeable to those mentioned Deut. xvi 16, &c. which providence, Samuel did expound and apply to their particular case. *Before the Lord*, before the ark, or in the sanctuary, where it was kept safe from devastation.

<sup>1 Judg. 11</sup> 26 ¶ And Saul also went home <sup>2</sup> to Gibeah, and there went with him a band of men, whose hearts God had touched.

*To Gibeah* not being actually inaugurated into his kingdom, he thought fit to retire to his former habitation, and to live privately till he had an occasion to show himself in a more public and illustrious manner, which he speedily obtained. *And there went with him a band of men*, to give him safe and honourable conduct to his house, though not to abate with him those which did not suit with his present circumstances. *When hearts God had touched*, either 1. Disposed or inclined to this work, or 2. Affected or renewed by his grace and good Spirit working upon their hearts: those that feared God and made conscience of their duty, for they are opposed to the children of Belial in the next verse. These though they did not desire a king as the generality of the people did yet when God had given them a king they were most forward to pay him that reverence and obedience which they owed him, both which proceeded from the same principle, that they were in both cases guided by God's will which was, that they should not desire a king in their circumstances, and yet they should obey him, when God had set a king over them.

<sup>1 Ch. 11 11</sup> 27 <sup>2</sup> But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But <sup>3</sup> he held his peace.

*This man*, so mean a person, and of the weakest of all the tribes. *Brought him no presents*, a subjects in those times and places used to do to their kings, see 1 Kings x 25, 2 Chron. xvi 5, Matt. ii 11, and is Saul's men condition, wherein they upbraided him. *He held his peace*, thereby manifesting his prudence and civility, which was of great use in the beginning of his government.

## CHAP. XI

*Nahash besought them of Jabesh-gilead, offering them a reproachful condition, they have seven days granted them to consult and seek relief: they sent messengers to Saul* 1. *He is provoked* sent messengers to all the Israelites to come in to their help: they come to the number of three hundred and thirty men and men 6-8. *He sends word to the besieged, who do desire Nahash, who with his army is slain* 9-11. *The people are ready to slay Saul's enemies, in which he opposeth them: he is interested in the kingdom at Gilead*, 12-14.

<sup>a Ch. 12 12</sup> THEN <sup>b Judg. 21</sup> Nahash the Ammonite came up and encamped against <sup>c Gen. 18</sup> Jabesh-gilead and all the men of Jabesh said unto Nahash, <sup>d Job 43 4</sup> Make a covenant with us, and we <sup>e Job 11 13</sup> will serve thee.

*Then*, i. e. about that time the parable being used in some latitude, it is frequent, for that this happened before, and was the occasion of their desire of a king, may seem from chap. xii 1, although it is possible that Nahash's pirations, and detur'd intentions of war against them, might cause that desire: and that Nahash did not actually come against them (which is here related) till their king was (hohen) *Nahash the Ammonite* either the same with him, 2 Sam. x 2, or his father and predecessor. *Came up to war*, probably to revenge and to recover their former great loss by Jephthah Judg. xi 3. *Jabesh-gilead* was beyond Jordan, and near the Ammonites, who dwell in part of Arabia. *Make a covenant with us* to wit upon good conditions, so as we shall enjoy our religion and properties. *We will serve thee*; in other things we will be thy subjects and tributaries. The occasion of this offer was, that they saw no likelihood of relief from their brethren the Israel-

ites in Canaan, who were remote from them, and thus weak and divided, and scarce able to defend themselves from the Philistines.

<sup>2</sup> And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.

*That I may thrust out all your right eyes*, partly for a reproach, as it here follows; and partly to disable them from managing offensive weapons in battle; for their left eye served only or chiefly for defence, being covered by those large shields which then they used, and held in their left hand. He leaves them one eye, that they might be fit to serve him in any mean and base office.

<sup>3</sup> And the elders of Jabesh said unto him, Give us seven days respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee.

*Give us seven days' respite*, which it is very probable, and Josephus and others affirm that Nahash granted, out of a foolish self confidence and contempt of the broken condition of the Israelites, which he thought utterly unable to give them any relief, at least, in so short a time.

<sup>4</sup> ¶ Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

*Then came the messengers to Gibeah of Saul*, partly, because it was not far from them, and partly, because it belonged to the Benjamins, who had a special obligation to take more care of that place, from whence they had their wives Judg. xxi 10 &c., and partly because Saul, the new chosen king, was there. *The people lifted up their voices, and wept* both in compassion towards them, and for fear of themselves lest it should shortly be their own lot.

<sup>5</sup> And, behold, Saul came after the herd out of the field, and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh.

*Saul came after the herd out of the field*, for being only anointed king and not publicly inaugurated, nor owned nor presented by the generality of the people, nor having yet had opportunity of doing any thing worthy of his place, he thought fit to forbear all royal state, and to retire to his former private and country life which, howsoever despised in these latter vain, ambitious, and slothful ages of the world was anciently in great esteem among the Greek and Romans, whose princes and generals did frequently exercise themselves in it, though some conceive that he now lived in some state, and that he had been in the field only to recruit himself and that his coming after the herd was but accidental and is mentioned only to usher in what follows of the yoke of oxen.

<sup>6</sup> ¶ And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

*The Spirit of God came upon Saul*, inspiring him suddenly with more than ordinary courage, and zeal, and resolution to engage himself and the people for their rescue. Compare Judg. iii 10, vi 34, xi 29. *His anger was kindled greatly* against Nahash, for so insolent and barbarous a proposition.

<sup>7</sup> And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent.



Sent them throughout all the coasts of Israel, wisely considering, that the sight of men's eyes do much more affect their hearts than what they only hear with their ears. He joins Samuel with himself, both because he was present with him, as appears from ver 12, and that hereby he might gain the more authority to his command, and strike the greater terror into all despisers of it. *The fear of the Lord*, either, 1. A great fear, great things being oft thus expressed; as *the fear of God*, *mountains of God*, &c. Or, 2. A fear sent upon them by God, as Gen xxxi 5, that they should not dare to deny their help.

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

This great terror drew so many forth, which is not so strange to him that knows what terrors that the land of Canaan contained vast numbers of people in a little compass. *The men of Judah* are numbered apart to their honour, to show how readily they, to whom the kingdom was promised Gen xlii 19, submitted to the king, though of another and far meaner tribe, and how willing they were to hazard themselves for their brethren's rescue, although they might have excused themselves from the necessity of defending their own country from their ancient neighbours the Philistines.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh, and they were glad.

To-morrow to wit, the day after your departure hence or return home, for it seems probable that some few days had been spent in the gathering and disposing of the forces, and bringing them towards those parts.

10 Therefore the men of Jabesh said, To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

They did and might reasonably and justly understand their own condition before proposed ver 3, if none came to save them, which they were not now obliged to repent, although they conjectured that their enemies would understand it absolutely, whose error therein they were no more obliged to correct than to prevent their destruction. Nor did they tell any lie here, but only concealed part of their intentions, to render their enemy more secure and fit for ruin, which kind of stratagem is usual, and allowed by all persons.

11 And it was so on the morrow, that Saul put the people in three companies, and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day, and it came to pass, that they which remained were scattered, so that two of them were not left together.

Into three companies, that so invading them on several sides with a great force, he might both strike them with the greater terror, and prevent their escape. In the morning, having marched all the day and night before it.

12 ¶ And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

Shall Saul reign over us? they did not say so in terms as we may see, chap x 27, but this was the design and sequence of their speech, as they rightly construed it. *They will put them to death*, which till this time they were not able to do, because that infatuation was then almost universal.

13 And Saul said, There shall not a

man be put to death this day: for to day the Lord hath wrought salvation in Israel.

I will not destroy any of those whom God hath so graciously preserved, nor sully the mirth of this glorious and comfortable day with the slaughter of any of my subjects, and therefore I freely forgive them. Wherein Saul showed his policy as well as his clemency, this being the most likely way to gain his enemies, and secure his friends, and establish his throne in the hearts of his people.

14 Then said Samuel to the people, Come, and let us go to Gilgal, and to new the kingdom there.

Then, whilst the people were together by Jabesh-gilead, wherein Samuel's great prudence and fidelity to Saul is evident. He suspended the confirmation to Saul at first, whilst the generality of the people were disaffected and discontented at the meanness of his person, and now when he had given such eminent proof of his princely virtues, and when the people's hearts were unanimously and eagerly set upon him, he takes this as the fittest season for that work. *Let us go to Gilgal*, this place he chose, both because it was new, and to most of them, in the way to their homes, and because it was the place where the Israelites on this side, and beyond Jordan might more easily resort, and because it was famous for public conventions there kept and particularly for the covenant then renewed by Joshua between God and the people. *Renew the kingdom there*, i.e. confirm our former choice to prevent all such seditious expressions and actions as we had experience of at the former election.

15 And all the people went to Gilgal, and there they made Saul king before the Lord in Gilgal, and there they sacrificed sacrifices of peace offerings before the Lord, and there Saul and all the men of Israel rejoiced greatly.

They made Saul king, i.e. they recognised him, or owned and accepted him for their king, by consent, for, to speak properly, Saul was not made or constituted king by the people, but by the Lord's immediate act. See chap viii 9, x 1. *Before the Lord*, who was then present in a special manner, both because the people and the Lord were there assembled, and because there was a sacrifice, as the following sacrifices show. The same phrase is used chap x 17, xi 18. *They sacrificed sacrifices of peace offerings*, partly to praise God for so glorious a victory, and for the firm settlement of the distracted kingdom, and partly to implore the presence and assistance of God to the king and kingdom in all their affairs and enterprises.

## CHAP XII

Samuel having appointed a king unto the people, watcheth his own integrity to which they witness 1-5. He setteth before them the sins of their ancestors and their own sin in asking a king 6-13, comforts them if they will obey the Lord, threateneth the disobedient, terrifies them by thunder in harvest, they confess their sin, and desire to be reconciled to the Lord, 14-19. He comforts and exhorts them to fear and serve the Lord, promising also to pray for them 20-25.

And Samuel said unto all Israel, Behold, I have hearkened unto your voice, in all that ye said unto me, and have made a king over you.

Samuel said this unto all Israel whilst they were assembled together in Gilgal. And this is another instance of Samuel's great wisdom and integrity. He would not reproach the people for their sin, in desiring a king, whilst Saul was raw and weak, and unsituated in his kingdom, and in the people's hearts lest through their accustomed levity they should as hastily cast off their king as they had passionately desired him, and so add one sin to another, and therefore he chooseth this season for it, partly because



Sam's kingdom was now confirmed and illustrated by an eminent victory, and so the danger of rejecting him was out of doors, which circumstance was also considerable for Samuel's vindication, that it might appear that his following reproof did not proceed from any selfish respects or desires, which he might be supposed to have of retaining the power in his own hands, but merely from the conscience of his duty, and a sincere desire of all their good, and partly because the people *rejoiced greatly* as is said in the next foregoing verse, and upon this occasion applauded themselves for their desires of a king, and interpreted the success which God had now given them as a divine approbation of those desires, whereby they were liable to be hardened in their impunity, and might be drawn to many other inconveniences. Samuel therefore thinks fit to temper their excessive joy, and to exhort them to that repentance and holy fear which he saw wanting in them, and which he knew to be absolutely necessary to prevent the curse of God upon their new king and the whole kingdom.

2 And now, behold, the king walketh before you, and I am old and gray-headed, and, behold, my sons are with you, and I have walked before you from my childhood unto this day.

Behold before you, go forth and cometh in before you, a truth over you as that phrase signifies. Num. xxvii. 17. Deut. xxxi. 2, 2 Chron. i. 10. To him I have fully resigned all my power and authority, and do hereby renounce it, and own myself for a private person, and one of his subjects. I am old and gray-headed, and therefore am unable to bear the burden of government, and feel myself greatly at ease to see it cast upon other shoulders, and therefore do not speak what I am about to say from envy of Sam's advancement, or from discontent at the diminution of my own power. My sons are with you, or among you in the same state and place private persons as you are, if they have injured any of you in the government, as you once complained, the law is now open against them, any of you may accuse them, your king can punish them. I do not interfere for them, I have neither power nor will to keep them from receiving the just fruits of their iniquity. I have walked before you, i.e. been your guide and governor, partly as a prophet and partly as a judge.

3 Behold, here I am, witness against me before the Lord, and before his anointed, whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe, to blind mine eyes therewith? and I will restore it you.

Witness against me, I here present myself before the Lord, and before your king, being ready to give an account of all my administrations, and to make satisfaction for any injuries that I have done. And this protestation Samuel makes of his integrity, not out of ostentation or vain glory, but partly, for his own just vindication, that the people might not hereafter find defence of their own irregularities, reproach his government, partly that being publicly acquitted from all faults, he as a government he might more freely and boldly reprove the sins of the people, and particularly that sin of theirs in demanding a king, when they had so little reason for it, and they had so just a governor from whom they might have purchased themselves in effectual redress of his sons, and administrations, if they had acquainted him therewith. And partly that by his example he might tacitly admonish Sam's duty, and prevent his misunderstanding of what he had formerly said chap. vi. 11, &c. and mistake that for a rule of his just power, which was only a prediction of his evil practices. *Whom have I oppressed?* whom have I wronged either by fraud and false accusation, or by malice and envy? *By whose hand have I received any bribe?* to blind mine eyes therewith, that I should not discern what was right and just, or dissemble it, as if I

did not see it. *Or, that I should make or cover mine eyes,* i.e. wilfully wink at the plain truth, for it, i.e. for the bribe, or for him, i.e. for his sake, I will make mine eyes, or, and I will cover mine eyes for him, i.e. I will make shame to myself, and cover my face as one ashamed, to look upon him.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The Lord is witness against you, and his anointed.

6 Witness this day, that ye have not found ought in my hand. And they answered, He is witness.

The Lord is witness against you, to wit, if you shall at any time hereafter reproach my government or memory. Or rather against you, that I gave you no cause to be weary of God's government of you by judges, or to desire a change of the government, and thereby the blame of it wholly rests upon yourselves. But this was only insinuated, and therefore the people did not fully understand his design in it. *Ye have not found ought in me any thing which I have gotten by bribery or oppression.* They answered, He has answered, i.e. the whole people who are here spoken of as one person, because they answered thus with one consent.

7 And Samuel said unto the people, It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

That for your sakes raised, constituted, and exalted Moses and Aaron to that great power and reputation which they had and used, to deliver you.

8 Now therefore stand still that I may reason with you before the Lord of all the righteous acts of the Lord, which he did for you and to your fathers.

That I may reason with you, since God hath laid so great obligations upon you, let us a little consider whether you have answered them. The righteous acts, Heb. the righteousnesses, i.e. mercies or benefits, for so that word is oft used, Psal. cxv. 5, xxxvi. 10, Prov. x. 2, xl. 1, and that is the chief subject of the following discourse, some of their calamities being but briefly named, and that for the illustration of God's mercy in their deliverances.

9 When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

In this land, in which Moses and Aaron are said to settle them, partly because they brought them into and seated them in part of it to wit, that without Jordan, partly because they were, under God the principal authors of their entering into the land of Canaan, inasmuch as they brought them out of Egypt, conducted them through the wilderness, and there by their prayers to God, and counsel to them preserved them from utter ruin, and gave command and direction from God for the distribution of the land among them, and encouraged them to enter into it by promises and assurances of success, and finally, Moses substituted Joshua in his stead, and commanded him to carry them thither, and seat them there, which also he did.

10 And when they forgot the Lord their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

They forgot the Lord, i.e. they revolted from him, as it is explained ver. 10, and carried themselves as ungrateful, and were worthy towards God, that they had wholly forgot his great and innumerable favours, and then intreated

obligations to him. *Forgetting of God* is oft put for all manner of wickedness, whereof indeed that is the true cause. See Isa. xlii. 10, Jer. in 21, Ezek. xvi. 12. Thus he saith, partly to answer an objection, That the reason why they desired a king was, because in the time of the judges, they were at great uncertainties, and oftentimes exercised with sharp afflictions, to which he answereth by concession that they were so, but adds, by way of retribution, that they themselves were the cause of it, by their forgetting of God; so that it was not the fault of that kind of government, but their transgressing the rules of it and partly to move them that thus their ungrateful carriage towards God was no new or strange thing, but an hereditary and inveterate disease, that so they might more easily be leave their own guilt herein, and be more deeply humbled, both for their own and for their parents sins. *They fought against them*, to wit, with success, and subdued them.

10 And they cried unto the Lord, and said, "We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies and we will serve thee."

11 And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

*Bedan* is certainly one of the judges, and because there is no judge so called in the Book of Judges it is reasonably concluded that this was one of the judges then mentioned having two names, as was very frequent. And this was either, first, Samson, as most interpreters believe who is called *Bedan*, i. e. in Dan or of Dan or the son of Dan, one of that tribe, to signify that they had no reason to distrust that God, who could, and did raise so eminent a saviour out of so obscure a tribe. Or secondly, Jael the Galadite, of whom Judg. x. 3. which may seem best to agree, first With the time and order of the judges for Jael was before Jephthah but Samson was after him. Secondly, With other scriptures for among the sons of a more ancient and a famous Jael of whom see Num. xxv. 17. ye meet with one called *Bedan* 1 Chron. vii. 17. which name seems here given to Jael the pious to distinguish him from that first Jael. Thirdly With the following words, which show that this *Bedan* was one of those judges who delivered them out of the hand of their enemies on every side and made them to dwell safely, which seems not so properly to agree to Samson who did only bring to them out of the hand of the Philistines as was feared of him, Judg. xvi. 8. to Jael who kept them in peace and safety in the midst of all their enemies as may be gathered from Judg. x. 3-6, and so did all the rest of the judges here mentioned. *And Samuel*, he speaks of himself in the third person which is frequent in the Hebrew tongue as Gen. iv. 26, Psal. cxxiii. 1-10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. And he mentions himself not through vanity or aggrandisement, but for his own just and necessary vindication and for the justification and enforcement of his following reproof, to show that he had not aggravated from him, the reasons nor had been so inconsiderable and unprofitable to them, as to give them any occasion to contrive or desire this change of government in his days. *Ye dwelled safe*, so that it was no necessity, but mere wantonness, that in their desire a change

12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nav, but a king shall reign over us when the Lord your God was your king.

*A king shall reign over us* see the notes on chap. xi. 1. When the Lord your God was your King, i. e. when God was your immediate King and Governor, who was both able and willing to deliver you, if you had cried to him, whereof you and your ancestors have had plentiful experience, so that you did not at all need any other king, and

your desire of another was a manifest reproach against God, as if he were either grown impotent, or unfaithful, or unmerciful to you.

13 Now therefore behold the king whom ye have chosen, and whom ye have desired: and, behold, the Lord hath set a king over you.

*If him ye have chosen* though God chose him by lot, yet the people are said to choose him, either generally because they chose that form of government or particularly, because they approved of God's choice. chap. x. 24, and continue it chap. xi. 15. *The Lord hath set a king over you*, he hath yielded to your inordinate desire.

14 If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that is set over you continue following the Lord your God.

*Heb. Then shall ye be* (i. e. walk, or go) after the Lord i. e. God shall still go before you, as he hath hitherto done as your Leader or Governor to direct, protect and deliver you and he will not forsake you, as you have given him just cause to do. Sometimes this phrase of *going after the Lord* signifies a man's obedience to God but here it is otherwise to be understood, (as it is no new thing for the same phrase in several places to be understood in quite different senses) and it notes not a duty to be performed but a promise of a privilege to be received upon the performance of their duty because it is opposed to the threatening denounced in case of disobedience in the next verse.

15 But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers.

Who lived under the judges, and you shall have no advantage in that point by the change of government, ye shall your kings be able to protect you against God's displeasure.

16 ¶ Now therefore stand and see this great thing, which the Lord will do before your eyes.

By standing he intends not the posture of their bodies but the constancy of their minds by serious and fixed consideration.

17 Is it not "when harvest to day?" I will call unto the Lord, and he shall send thunder and rain that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king.

At *what harvest* it was a rare thing in those parts, have thunder or rain as the Scripture oft implies, and Jerome affirms who was an eye witness of it, the weather being more constant and certain in its seasons there, at many other parts, than it is with us who live in island as all travellers inform us. *He shall send thunder and rain* that by this unreasonable and pernicious storm you may understand that God is displeased with you, and at the foolishly and wickedly you have done in rejecting the government of that God, at whose command are all things, both in heaven and in earth.

18 So Samuel called unto the Lord, and the Lord sent thunder and rain that day and all the people greatly feared the Lord and Samuel.

Who had such great power and favour with God.

19 And all the people said unto Samuel, "Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king."

*Pray for thy servants, for so we shall still own ourselves to be, though we have got another master. Unto the Lord thy God, whom thou hast so great an interest in, and canst so easily prevail with for any mercy, whilst we are ashamed and afraid to call him our God, because we have so highly offended him. That we do not, that this terrible storm may be taken away, lest our persons and the fruits of the earth be all destroyed. To ask us a king so horribly were they blessed with their prejudices and passions, that nothing but a miracle could convince them of this particular sin.*

20 ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart,

*Fear not, to wit with a servile and desponding fear, as if there were no hope left for you.*

21 And \*turn ye not aside: \*for then should ye go after vain things, which cannot profit nor deliver, for they are vain.

*Turn ye not aside to wit, after idols, as they had often done before, and notwithstanding this warning, did afterwards. Should ye go, or, should ye turn aside, which words are easily to be understood out of the foregoing branch, such ellipses being most frequent in Scripture, as Deut 11, 1 Kings xiv 11, 2 Kings ix 27. Vain things, so idols are called Deut xxv 21, Jer ii 5 and so they are, being mere \*nothings 1 Cor viii 4, having no divinity nor power in them, no influence upon us, nor use or benefit to us. Which cannot profit nor deliver &c. which will not only be unprofitable but highly pernicious to you the contrary affirmative being understood under the negative as Exod xx 7 Numb xvi 23, Deut ii 30.*

22 For \*the Lord will not forsake his people: \*for his great name's sake: because \*it hath pleased the Lord to make you his people.

*For his great name's sake, i.e. for his own honour which would seem to suffer much more, men if he should not preserve and deliver people in eminent danger, as if he were so weak or forgetful or unmerciful or unkind to those who own and worship him when all the rest of the world forsake him. Hence this argument hath been often pleaded with God, not without good success, as Exod xxxii 12 Numb xiv 13 &c. And this reason God here allegeth to take them off from all conceit of their own merit, and to assure them, that if they did truly repent of all their sins, and served God with all their heart, which is here supposed yet even in that case their salvation would not be due to their merits but only the effect of God's free mercy. It hath pleased the Lord to wit out of his own free grace, without any desert of yours as he saith Deut vii 7 ix 5 and therefore he will not easily forsake you except you desert him away.*

23 Moreover is for me, God forbid that I should sin against the Lord: \*in ceasing to pray for you: but \*I will teach you the good and the right way.

*I think not that because you have so highly disobeyed and rejected me, that I will revenge myself by neglecting to pray for you or by praying against you as I have now done for your conviction and humiliation, and so for your preservation, I am sensible of my duty as I am a minister of Israel to minister to a people to pray for you. But I will not only pray for you, which is one branch of my duty, but will also teach and instruct you which is the other branch of it. And though you have cast me off from being your judge and ruler, yet I will not cease to be your instructor and adviser, to keep you from sin and destruction.*

24 Only fear the Lord, and serve him in truth with all your heart: for \*consider how great things he hath done for you.

*Fear the Lord, and serve him, i.e. with a pure heart, in prayer nor counsels will stand you in any stead. He hath done for you, or, among you, both at this time and forever.*

25 But if ye shall still do wickedly, \*ye shall be consumed, \*both ye and your king.

## CHAP. XIII.

*Saul and Jonathan's select band Jonathan smote the garrison of the Philistines at Gibeath the people are called together at Gilgal, 1-4 The Philistines' great host the Israelites run into oases, and tremble, 5-7 Saul offereth before Samuel cometh to him; he reproves him for it, foretelleth him that his kingdom should not last long, 8-14 Three companies of the Philistines invade the land, they had no smith to make them weapons, &c. nor had any of the Israelites, save Saul and Jonathan, sword or spear, 15-23.*

SAUL † reigned one year, and when he had reigned two years over Israel,

*Reigned one year, i.e. he had now reigned one year, from his first election at Mizpeh, in which time these things were done, which are recorded chap xi, xii, to wit, peaceably, or righteously. Compare 2 Sam ii 10.*

2 Saul chose \*in three thousand men of Israel, \*wherof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeath of Benjamin: and the rest of the people he sent every man to his tent.

*Saul chose Heb. and (i.e. then as that adverb is oft used, as Gen iii 5, xxiii 10, &c.) Saul chose Three thousand men of Israel, which might be thought sufficient for constant attendance and service attending to summon the rest when need should be. Michmash, a tract of ground near Ramah and Beth-el, in the border of Benjamin, and near to the Philistines.*

3 And Jonathan smote \*the garrison of the Philistines that was in Gaba, and the Philistines heard of it: And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

*The first design of Saul and Jonathan was to free them and their garrisons which the Philistines had in it, and they first began to clear their own country of Benjamin. Gaba, not the same place called Gibeath, ver 2 (for if the place were the same, why should he vary the name of it in the same story, and in the next verse? not so it likely is) Jonathan would choose that place for his camp where the Philistine had a garrison) but another place in the same tribe in which there were two distinct places, Gaba and Gibeath, Josh xiii 21-25. Let the Hebrews hear, i.e. he sent messengers to tell them all what Jonathan had done, and how the Philistines were enraged at it, and made great preparations for war, and therefore what necessary the Jews of gathering themselves together, and coming to him, for his and their own defence.*

4 And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also † was had in abomination with the Philistines: And the people were called together after Saul to Gilgal.

*Saul had smitten i.e. Jonathan by Saul's direction and encouragement. The actions of an army are commonly ascribed to their general. Gilgal, the place before appointed by Samuel chap x 8.*

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude.

and they came up, and pitched in Michmash, eastward from Beth-aven.

*Thirty thousand chariots* this number seems incredible to us, to whom it may be said sent to reply, that it is far more common to acknowledge a mistake in him that copied out the sacred text in such numeral or historical passages, wherein the doctrine of faith and good life is not directly concerned, than upon such a pretence to question the truth and divinity of the Holy Scriptures, which are so fully attested, and evidently demonstrated. And the mistake is not great in the Hebrew, *echalash* for *achishum*, and so indeed those two ancient translators, the Syrian and Arabic, translate it, and are supposed to have read in their Hebrew copies, *three thousand*. Nor is it necessary that all these should be military chariots, but many of them might be for carriage of things belonging to so great an army for such a distinction of chariots we find Exod xiv 7. But there is no need of this reply. *Chariots* here may very well be put for the men that rode upon them and fought out of them, by a figure called a *metonymy* of the subject for the adjunct, or the thing continuing for the thing contained in it, than which none more frequent. In the very same manner and by the very same figure the *basket* is put for the meat in it, Deut xxviii 5, 17, the *wilderness* for the wild beasts of the wilderness, Psal xxix 8, the *nest* for the birds in it, Deut xxxii 11, the *cup*, for the drink in it Jer xlv 12, 1 Cor x 21. And to come more closely to the point, a *horse* is put for a horse load of wares laid upon it, 1 Kings x 8 and an *eye of bread* is put for an *eye load of bread*, both in the Hebrew text of 1 Sam xvi 20, and in an ancient Greek port. And yet nearer the word *chariots* is immediately put either for the horses belonging to them, or rather for the men that fought out of them, as 2 Sam x 18, where it is said in the Hebrew that *David slew seven hundred chariots*, that is *seven thousand men which fought in chariots*, as it is explained, 1 Chron xix 18, and 1 Kings xx 21, where Ahab is said to *smite horses and chariots*, and 1 Chron xxiv 4. Psal lxxvi 6 where the *chariot and horse* (i. e. the men that ride and fight in chariots or upon horses) are said to be *cast into a dead sleep*, and Ezek xxxix 20, where it is said *Ye shall be filled at my table with horses and chariots*, (i. e. with men belonging to the chariots, for surely the chariots of iron had been very improper food) *with mighty men &c.* And let my caviling infidel produce a wise reason why it may not, and ought not, to be so understood here also. Add to all this, that the Philistines were not alone in this expedition but had the help of the Canaanites and the Egyptians, as is very credible, both from Ecclus xl 20 and from the nature of the thing. If it be further inquired Why the Philistines should raise so great an army at this time? the answer is obvious. That not only then old and formidable enemy Samuel was yet alive, but a new enemy was risen, even king Saul, who was lately confirmed in his kingdom and had been flushed with his good success against the Ammonites and was likely to grow more and more potent, if not timely prevented, and they thought that now the Israelitish affairs were come to some consistency, being put into the hands of a king, and therefore they thought fit, one for all to put forth all their strength to suppress the Israelites, and to prevent that ruin which otherwise threatened them.

6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people hid themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

*They were in a strait*, notwithstanding their former presumption, that if they had a king they should be free from all such straits. And hereby God intended to teach them the vanity of all carnal confidence in men, and that they did not one jot less need the help and favour of God now than they did before, when they had no king. *The people were distressed*, they were not mistaken in their apprehensions of danger, as men oft are for they were really in great danger, their enemy's host far exceeding theirs both in number, and order, and courage, and arms. *The people did hide themselves in caves*, wherein there were divers in those parts for this very use, as we read in Josephus, and in the Holy Scripture.

7 And the men of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.

*All the people*, to wit, his whole army, opposed to the common people, ver. 8.

8 ¶ And he tarried seven days, according to the set time that Samuel had appointed, but Samuel came not to Gilgal, and the people were scattered from him.

*Seven days*, not seven complete days, for that the last day was not finished plainly appears from Samuel's reproof, which had then been groundless and absurd and he had falsely charged Saul with breaking God's command therein, ver. 13. And as Samuel came on the seventh day, and that with intent to sacrifice, so doubtless he came in due time for that work, which was to be done before sunrise, setting Exod xxix 38, 39. So Saul waited only six complete days, and part of the seventh, which is here called seven days, for the word *day* is oft used for a part of the day, as among lawyers so also in sacred Scripture, as Matt xii 10 where Christ is said to be in the heart of the earth *three days and three nights* i. e. one whole day, and part of the other two days. Moreover this place may be thus rendered. *He tarried until the seventh day*, (as this same phrase is used Gen vi 10, Heb until the seventh of the days) (as the Hebrew *lamed* is oft taken,) *the set time that Samuel had appointed*.

9 And Saul said, Bring hither a burnt offering to me and peace offerings. And he offered the burnt offering.

Either himself, or rather by the priest, as Solomon is said to offer, 1 Kings iii 1. Compare 1 Sam x 3.

10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold Samuel came, and Saul went out to meet him, that he might salute him.

*Behold Samuel came*, i. e. it was told Saul, Behold, Samuel is coming. *Salute him* i. e. congratulate his coming. Thus he did partly out of respect, and partly by this testimony of his affection and respect to Samuel, he might prevent that rebuke which he might otherwise have incurred.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou comest not within the days appointed, and that the Philistines gathered themselves together at Michmash.

*What hast thou done?* he suspected that Saul had transgressed either by his dejected countenance, or some words uttered by him, though not here expressed, but he asks him that he might be more fully and exactly informed, and that Saul might be brought to an ingenuous confession of his sin, and true repentance for it. *Within the days appointed* i. e. when the seventh day was come, and a good part of it past, whence I concluded thou wouldst not come that day and that thou hadst forgotten thy appointment, or been hindered by some extraordinary occasion.

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord. I forced myself therefore, and offered a burnt offering.

*I have not made supplication unto the Lord*, hence it appears that sacrifices were accompanied with solemn prayer. *I forced myself*, I did it against my own mind and inclination. My conscience told me I should forbear it and punctually obey God's command I owed to me by Samuel, but my necessity urged me to make haste.

13 And Samuel said to Saul, Thou hast done foolishly. Thou hast not kept the commandment of the Lord thy God,

which he commanded thee. for now would the Lord have established thy kingdom upon Israel for ever.

*Thou hast done foolishly in that very thing wherein thou thinkst thou hast done wisely and politically in disobeying my express command upon a pretended necessity, or reason of state. The Lord thy God not only upon common grounds, as thou art his creature, and one of his people, but in a special manner who hath conferred peculiar favours and honours upon thee which is an aggravation of thy sin. Now would the Lord have established thy kingdom upon Israel for ever. Quest. How could this be true, when the kingdom was promised to Judah, Gen. xlix. 10, and consequently must necessarily be taken away from Saul, and from his tribe. Answer. First. The phrase for ever in Scripture use, oftentimes signifies only a long time, as Gen. xlii. 9. Exod. xvi. 6. 1 Sam. xxviii. 2. So this had been abundantly verified, if the kingdom had been enjoyed by Saul and by his son, and by his son's son, after whom the kingdom might have come to Judah. Secondly, Though the kingdom had been promised to Saul and to his posterity for ever in a larger sense, yet that was upon condition of his obedience. And therefore God might well promise the kingdom to Judah because at that time, and before, he forgave that Saul would by his disobedience forfeit that promise, and that he would take the forfeiture, and transfer the kingdom to Judah.*

14 <sup>1</sup> But now thy kingdom shall not continue. <sup>2</sup> The Lord hath sought him a man after his own heart and the Lord hath commanded him to be captiv<sup>ed</sup> over his people, because thou hast not kept that which the Lord commanded thee.

*Hath sought, i. e. hath found or discovered as men do by seeking, an anthropopathy. A man after his own heart i. e. such a man as he desires, one who will fulfil all the desires of his heart and not oppose them as thou dost. Hath commanded, i. e. hath appointed or decreed. A law word command is sometimes used for it we not yet actually done.*

*Because thou hast not kept that which the Lord commanded thee. Quest. First, What was Saul's sin. Answer. First. That Saul invaded the priest's office and offered the sacrifice himself which is not probable both because he had priests with him and among others an eminent one Abiathar chap. xix. 3, and therefore had no occasion nor pretence for that presumption. Or rather secondly, That Saul did not wait the full time for Samuel's coming, for that is the thing which God commanded chap. x. 8. and the breach of the command is the only fault for which Saul makes an apology ver. 11, 12. Quest. Secondly, Why did God so severely punish Saul for so small an offence and that occasioned by great necessity and done with an honest intention. Answer. In 1. Men are very incompetent judges of God's judgments, because they see but very little, either of the mercy by the offence of God or of the heinous nature and aggravations of the offence. For instance, men see nothing but Saul's outward act which seems small, but God saw with how wicked a mind and heart he did this, with what rebellion against the light of his own conscience as his own will imply with what gross indelicacy and distrust of God's providence with what contempt of God's authority and justice and many other wicked principles and motions of his heart unknown to men. Besides God clearly saw all that wickedness that yet he had in his heart and to review all his other crimes, and therefore he did not reprove him for his sentence against him than we can imagine. Secondly, God doth sometimes punish small sins severely and that for divers weighty reasons as that all men may see what the least sin deserves, and how much they owe to God's free and such mercy for passing by the great offences and what need they have not to impute them as in any small sins men are very prone to do, upon any pretence of God's mercy, whereby they are easily and culpably drawn on to heinous crimes, and for many other reasons so that some such instances of God's severity are necessary to maintain and caution to all mankind in the present and future ages, and therefore there is far more of mercy and leniency in such*

*actions, than of rigour and severity, and that is particularly to one person, and therefore is a mercy. Thirdly, It must be remembered that the kingdom of Israel was now in its infancy, and that the first command which he received from God had been ever held a piece of wisdom in all Israel, to punish the first violations of their laws, to secure their honour and obedience, and to affright and caution others for the future. And accordingly God doth not punish the first murderer, with Israel, for their first sin, with the call, with the first miscarriage of the priests, ver. 1, with the first profanation of the sabbath, Numb. xv. 32, with the first gross hypocrites in the Christian church, Matt. 23. 13. And therefore it is neither strange nor unjust if he deal with Saul after the same manner, and upon the same grounds. Fourthly, Though God threaten Saul with the loss of his kingdom for this sin, yet it is not probable that there was a tacit condition implied as is usual in such cases, as Jonah in 1 to wit, if he did not heartily repent of this and of all his sins, for the full and final, and exemplary sentence of Saul's rejection is plainly ascribed to another cause, chap. xv. 11, 23, 26, 28, 29, and till that repentance neither the Spirit of the Lord departed from him, nor was David anointed in his stead, chap. xvi. 13. 14.*

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present with him, about six hundred men.

*Unto Gibeah of Benjamin, whither Saul also followed him. It appears from the next verse, either because it was better fortified than Gilgal, or because he expected a greater increase of his army there at being in his own tribe, and nearer the heart of his kingdom, or because he hoped for Samuel's assistance there.*

16 And Saul and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies. One company turned unto the way that leadeth to Ophrah, unto the land of Shual.

*In three companies. That they might march several ways and so waste several parts of the country. Ophrah, a city of Benjamin Josh. xviii. 23, south-west from Michmash.*

18 And another company turned the way to Beth-horon and another company turned to the way of the border that looketh to the valley of Zeboun toward the wilderness.

*Beth-horon, a city of Ephraim, Josh. xvi. 3 north-west from Michmash. The wilderness, i. e. the wilderness of Jordan eastward.*

19 ¶ Now there was no smith found throughout all the land of Israel for the Philistines said, Lest the Hebrews make them swords or spears.

*This was a politic course of the Philistines, which also other nations have used. So the Chaldeans took away their smiths, 2 Kings xxiv. 14, Jer. xlii. 1, xxiii. 2 and Persians obliged the Romans by covenant, that they should use no iron but in the tillage of their lands.*

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock.

*In the Philistines, not to the land of the Philistines, for it is not said so, and that was too remote; but to the stations and garrisons which the Philistines yet retained in several parts of Israel's land, though Samuel's authority had so far prevailed them, that they durst not give the Israelites any disturbance. In these, therefore, the Philistines kept all the*

the sword of their art  
the sword of their art

11 Yet they had a file for the mat-  
tress, and for the coulters, and for the  
for the axes, and to sharpen

12 And the same day. They allowed them some small helps to  
make them weapons, and in some sort to serve their pur-  
pose. And these words may be otherwise translated,  
and are so in some learned, both ancient and modern,  
translations. *Therefore the mouths or edges of the mat-  
tresses and coulters, &c. were dull or blunt.* Or rather thus,  
*It is (blunt) and put for when the pariah and is some-  
times rendered, as Mark xv 25) the mouths or edges of the  
mattresses, &c. were blunt.* So this passage very well agree  
both with the foregoing and following words, and the whole  
sense of the place is entirely thus, *They went to the Philis-  
tines to sharpen their spears, and mattocks, and coulters, &c. &c.  
and when they were blunt and (which was more strange,  
they were forced to go to them even) to sharpen their goads.*

22 So it came to pass in the day of  
battle, that there was neither sword nor  
spear found in the hand of any of the  
people that were with Saul and Jonathan  
but with Saul and with Jonathan his son  
was there found.

Quest. How could the Israelites smite either the garrison  
of the Philistines, above, ver 3, or the host of the Ammon-  
ites chap 11, without arms? And when they had  
conquered them why did they not take away their arms,  
and reserve them to their own use? *Ans.* 1 This want  
of swords and spears is not affirmed concerning all Israel,  
but is restrained unto those six hundred who were with  
Saul and Jonathan, whom God by his providence might  
suffer to be without those arms that the glory of the follow-  
ing victory might be wholly ascribed to God, is for the  
very same reason God would have but three hundred men  
left with Gideon, and those armed only with trumpets and  
pitchers, and lamps, Judg vii. There were no doubt a  
considerable number of swords and spears among the Is-  
raelites, but they generally hid them, as now they did their  
pewees from the Philistines. And the Philistines had not  
yet attained to so great a power over them, as wholly to  
disarm them, but thought it sufficient to prevent the mak-  
ing of new arms, knowing that the old ones would shortly  
be decayed and useless. 2 There were other arms more  
common in those times and places than swords and spears,  
to wit, bows and arrows and slings and stones, as appears  
from Judg. xx 16 2 Sam i 18 22 2 Kings iii 21,  
1 Chron xii 1, 2, besides clubs, and instruments of agri-  
culture which might easily be turned into weapons of war.  
3 God so governed the affairs of the Israelites that they  
had no great number of swords or spears, Judg v 8, that  
they might be kept in more dependence upon and sub-  
mission unto God, wherein their safety and happiness con-  
sisted. And therefore that famous victory obtained against  
the Philistines in Samuel's days, was not got by the word  
of iron, but only by thunder from heaven, chap vi 10.

23 And the garrison of the Philis-  
tines went out to the passage of Mich-  
mash

A place so called, because it was near to Mahanaim and  
ed towards Gibeon, which, it seems they designed to be  
sage, and in the mean time to waste the adjoining country

## CHAP XIV

Jonathan and his armour-bearer secretly smite the Philis-  
tines' army, they slay one another, 1-10, which being  
perceived, 16 17, Saul pursueth the Philistines the cap-  
tivated and hidden Israelites joining in the pursuit, 18-21  
Saul adjureth the people not to eat any thing till evening  
Jonathan eateth honey: the Philistines are smitten, 24-31  
The people eat flesh with the blood Saul restraineth  
them, and smiteth an other, 32-35 Designing to pursue  
the Philistines by night, he consults God, who answers not.

he said to his son Jonathan is taken,  
Saul's sword, &c. his daughter, wife, &c. 46-52

NOW it came to pass upon a day, that  
Jonathan the son of Saul said unto the  
young man that bare his armour, Come,  
and let us go over to the Philistines' gar-  
rison, that is on the other side. But he  
told not his father.

This was a rash and foolish attempt, if it be examined by  
common rules, but not so, if we consider the singular pri-  
vileges made to the Israelites, that *one should chase a thou-  
sand*, &c. and especially the heroic and extraordinary  
motions which were then frequently put into the minds of  
gallant men by God's Spirit whereby they undertook and  
accomplished noble and wonderful things, as did Samson  
and David, and his worthies. *On the other side*, beyond  
that rocky passage described below ver 4, 13, which he  
pointed it with his hand. *He told not his father*, lest he  
should hinder him in so improbable an enterprise. Nor  
was it necessary he should inform him of it because he had  
a commission from his father to fight when he saw oppor-  
tunity as he had done without his father's privy, chap.  
xiii 3.

2 And Saul tarried in the uttermost  
part of Gibeon under a pomegranate tree  
which is in Migron and the people that  
were with him were about six hundred men.

In the uttermost part of Gibeon, in the outworks of the  
city where he had intrenched himself to observe the mo-  
tion of the Philistines. In Migron or towards (as the  
Hebrew both is oft used) Migron, which was another place,  
but near Gibeon. See Isa x 28.

3 And Ahiah, the son of Ahitub, I-  
chabod's brother, the son of Phinehas,  
the son of Eli, the Lord's priest in  
Shiloh, wearing an ephod. And the  
people knew not that Jonathan was gone.

Ahiah, the same who is called *11 melch*, 1 Sam xix  
9 11 20, the high priest who was here to attend upon the  
ark, which was brought hither ver 1. An ephod, to wit  
the high priest's ephod wherein the Urim and Thummim  
was.

4 And between the passages, by  
which Jonathan sought to go over unto  
the Philistines' garrison, there was a  
sharp rock on the one side, and a sharp  
rock on the other side and the name of  
the one was Bozez, and the name of the  
other Seneh.

The passages, so these might be two known and common  
passages both which Jonathan must cross, or pass over to  
go to the Philistines, between which the following rocks  
lay. But the words may be rendered thus, *In the middle*  
(for so the Hebrew participle *ben* signifies, as Isa xlvii 1  
and *bet*, in, is understood by a very frequent ellipsis) *on*  
*the passage* the plural number being put for the singular  
as is frequent. *A sharp rock on the one side, and on the other*  
*side*, which is not so to be understood as if in this passage  
one rock was on the right hand, and the other on the left  
for so we should have gone between both, and there was  
no need of climbing up to them, which is mentioned below  
ver 15. But the meaning is, that the tooth (or promontory)  
of the one rock (as it is in the Hebrew) was on the one  
side i.e. northward, looking towards Michmash, (the gar-  
rison of the Philistines), and the tooth of the other rock was  
on the other side, i.e. southward, looking towards Gibeon  
(where Saul's camp lay), as the next verse informs us,  
and Jonathan was forced to climb over these two rocks, be-  
cause the other and common way from one town to the other  
might now be obstructed, or were not so fit for his present  
design.

5 The forefront of the one was situate

northward over against Michmash, and the other southward over against Gibeah

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few

*These, unconverted, so he calls them, partly in contempt, and principally to strengthen his faith by this consideration that his enemies were enemies to God, and without any hope in God or help from him: whereas he was circumcised, and therefore in covenant with God, who was both able and inclined to assist his people. It may be, he speaks doubtfully. For though he found and felt himself stirred up by God to this exploit and was assured that God would deliver his people: yet he was not certain that he would do it at this time and in this way. The Lord will work to wit out it a wonderful thing. There is no restraint to the Lord, there is no person nor thing which can hinder God from thus doing.*

7 And his armourbearer said unto him, Do all that is in thine heart: turn thee, behold, I am with thee according to thy heart

*Turn thee: march on to the enemies.*

8 Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them

9 If they say thus unto us, Carry until we come to you, then we will stand still in our place, and will not go up unto them

10 But if they say thus, Come up unto us: then we will go up: for the Lord hath delivered them into our hand: and this shall be a sign unto us

*Jonathan not being assured of the success of this present exploit, he calls in and by the instance of God's Spirit, as the text shows, pitched upon this. Divers such logical and extraordinary impulses there were among great and good men in ancient times. 1 Sam. xiv. 13. Judg. vi. 7. which are not precedents to us.*

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves

Therefore Jonathan chose that rocky and unusual way: But the Philistines might suppose they did not come from Saul's camp to fight with them: but rather out of the caves and holes of the rocks from which their necessity had now driven them

12 And the men of the garrison answered Jonathan and his armourbearer and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the Lord hath delivered them into the hand of Israel

*He will shew me the game having something of importance to communicate to you. A speech of contempt and derision. The Lord hath delivered them, he proudly and modestly asserts the success which he now foresees to God only.*

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan, and his armourbearer slew after him

The Philistines could have avoided their ascent, but thought scorn to do so: questioning, but they could not get them off in a moment when they were come up to them according to their invitation

Jonathan and his armourbearer being endowed with extraordinary strength and courage, and having with in-

credible boldness killed the first they met with, and so proceeding with success, it is not strange if the Philistines were both astonished and intimidated, God also struck them with a panic terror, and without, unthought of, minds, and possibly put an evil spirit among them, which in this universal confusion made them conceive that there was treachery amongst themselves, and therefore caused them to sheath their swords in one another's bowels as appears from ver. 16, 20

14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow

15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked, so it was a very great trembling

*Trembling, a great consternation, partly from this unexpected and prodigious slaughter, which made them suspect there was more than man in the case, and that the Lord (of whose infinite power they had had former experience) was come forth to fight against them, and partly from the Lord who took away their spirits and strength and struck them with fear and amazement. In the field, i.e. in the whole host, which was there in the field. Among all the people, i.e. among all the rest of their forces, as well those in the garrison (as it is here explained in the following words) at Michmash as the spoilers mentioned chap. xii. 17. the report of this prodigy and with it the terror of God speedily passed from one to another. The earth quaked, either, 1. Metaphorically and hyperbolically the whole land and the inhabitants of the land, to wit, of the Philistines trembled. Or rather 2. Properly God's own earthquake moved them which probably overthrew their tent and chariot and destroyed many of their persons and scattered the whole host making them to flee away for their lives.*

16 And the watchmen of Saul in Gibeah of Benjamin looked, and, behold, the multitude melted away, and they went on beating down one another

*In Gibeah, on, in the hill as the very same word is rendered chap. xii. 16. and that was the fittest place for watchmen. The multitude, to wit of that numerous host of the Philistines. Melted away, i.e. were strangely and suddenly dispersed, and put to flight. Beating down one another, either, 1. Accidentally, through hasty flight, or, 2. With design to destroy one another, as the authors or detectors of the present calamity. Possibly God blinded their eyes or their minds that they could not distinguish friends from foes. Compare Judg. vi. 22, 2 Kings vi. 18, &c., 2 Chron. xx. 23.*

17 Then said Saul unto the people that were with him, Number now and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer were not there

*Saul probably supposed that not only Jonathan, but also some considerable number of his army, was gone, and that by them that slaughter was made.*

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel

That the priest may put on the ephod, and may inquire of the Lord before the ark what the occasion of this tumult among our enemies is, and what we shall do. With the children of Israel, to wit in the camp whither some way it was brought, as 1 Sam. iv. 5. and now the rather, partly because it was now in an unsettled condition, and without the tabernacle, and therefore easily removed from place to place, and partly because Saul thought to compensate Samuel's absence with the presence of the ark



19 ¶ And it came to pass, while Saul talked unto the priest, that the noise that *was* in the host of the Philistines *wept* on and increased, and Saul said unto the priest, Withdraw thine hand

Trouble not thyself in putting on the breastplate, with the ephod, to inquire of God, for I now plainly discern the matter, *the business calls not for prayer but for action*. But if it *did* so, there was the more need of God's direction and blessing, that they might act with more success. Herein therefore he shows his impatience in waiting upon God, his hypocrisy, in pretending to religion, and yet his profaneness, in neglecting and despising it.

20 And Saul and all the people that *were* with him assembled themselves, and they came to the battle, and behold, every man's sword was against his fellow, and there was a very great discomfiture

The Philistines slew one another, which might come either from mistake, of which see on ver 16, or from mutual jealousies and passions, to which God could easily dispose them.

21 Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that *were* with Saul and Jonathan

It hath went up with them into the camp, either by constraint as servants, or in policy, to gain their favour and protection.

22 Likewise all the men of Israel which Phad had themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the Lord saved Israel that day, and the battle passed over unto Bethaven

The battle is the warriors who were engaged in the battle, and were pursuing and fighting with the Philistines.

24 ¶ And the men of Israel were distressed that day, for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food.

Here distressed with hunger and weakness and faintness of sense arising, and all by reason of the following oath. As Saul's intention was goddly, namely, to execute vengeance upon God's and his enemies, so the matter of the obligation was not simply and in itself unlawful, but not been so rigorous in excluding all food without any exception of cases of necessity, and in obliging the people to it under pain of a curse and in incurring death, ver 28-39-41, which was a punishment far exceeding the oath. None of the people tasted any food, partly obliged to the king's command, and partly for fear of the curse.

25 And all they of the land came to a wood, and there was honey upon the ground

All they of the land, Heb all the land is the people of the land; as it is explained below ver 29 and so the word is taken Gen xli 57 All the Israelites who were with Saul.

26 And when the people were come into the wood, behold, the honey dropped, but no man put his hand to his mouth for the people feared the oath.

The honey dropped. It hath been observed by many travellers and writers, that bees do oftentimes settle themselves, and make their hives and honey, in the trunks of trees, or clefts of rocks, or holes of the earth, and thus in divers

countries, but eminently in this of Canaan, as may be gathered from Deut xxxii 13, Psal lxxxi 16 whence it was called a land flowing with milk and honey.

27 But Jonathan heard not when his father charged the people with the oath, wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.

Jonathan heard not, being then absent and in pursuit of the Philistines, divers of the Israelites having joined themselves with him, ver 21. His eyes were enlightened, he was refreshed and recovered his lost spirits, whereof put went into his optic nerves, and so cleared his sight, which was much darkened by famine as is usual.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint.

One of the people, who came along with Saul, whose forces were now united with Jonathan's.

29 Then said Jonathan, My father hath troubled the land, see, I pray you, how mine eyes have been enlightened because I tasted a little of this honey.

The land is the people of the land, the whole army, whom by this rash oath he hath greatly injured. The zeal of defending himself makes him run into the other extreme of accusing his father, and that before the people, whereof put went into his optic nerves, and so cleared his sight, which was much darkened by famine as is usual.

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Ajalon, and the people were very faint.

Ajalon either that in Dan, Job vi 12, or rather, that in Judah 2 Chron xi 10.

32 And the people flew upon the spoil, and took sheep and oxen and calves, and slew them on the ground, and the people did eat them with the blood.

The people flew upon the spoil, to wit, at evening, when the time pitched by Saul was expired. With the blood, not having patience to tarry till the blood was perfectly gone out of them as they should have done. See Gen ix 4 Lev xii 11 Deut xii 16. So they who seemed to make conscience of the king's commandment for fear of the curse, broke the scripture of transgressing God's command.

33 ¶ Then they told Saul saying, Behold, the people sin against the Lord, in that they eat with the blood. And he said, Ye have transgressed, roll a great stone unto me this day.

He sees their fault, but not his own, in giving the occasion to it. Roll a great stone unto me, that the cattle might be all killed in one place, under the inspection of Saul, or some other appointed by him for that work, and upon the stone that the blood may sooner and better flow out.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat, and sin not against the Lord in eating with the blood. And all the people brought every man his ox with him that night, and slew them there.

And his sheep, which is to be understood out of the foregoing words.

35 And Saul built an altar unto the Lord.



\* Heb.  
that altar  
he began to  
build upon  
the lot.

10 And the same was the first altar that he built unto the Lord

Either for a monument of the victory, or rather, for sacrifice, as the next words imply. *The same was the first altar*, though he had occasion to do so oft ere this time. So this is noted as another evidence of his neglect of God and his worship. It is true Saul sacrificed before this, as at Gilgal, but that was upon an old altar, erected by others.

36 ¶ And Saul said, Let us go down after the Philistines by night and spoil them until the morning light and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest Let us draw near hither unto God.

Remember Saul's contempt of God's ordinance the last time and the ill consequence of it, and perceiving Saul ready to run into the same error again, even though he had not now the same pretence of the necessity of haste as before and that the people were forward to comply with the motion, he gives them this pious and prudent advice. *Hither unto God* to wit to the ark, is above, ver. 18.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.

Either, 1. Because he was displeased with Saul for his former neglect ver. 18-19 where he began to ask advice of God, but was so rude and impious as not to trust for an answer and therefore it was but a pretence of a question. Or 2. To manifest his dislike of the violation of oath. For although Jonathan might have a favour from his inviolable ignorance and not out of necessity and though Saul had done foolishly in making this oath (which also God would this way disapprove) yet when once it was made, God would hardly touch them that it should be observed and that they should obtain even from all appearance of the breach of it.

38 And Saul said, Draw ye now hither all the chief of the people and know and see wherein this sin hath been this day.

All the chief of the people in the name of all the people that you may be witnesses and may see where the fault lies.

39 Let, as the Lord liveth, which saveth Israel, though it be in Jonathan my son he shall surely die. But there was not a man among all the people that answered him.

None of these who either saw Jonathan eating or heard of it, interposed with him partly because they were contented that his ignorance excused him and that there was some other reason of God's not answering and partly from their great love to Jonathan whom they would not expose to death for a small offence.

40 Then said he unto all Israel Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the Lord God of Israel Give a perfect lot. And Saul and Jonathan were taken but the people escaped.

Give a perfect lot, or a lot that is oft put for declaring or pronouncing. Deut. 33:9. Am. 1, 2, Prov. 17:1. The perfect or lucky person is the Lord, so guide the lot, that it may discover who is guilty in this matter, and that it may clear the innocent. The people escaped, to wit, the danger, they were pronounced guilty.

42 And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.

God so ordered the lot, not that he approved Saul's execution, ver. 24, or his oath that the transgressor should die, ver. 39, nor that he would expose Jonathan to death, (for he designed so to rule the hearts of the people, and of Saul also that Jonathan should not die,) but because he would have the whole matter brought to light, partly, that Saul's folly might be chastised, when he saw what danger it had brought upon his eldest and excellent son; partly, that Jonathan's innocency might be cleared; and partly to establish the authority of kings and rulers, and the obedience which subjects owe to all their lawful commands.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die.

I am sentenced to death for it which is hard measure. He had another answer, that he knew not of his father's command but that being said before, ver. 27, it was needless here to repeat it.

44 And Saul answered, God do so and more also for thou shalt surely die, Jonathan.

From this and other like expressions of Saul's, some gather that he was exceeding prone to the vice of swearing and cursing. *Thou shalt surely die* strange perverseness. He who was so indulgent as to spare wicked Agag, chap. xv. is now so severe as to destroy his own worthy son. He that could easily dispense with God's righteous and reasonable command, will not bear the violation of his own rash and foolish command, because his own authority and power is concerned in this, and only God's in the other.

45 And the people said unto Saul, Shall Jonathan die who hath wrought this great salvation in Israel? God forbid. As the Lord liveth, there shall not one hair of his head fall to the ground, for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

With God in concurrence with God, or by God's help he had wrought this salvation. God is so far from being offended with Jonathan, as thou apprehendest, that he hath graciously owned and assisted him in the great service of this day.

46 Then Saul went up from following the Philistines and the Philistines went to their own place.

Saul went up from following the Philistines, partly because he was discouraged by God's refusing to answer him and partly because his delays had given them occasion to secure themselves.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines and whithersoever he turned himself he vexed them.

Took the kingdom, i.e. recovered it, and resumed the administration of it, after he had in a manner lost it, partly by Samuel's sentence chap. xiii. 14, and partly by the Philistines, who had almost turned his back on it. But now, being encouraged by this success, he returns to the exercise of his kingly office. *Zobah* lay not far from Damascus. See 2 Sam. viii. 5. He vexed them, Heb. 1, condemned them, he treated them like wicked people, and enemies to God and his people, or, he persecuted them.

48 And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

into the Amalekites, which is here mentioned only in the general, but is particularly described in the next chapter

49 Now the sons of Saul were Jonathan, and Ishui, and Melchishua, and the names of his two daughters were these: the name of the firstborn Merab, and the name of the younger Michal

Ishui, called also Abimelech, chap xxxi 2, 1 Chron viii 33. Ishboeth, Saul's other son, is here omitted, because he intended to mention only those of his sons who went with him into the battles here mentioned and who were afterwards slain with him

50 And the name of Saul's wife was Abinoam, the daughter of Ahimaaz, and the name of the captain of his host was Abner, the son of Ner, Saul's uncle

51 And Kish was the father of Saul, and Ner the father of Abner was the son of Abiel

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him into his service, or army

# CHAP XV

Samuel sendeth Saul to destroy the Amalekites: his army 1-5. He favoureth the Kenites, spareth Agag and the rest of the spoil. God rejects Saul from being king 6-11. Thus Samuel declares to Saul, he commendeth exonereth at last humbly himself, 12-25. Samuel is unmoved hereafter, his mantle rent is a sign: Saul of his ruin God cannot live 26-29. Samuel killeth Agag, goeth from Saul, and mourneth for him, 30-35

SAMUEL also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord

The Lord made thee king, and therefore thou art highly obliged to serve and obey him. Thou hast committed one error already, for which God hath severely rebuked and threatened, now therefore make amends for thy former error, and regain God's favour by thy exact obedience to what he now commands

2 Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way when he came up from Egypt

I seem to have forgotten, but now I will show that I remember, and now will revenge, those old injuries done four hundred years ago, which now I will punish in their children; which was the more just, because they continued in the same cruel practices below vs 33. In the way when he came up from Egypt, when he was newly come out of cruel and long bondage, and was now weak and weary, and faint, and hungry. Deut xvi 18, and therefore it was barbarous and inhuman, instead of that pity which even nature prompted them to afford, to add affliction, to the afflicted; it was also horrid impiety to fight against God himself and to lift up their hand in a manner against the Lord's throne, as some translate these words Exod xvi 16, whilst they struck at that people which God had brought forth in so stupendous and miraculous a way

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

All that they have, both persons and goods, kill all that live, and consume all things without life, for I will have no remnant of that people, whom long since I have cursed and devoted to utter destruction. Spare them not, show no compassion or favour to any of them. The same thing repeated to prevent mistake, and oblige Saul to the exact performance hereof, viz, to leave him without excuse, in case of neglect. Infant and suckling for their parents' crime and punishment, which was not unjust because God is the supreme Lord and giver of life, and can requite his own when he pleaseth. Infants also are born in sin, Psal li 5, and therefore liable to God's wrath, Eph ii 3, and to death Rom v 12, 14. Their death also was rather a mercy than a curse to them, as being the occasion of preventing the vast increase of their sin and punishment. Ox and sheep, camel and ass, which being all made for man's benefit it is not strange nor unjust if they suffer with him, and for him, and for the instruction of mankind

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah

Who are particularly noted here, as also chap xi 8, either as select persons of extraordinary strength and courage, or to commend that tribe which, though the kingdom had been promised to their own tribe yet were forward in serving, and obeying a king of another, and that at a former time

5 And Saul came to a city of Amalek, and he laid wait in the valley

A city of Amalek, their chief city, where their king was as is probable from ver 9. Laid wait, intending to draw them forth of their city by some pretence like that of Joshua Josh vii and then to intercept them, and so surprise their city which imply they did though it be not here recorded it being not worth while to mention all the minute circumstances of such matters

6 And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites

The Kenites, a people descending from or nearly related unto Ishmael who anciently dwelt in rocks near the Amalekites, Numb xxix 21 and afterwards some of them dwelt in Judah Josh i 16, whence it is probable they removed (which dwelling in tents they could easily do,) and retired to their old habitation, because of the wars and troubles wherewith Judah was annoyed. Ye showed kindness to all your progenitors did so Exod xxiii 12, Numb x and for their sakes all of you shall live the better. As we were not guilty of that sin for which Amalek is now to be destroyed

7 And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt

From one end of their country to the other, he smote all that he met with, but a great number of them fled away upon the noise of his coming, as is usual in such case, and secured themselves in other places, until the storm was over, when they returned again, of whom we read before, chap xiii 6, xiv 22

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword

Saul spared Agag either out of foolish pity for the goodness of his person, which Josephus notes, or for his respect to his royal majesty, in the preservation of which he thought himself concerned, or for the glory of his triumph compare ver 12. All the people, to wit, the body of the people, but not every individual person as hath been showed. Universal particulars are commonly thus understood, as in verse 12

9 But Saul and the people spared Agag, and the best of the sheep, and of

the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

*Saukand the people*, the one proposed to do so, and the other consented to it and so both were guilty. *All that was good*, which it is more than probable they reserved for their own use rather than for suffering because they knew God would not accept of either contrary to his own command. Thus the *very God* only so far as they could with out inconvenience to the selves they destroyed only what was not worth keeping nor fit for the use

10 ¶ Then came the word of the Lord unto Samuel, saying,

11<sup>a</sup> It repented him that I have set up  
Saul to be king for he is<sup>a</sup> turned back  
from following me,<sup>a</sup> and hath not perform-  
ed my commandments. And it<sup>a</sup> grieved  
Samuel, and he cried unto the Lord all  
night.

*It repents him*—repentance properly notes a grief of heart and change of course; and therefore cannot be in God, who is unchangeable, most widely and most blessedly; but it is ascribed to God in such cases, when man is—God enabling to repent, and when God offers his course and method of dealing, and treats a person as if he did indeed repent of all the kindness he had showed to him. *He cannot utter the Lord and ought to implore* his pardoning mercy for Saul and for the people, so far was he from repining, in their calamities, as an envious and self-seeking person would have done.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel saying, Saul came to Carmel and behold he set him up a place and is gone about, and passed on and gone down to Gilgal.

*Carmel*, not Mount Carmel of which Josh. xiv. 22 but another mountain or town in the tribe of Judah of which see Josh. xv. 55. A place of a monument or trophy of his victory as the same Hebrew word is used 2 Sam. xiv. 18. And this may be here noted by way of caution that he *set it up* not to God's honour but to *himself* i. e. to his own praise which he minded in the first place and afterwards went to Gibeon as it here follows, to offer sacrifice to God.

13 And Samuel came to Saul and Saul said unto him, 'Blessed be thou of the Lord: I have performed the commandment of the Lord.

*Blame I be the very the Lord. I thank thee and I beg that God would bless thee for sending me upon this employment and given me the opportunity of manifesting my obedience to God. I have performed the commandment of the Lord to wit for the man and substance of it, to wit the extirpation of that wicked people, for he thought the sparing of Achan and the little very inconsiderable in the case though indeed it was expressly contrary to God's command but self interest made him exceeding partial to his own cause or else like a bold hypocrite, he pretends that for his part he did obeyed God resolving, it seems, to cast the blame upon the people as he did.*

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

How can this evidence of guilt be reconciled with the profession of thy innocence?

15 And Saul and Pharaoh have brought  
 them from the Ark into the open, for the pro-  
 ple spared the best of the sheep and of the  
 oxen, to sacrifice unto the Lord; only God,  
 and the rest we have utterly destroy. 1

*They, i. e. the people.* Thus, after the manner of a hypocrite, he excuses himself and lays the blame upon the people, whereas they could not do it without his privity and consent and he should have used his power and authority to overrule them for God's sake, *as he had done formerly for his own sake.* But the truth is, he was zealous for his own honour and interest, but took alarm when God only was concerned. *To sacrifice unto the Lord* it is not likely that this was his and the people's design, but thus he now pretends, and ascribes that to his party which was indeed the effect of his impurity and avarice. *Thy God, whom thou lovest and servest, and therefore must needs be pleased with our pious respect to him and his service.*

16 Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

17 And Samuel said, 'Wilt thou *not* u. d. 21  
 little in thine own sight, *will* thou *not* u. d. 21  
*make* the head of the tribes of Israel, and  
 the Lord anointed thee king over Israel?

*Little in frame, own sight, &c. modest humble, and submissive as I Sin is 21, & 22, whereby he implies that now he was grown proud, and stubborn, and impudent, both to commit and justify it*

18 And the Lord sent them on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

The sinners so called her way of eminency is that word is used Gen xiii 13, Matt ix 10, John ix 21 31

19 Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?

Who cannot be deceived by this far profusions of religion but knows very well that thou didst not seek sacrifices for God but preyed thyself.

20 And Saul said unto Samuel, Yea, <sup>xxxv</sup> I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

He adds the obstinacy and impatience to his crime, and justifies his fact, though he hath nothing of any moment to say but what he said before. So he gives Samuel the lie, and reflects upon him as one that had falsely accus'd him. *Thou broughtst lying,* to be dealt with as God pleasth and yet thou thinkest fit

21 'But the people took of the spoil, ' ver 15.  
 Sheep and oxen, the chief of the things  
 which should have been utterly destroyed,  
 to sacrifice unto the Lord thy God in  
 Gilgal

11b *the chief of the devoted things*, which, being devoted to destruction I thought 't most proper to destroy them by way of sacrifice to God. But God had commanded Saul himself to smite and lay all upon the place, above,

22 And Samuel said, \*Hath the Lord  
us great delight in burnt offerings and  
sacrifices, as in obeying the voice of the  
Lord? Behold, \*to obey is better than  
sacrifice, and to hearken than the fat of  
rams

To obey is better than sacrifice, because obedience to God is a moral duty, constantly and indispensably necessary, but sacrifice is but a ceremonial institution, sometimes unnecessary as it was in the wilderness, and sometimes sinful when it is offered by a polluted heart, or in an irregular manner, therefore thy gross disobedience to God's express command is not to be compensated with sacrifice. To hearken, i. e. to obey, as *hearing* is oft used in Scripture. *Is not the fat of animals*, than the choicest part of all

the sacrifice, to wit, the fat, which was appropriated to God, 1 *er* in 16; whereas the offerer might partake of other parts of it.

**23** For rebellion *is* as the sin of witchcraft, and stubbornness *is* as iniquity and idolatry. Because thou hast rejected the word of the Lord, <sup>he</sup> hath also rejected thee from being king.

*Rebellion*, i. e. disobedience to God's express precept, which was Saul's case. *Is as the sin of witchcraft*, i. e. though not so great, yet as inexcusable and impudent a sin as witchcraft; as plainly condemned, and as certainly destructive and damnable. *Stubbornness*, either wilful and presumptuous sin, whereby a man violently breaks loose from God's command, and resists his authority, or rather perseverance or contumacy in sin, justifying it, and pleading for it, which was Saul's present crime. *Is as iniquity and idolatry*, or, the iniquity of idolatry, this being an *heinousness*, as judgment and justice, Dent xvi 18 is put for the judgment of justice, or just judgment. Or idolatry (for so the Hebrew word *aven* signifies, as Jer x 10, Hos iv 15, & 5, compared with 1 Kings xii 29) even the *teraphim*, which is here mentioned as one of the worst kinds of idolatry. *Hath also rejected thee from being king*, i. e. hath pronounced the sentence of rejection, for that he was not actually rejected or deposed by God plainly appears, because not only the people, but even David afterwards, called him as king, and Samuel at Saul's desire did honour him, i. e. own him as king before the people, ver 30.

**24** ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words, because I <sup>d</sup> feared the people, and obeyed their voice.

*I have sinned*, which confession proceeded not from true repentance but from the sense of his great danger, and from a desire of mollifying that dreadful sentence denounced against him. *The commandment of the Lord, and thy words*, i. e. the commandment of the Lord delivered to me by thy words, another *heinousness*. *I feared the people*, who as thou knowest are set upon mischief, and would probably have broken forth into mutiny or rebellion had I done otherwise. But how little he feared the people may be seen by 1 Sam xi 7, xii 21. But this was a false cause: he doth he acknowledge the true cause, which was his covetousness, and because he did not fear God.

**25** Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.

*Pardon my sin*, use thy great interest with God to obtain the pardon of my sin. Or do thou pardon my sin against thee, for he had sinned not only against God, but against Samuel also. *As God's prophet*, and therefore needed a pardon both from God and man. *And turn again with me to Gilgal*, whence Saul was gone forth to meet Samuel, and Samuel is said to turn again to Gilgal, not properly for he had not now been there, but by way of concomitancy, because he accompanied Saul, who was come thence, and returned thither. *See the like expression* Ruth i 10 22, ii 6. *That I may offer burnt*, i. e. that I may offer burnt offerings to God, partly to please him for the past victory, and partly to employ his mercy, and the taking off of my sin and punishment. This was a politic device of Saul's that Samuel might at least seem to countenance his design of *reserving the cattle for sacrifice*, which Samuel seeing refused to do it. *Heb and I will worship the Lord*, i. e. I will seek his pardon and favour.

**26** And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

*I will not return with thee*, this was no heinousness, but he refused, because he spoke what he meant, his words and intentions agreed together, though afterwards he saw reason to change his intentions (compare Gen vi 23) which may relieve many perplexed consciences,

who think themselves obliged to do what they have said they would do, though they see just cause to change their minds.

**27** And as Samuel turned about to go away, <sup>he</sup> laid hold upon the skirt of his mantle, and it rent.

**28** And Samuel said unto him, <sup>The</sup> Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

Samuel makes use of the emergent occasion, as a sign, to signify and confirm his former prediction. *A neighbour of thine*, either another man, or another Israelite, for the word *neighbour* is used both ways, or rather, one of the neighbouring tribe, even Judah whose inheritance did not only join to that of Benjamin, but was partly mixed with it.

**29** And also the strength of Israel will not be nor repent for he is not a man that he should repent.

He calls God *the strength of Israel*, partly, to show the reason why God neither will nor can be, because living is a weakness, and proceeds from the sense of a man's weakness, because he cannot many times accomplish his design without lying and dissimulation, which the more many princes have used for the very reason. But, saith he, God needs no such artifice, he can do whatsoever he pleaseth by his absolute power, and hath no need to use lies to accomplish his will. Partly to show that Israel should be no longer by Saul's loss as he might vainly imagine, because he had saved them from their enemies on every side, chap xvi 17. For not Saul but God was the strength and Protector of Israel, and he would continue to save them when Saul was lost and gone. And partly to assure Saul that God would execute the threatening because he wanted not strength to do it, and none could hinder him in it. *Not repent*, i. e. nor change his counsel, which is an effect of weakness and imperfection, either of wisdom or power.

**30** Then he said, I have sinned: yet honour me now. I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God.

Here he plainly discovers his hypocrisy, and the true nature of this and his former confession, he was not solicitous for the favour of God but for his honour and power with Israel.

**31** So Samuel turned again after Saul, and Saul worshipped the Lord.

*Samuel turned again after Saul*, not to worship the Lord with him, for that he did not, and therefore it is here mentioned that Saul only worshipped the Lord, but for two other reasons: first, That people might not upon pretence of this sentence of rejection immediately withdraw all respect and obedience to their sovereign, whereby they would both have sinned against God and have been as sheep without a shepherd. Secondly, That he might rectify Saul's error and execute God's judgment upon Agag.

**32** ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

*Delicately, or in delights, or in his ornaments*, i. e. he came not like an offender, expecting the sentence of death, but in that sub and gesture which became his quality. *Agag said, or, for Agag said*, this being the reason why he came so. *The bitterness of death is past*, I who have escaped death from the hands of a warlike prince in the face of battle, shall certainly never suffer death from an old prophet in time of peace.

**33** And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And

Samuel hewed Agag in pieces before the Lord in Gilgal.

*They sword hath made women childless*, whereby it appears that he was a cruel tyrant and guilty of many bloody actions, and that towards God's people, though it be not related elsewhere. And this seems to be added for the fuller vindication of God's justice and to show, that although God did at this time remember and revenge a crime committed by this man's ancestors four hundred years ago, yet he did not punish an innocent son for his father's crimes but one that allowed and persisted in the same evil courses. *Samuel hewed Agag in pieces* by Divine instinct, and in pursuance of God's express and particular command, *above*, ver. 3, which being sinfully neglected by Saul is now executed by Samuel. See the like example 1 Kings xviii 10. But these are no precedents for private persons to take the sword of justice into their hands, for we must live by the laws of God and not by extraordinary examples. *Before the Lord*, either before the ark which, it seems, Saul carried with him in this, & he did in his former expedition chap xiv 18, or before God's altar or in the public assembly.

34 ¶ Then Samuel went to Ramah, and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repeated that he had made Saul king over Israel.

*To see Saul*, &c. to visit him either in token of respect or friendship, or to seek counsel from God for him, or to give counsel to him. *Seeing is put for visiting* here, and 2 Kings viii 29. Otherwise he did see him afterwards chap xiv 24. I thought and ed it was not Samuel that came thither with design to see Saul, which is implied in the phrase here, but Saul went thither to see Samuel, and that accidentally. *Samuel mourned for Saul*, partly for Saul's sake, whose sad condition he lamented, and partly for Israel's sake, whose sin he feared might by this means be doubtful and dangerous.

## CHAP XVI

*Samuel is sent by God, who under pretence of a sacrifice for fear of Saul cometh to Beth-lehem, sanctifieth Jesse and his sons 1-5. His human judgment in choosing Ithai the eldest son is reproved 6-7. God had chosen David the youngest to be king in Saul's place 8-12. Samuel anointeth him and the Spirit of God cometh upon him, but departeth from Saul and an evil spirit cometh upon him, 13-14. He sends for David to quiet at his house. Saul both him and maketh him his armour-bearer: he playeth before Saul when the evil spirit desqueth him 15-23.*

AND the Lord said unto Samuel, "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons."

*How long wilt thou mourn for Saul* and pray for his restitution? which the four words imply that he did *thou rejected him from reigning over Israel*, the manifestation of my peremptory will should make thee submit to my pleasure. *Fill thine horn with oil* which was used in the inauguration of kings, is chap xxi 1 Kings i 39. But here it is used in the designation of a king, though David was not actually made king, but it still remained a subject, as is evident from chap xxvii 6. And the reason of this anticipation was partly the courtesy of Samuel and other good men, against whom it was in use of Saul's death, of which they expected every day to hear, and partly the assurance of David's name, which otherwise would have been very doubtful. For the prevention of which

doubts, it was very meet that the same person and prophet who had anointed Saul, might now, upon God's rejection of Saul, anoint David to succeed him upon his death: and because Samuel was now not far from his death, and was to die before Saul, it was fit that David's anointing should be hastened and done before its proper time, *to have provided me a king* this phrase is very emphatical, and implies the difference between this and the former king. Saul was a king of the people's providing, he was the product of their inordinate and sinful desires, they desired him for themselves, and for their own glory and safety, as they supposed but this is a king of my own providing, one that I have spied out, one of that tribe to which I have anointed the kingdom, Gen xlii 10. *A king for me*, not *for us*, is granted the people's desire, but *to fulfil all my will*, as it is said, Acts xiii 22, and *to give me glory*. Or, *my king*, the Hebrew phrase, *to me*, or *for me*, being commonly used for the word *mine*.

2 And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord.

*How can I go, to wit, safely?* a question which seems to require of him in frailty, for he should have strongly believed that God, who had set him upon the work, would carry him through it. *I am come to sacrifice to the Lord*, which he used oft to do, sometimes in one place, and sometimes in another, that so he might encourage and keep up the worship of God in all of them. This was one cause though not the only cause, of his coming, nor was he obliged to declare all the causes of it.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

*Call Jesse to the sacrifice* &c. invite him to the feast which, after the manner was made of the flesh of the sacrifice, and it belonged to Samuel, as the officer of the sacrifice, to invite whom he pleased. *Whom I name*, &c. whom I shall describe as it were by name.

4 And Samuel did thus which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

*The elders of the town trembled at his coming*, partly because it was strange and unexpected to them, thus bring but an obscure town Micah i 2, and remote from Samuel, and therefore they justly thought there was some extraordinary reason for it, and then guilty consciences made them fear that he came to denounce some dreadful and particular judgment of God upon them, and partly that Saul whose heart was estranged from and incensed against Samuel, should upon this occasion conceive a jealousy of them, and a displeasure against them. *Peaceably*, Heb. *in or with peace*, either, first, To thyself. Comest thou voluntarily, or to flee from the rage of Saul? Or, secondly, To us. Comest thou with no evil tidings to us, either from God or from Saul? The Hebrew phrase *Comest thou in peace?* being as much as to say, (in our phrase,) *Is all well?*

5 And he said, Peaceably. I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

*Sanctify yourselves*, prepare yourselves in the manner expressed, Exod xix 14, 15. *To the sacrifice*, Heb. *the sacrifice*, &c. join with me in this act of worship, God and offering this sacrifice thereby to give thanks for the blessings you have received from him and to pray for what you want. It seems evident that there was something peculiar in Jesse's invitation. For first, both he and his sons were invited, whereas the others are only invited for their own persons. Secondly, The different phrase used, that he sanctified these, when he only bade the

sacrifice themselves, argue a singular care and agency of Samuel in their sanctification, (unless we should say, *He sanctified them*, is no more but that *he caused them to be sanctified*; that is, these in particular amongst others,) which makes it probable that the rest were only to join with him in the act of sacrificing, but these, and only these, were invited to feast upon the remainders of the sacrifice; which feast is here called a *sacrifice*, as it is above, ver 9. And the only inconvenience of this interpretation is, that the word *sacrifice* is taken in different senses in the same verse, which is no unusual thing. See Matt. vii. 22. And this difference may possibly be intimated by the differing prepositions prefixed to the same word, the first being *before*, and the latter *last*. However, that only Jesse and his sons were present at the feast may seem probable from Samuel's design of privacy, and from the foregoing relation.

17-19 12  
called *him*  
And he  
said, Surely the Lord's anointed is before him

When they were come, when the most of Jesse's sons were come, either to the place of the feast or to some other place near it, appointed for this private discourse, whither they were to come before they went to the feast. It must also be understood that Samuel had acquainted Jesse with his design, which is easily gathered out of the context, and needed not be expressed. *Is before him* is in this place where God is now present. For it is observable, that not only the sacrifice is said to be offered, but even the feast upon the remainders of it is said to be eaten, *before the Lord*, Deut. xii. 7. i. e. before or near his altar, where God was present in a special manner. And the ground of this expression seems to be this, that Jesse brought not all his sons together, but made one after another to come to the place, and to pass before Samuel, who stood before the Lord, in some place near the altar, that this great business might be managed with more solemnity. And Eliah being the person now before Samuel is said to be now *before the Lord*. But whatsoever the ground of this phrase is, this is certain and confessed, that this is his meaning. This I take to be the person whom I am sent to anoint, wherein yet he was greatly mistaken as other prophets sometime were, when they hastily spoke their own thoughts before they had consulted God in the case, as 2 Sam. vii. 3.

19-21 13  
And he  
said, Look not on his countenance, or on the height of his stature, because I have refused him: for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart.

The Lord spake by secret inspiration. The height of his stature, whereby thou wast once deceived in Saul chap. x. 23-24, and therefore shouldst not now be deceived a second time. *Man looketh on the outward appearance*, men value men by their outsides. *The Lord looketh on the heart*, God esteems of men by the goodness of their hearts, and hath now proceeded by that rule in the choice of a king, and would have done so before if the people's malign desires had not provoked him to give them a bad king.

21-22 14  
Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.

22-23 15  
Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this.

Shammah, called also Shimeah, 2 Sam. xiii. 3, and Shimeah, 1 Chron. ii. 13.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

Seven of his sons, i. e. the rest of his sons, which were besides David; for in all he had eight, 1 Sam. xvi. 12.

It is true, the text says but seven of them named 1 Chron.

ii. 13-15, but that may be because one of them was either born of a concubine, or an obscure person, or one that died immediately after this time.

11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

He keepeth the sheep, and consequently is the most unfit of all my sons for that high employment. Either therefore he did not thoroughly understand David's great wisdom and slow, or he judgeth him unfit, by reason of his mean education. And God so ordered it by his providence, that David's choice might plainly appear to be God's work, and not Samuel's or Jesse's design. *He will not sit down*, to wit, to the feast. *Quest.* How could David be admitted to this feast, being as it seems not sanctified with the rest of his brethren? *Ans.* 1. It is not strange if the prophet, by God's direction dispensed with the ordinary rule, in a person so extraordinary, both for his piety and the dignity to which he was chosen. 2. It is not affirmed that David did sit down with them to the feast, but only that they would not do so till he came. And when he was come, and Samuel had done what he intended with him David, for ought we know, might depart and the rest sit down to the feast, for David was not now actually raised to any higher degree, but returned to his former employment, as we read below, ver. 19.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

He was ruddy, which may be referred either to the colour of his hair, or rather to the complexion of his face. *Goodly to look to*, of a comely but masculine and majestic aspect.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren, and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramiah.

In the midst of his brethren, according to this translation, his brethren were present at this act and knew that David was anointed king. But this seems, to some, neither consistent with Samuel's design of secrecy, nor with Eliah's scornful words concerning him after this chap. xvi. 28. But it is otherwise replied, that David's brethren saw David's anointment, but did not particularly understand that he was anointed to the kingdom, but were only told by Samuel that he was anointed to some great service, which he after they should know, but at present it was fit to be concealed. Thus Jesse only and David understood the whole business, and his brethren were able to attest to that act of Samuel's anointing him, which, with other collateral evidence, was abundantly sufficient to prove David's right to the kingdom if need should be. And thus seems fully to accord and explain the matter. But the words may be otherwise translated out of the Hebrew, that he anointed him out of the midst of his brethren, i. e. he selected him from amongst the rest of his brethren to be king, as Christ is said to be *raised from the midst of his brethren*. And when as the Hebrew word is *bekereb*, in the midst, not *mikkereb* out of the midst, it is confessed that the preposition *be* in, is oft used for *min* of, or *out of*, as hath been formerly showed by many instances; and so it may be here. And further, the place may be thus rendered, that Samuel anointed him, being taken out of the midst of his brethren, and on these words may be added, to signify that Samuel took him out from the rest of the company, and privately anointed him, Jesse only being present at the action. And thus there is an ellipsis of a verb or particle, which is frequent, as Gen. ii. 15, *The woman was taken* (i. e. was taken and carried) into Pharaoh's house, and many such places.

The Spirit of the Lord came upon David from that day

forward, i. e. he was immediately endowed with extraordinary gifts of God's Spirit, as strength and courage, and wisdom and magnanimity, and other excellent qualities, which fitted him for and put him upon noble attempts, for which he presently grew famous even whilst he lived a private life. See below ver 18, xvii 31 &c

11 ¶ But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him

God took away that prudence and courage and clarity and other gifts and instances of God's Spirit wherewith he had qualified him for the management of his public employment. In evil spirit, properly so called for what need is there of forsaking the proper signification of the word? It is evident both from Scripture and experience that God hath permitted some men to be really acted and disquieted by the devil, and why not Saul as well as other? From the Lord i. e. by God's permission or permission delivering him up to Satan. Troubled him, turned up in his mind's and tormenting passion. xviii 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

15 And Saul's servants said unto him Behold now, an evil spirit from God troubleth thee

16 Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well

And the success confirms their opinion. For although music cannot directly have any influence upon an evil spirit to drive him away yet because the devil is it comes had not possession of him but only made use of the power of his mind and all humours of his body to molest him and because it is music that men both use and have power to qualify and sweeten these and to make a mind serene and cheerful is evident by the unanimous consent of learned writers and by common experience it is not strange if the devil had not that power over him when his mind was more composed which he had when it was less ordered is the devil had less power over him in the decrease than in the increase of the mood. Matt xvii 13 18 And seeing music pleased the Lord's prophets for the entertainment of the good Spirit as 2 Kings iii 15 why might it not dispose Saul to the resistance of the evil spirit and why not hit not the charm of his heart in some measure strengthen him against those temptations of the devil which were fed by his melancholic humours

17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me

18 Then answered one of the servants and said Behold I have seen a son of Jesse the Bethlehemithe that is cunning in playing, and a mighty valiant man and a man of war and prudent in matters and a comely person, and the Lord is with him

Wouldst not that David was so suddenly advanced from a poor contemptible shepherd to so great a reputation for these were the effects of that Spirit of the Lord which he received when he was anointed though some would be so far gone, that they should in this chapter happen after the history of chapter xvii though it be placed before such transpositions being not unusual in historical relations. The Lord is with him effects and prosper all his undertakings

19 ¶ Wherefore Saul sent messengers unto Jesse, and said Send me David thy son, which is with the sheep

20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

This present, though in our times it would seem contemptible yet was very agreeable to the usage of those times, and to the condition of Jesse, which was but mean in the world. And it seems to have been the custom of those times as it is yet in the eastern countries (where they made their appearance before princes or great persons, to bring a present see Gen xxxii 20, xlii 25, 26, and the where), to which civil custom that religious precept seems consonant. 1 Cor xiii 15, Deut xvi 16 None shall appear before me empty. And he might send it, partly as a testimony of his respect to his sovereign, and partly to gain David favour and acceptance with him being sensible that he was going into a place and state of hazard but knowing Saul's furious temper, he durst not refuse to send him; and he sent him the more willingly because this seemed a most likely means to accomplish God's promise of the kingdom, and to prepare him for it

21 And David came to Saul, and stood before him: and he loved him greatly, and he became his armourbearer

Stood before him, i. e. ministered unto him, or (as we use to speak) waited upon him, as that phrase oft signifies, 1 Deut i 38, x 8. He became his armourbearer, he had that place conferred upon him, though we do not read that he ever exercised it, for it seems he was gone back to his father upon some occasion not related and had bided with him some considerable time before the war described, chap xvii happened

22 And Saul sent to Jesse, saying, Let David, I pray thee stand before me: for he hath found favour in my sight

23 And it came to pass when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him

Towt for a season. And the reason of this success may be partly natural and common, of which see on ver 16 and partly supernatural and special respecting David, whom God designed by this means to bring into favour with the King and his court, and so to smooth the way for his advancement

## CHAP XVII

The armies of the Israelites and Philistines ready for battle Goliath terrifieth the Israelites with his stature armour and challenge 1-11 David sent by his father to visit his brethren is willing to encounter with him, 12-27 for which God punisheth him he is brought to Saul and shows the reason of his confidence 28-37 He taketh a staff and sling with five stones, 38-40 Goliath's words and threatenings him 41-44 David's faith he slayeth him 45-50 The Philistines flee, are smitten and plundered 51-54 Saul taketh notice of David 55-58

NOW the Philistines gathered together their armies to battle, and were gathered together at Shocchoh, which belongeth to Judah: and pitched between Shocchoh and Azekah, in the Ephes-dammim

To revenge their former great and shameful defeat, chap xvi

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them

Or a mountain on the other side where they had disposed and fortified their camps, that if the one should assault the

other, the assailant should have the disadvantage, and be obliged to fight from a lower place.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

4 champion. Heb. a man between two either because he used to come forth, and stand between the two armies, or because he moved that the business should be decided between two, whereof he would be one. If his height was six cubits and a span, which is not strange for besides the giants mentioned in Scripture, Herodotus, Diodorus Siculus and Pliny, and others make mention of persons seven cubits high, which is near double to an ordinary man's height.

5 And he had an helmet of brass upon his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels of brass.

The common shekel contained only a fourth part of an ounce, and so 5000 shekels made 1250 ounces, which make exactly 78 pounds, which weight is not unsuitable to a man of such vast greatness and strength, as his height speaks him to be.

6 And he had greaves of brass upon his legs, and a target of brass between his shoulders.

7 And the staff of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron and one bearing a shield went before him.

A weaver's beam on which the weavers fasten their web. It was like this for thickness, and for length that he counts as easy to be collected by proportion to the rest. And though the whole weight of Goliath's armour may seem prodigious, yet it is not so much by far as one Athanasius did damage of whom Pliny relates, that he saw him come into the theatre with arms weighing 12,000 ounces.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

That the battle may be decided by a two alone. Such offers were frequent in those times. And probably he thought the valiant Jonathan who had led a whole army, would never have refused this challenge. But God so ordered the matter that none should accept it but he who would reserve this honour for David as a step to his kingdom.

9 If he be able to fight with me, and to kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day, give me a man that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Which may seem strange, considering the glorious promises, and their late experiences of Divine assistance. But the truth is, all men do so entirely depend upon God in all things, that when he withdraws his help the most valiant and resolute persons cannot find their hearts not to leave, as daily experience shows.

12 ¶ Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse: and he had eight sons.

and the man went among men for an old man in the days of Saul.

The son of that Ephrathite, i.e. of the man of Ephrathah, or Beth-lehem, Gen. xxxv. 19. He had eight sons was on chap. xvi. 10.

13 And the three eldest sons of Jesse went and followed Saul to the battle, and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah.

14 And David was the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

From Saul either, 1. From Saul's court, where having been entertained by Saul to relieve him in his melancholy fit, he was permitted to go to his father's house, to be sent for again upon occasion. Or 2. From Saul's camp, whilst he used to come to visit his brethren, as appears from ver. 17.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, I like now to thy brethren in Ephraim of this parched corn, and these ten loaves, and run to the camp to thy brethren.

Parched corn: a food then much in use, which they used to mix with water or milk, or oil, &c.

18 And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

Unto the captain of their thousand, in whose power it was in a great measure, either to preserve them, or to expose them to utmost hazards. Take their pledge: i.e. bring me some token of their welfare from them.

19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

1. The posture and readiness to fight with them, as it is explained ver. 20. 2. Men were oft said in Scripture to do what they intended and are prepared to do, as hath been showed formerly by instances.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him, and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

To the trench: i.e. to the camp or army which was there intrenched. Shouted for the battle, as the manner was both to animate themselves, and to terrify their enemy.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

His carriage, the provisions which he had brought to his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words, and David heard them.

24 And all the men of Israel, when



<sup>1</sup> *He fled from his face* they saw the man, fled <sup>†</sup> from him, and were sore afraid

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel

<sup>10</sup> *It is observable that Saul in his great distress doth not encourage himself to God nor seek his counsel or favour by prayers and advice but expects relief from men only. This was one effect and sign of the departure of God's Spirit from him. Make his father's house free from all those tributes or tribute which either the court or the camp required*

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

<sup>10</sup> *Why should you all be thus dismayed at him? he is but a man and that of an ordinary size a stranger and enemy to God and no way able to stand before them who have the living and almighty God for their strength and refuge*

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him

28 ¶ And Eliah his eldest brother heard when he spake unto the men: and Eliah's anger was kindled against David, and he said, Why comest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the mightiness of thine heart, for thou art come down that thou mightest see the battle

<sup>10</sup> *Eliah's anger was kindled, either because he thought him guilty of intolerable folly and pride and presumption in pretending to such an attempt or because he feared and concluded he would be certainly ruined in the enterprise or rather because he envied him the glory of a great undertaking, and took this proffer of David's to be what indeed it was a reproach to himself and to all the rest that having the great God on their side had not the future courage to fight with him. With whom hast thou left those few sheep? thou art much better to tend sheep than to appear in armies or to fight with a giant. Thy pride and the naughtiness of thine heart, thy self confidence, and vain glory and curiosity*

29 And David said, What have I now done? Is there not a cause?

<sup>10</sup> *Either 1 Of my coming, my father sent me on an errand. Or rather, 2 Of my thus speaking, there not reason in what I say? 1 The argument is, that our God is able to oppose him, and subdue him*

30 ¶ And he turned from him toward another and spake after the same manner: and the people answered him again after the former manner

<sup>10</sup> *For being secretly moved by God's Spirit to undertake the combat, he speaketh with divers persons about it, that so it might come to the knowledge of all*

31 And when the words were heard which David spake, they rehearsed them before Saul: and he said for him

32 ¶ And David said to Saul, Let no man's heart fail because of him: thy servant will go and fight with this Philistine

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth

<sup>10</sup> *But a youth, either, 1 For age to wit comparatively to Goliath being now not much above twenty years old, as is supposed. Or rather 2 For military skill, as the words following explain it, as if he should say Thou art but a novice, a raw and unexperienced soldier, and therefore unable to fight with him*

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock

<sup>10</sup> *There came a lion, and a bear, not both together, but one after another, at several times*

35 And I went out after him, and smote him, and delivered it out of his mouth: and when he rose against me, I caught him by his beard, and smote him, and slew him

<sup>10</sup> *Smote him, to wit the lion, as appears by his beard, which having particularly mentioned it was easily understood and believed, that he did the same to the bear, which therefore it was needless to express*

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God

<sup>10</sup> *Slew both the lion and the bear: this he is probably thought to have done after he was anointed, when he was endowed with singular gift of God's Spirit, and, among others, with extraordinary courage of heart and strength of body*

37 David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee

<sup>10</sup> *That he deliver me: his good will is the same to me that it then was: and his power is not diminished. It is not strange that Saul consents to the combat considering David's pious and convincing discourse, grounded upon sensible experience and withal the dangerous condition of the Philistines affairs and the absolute refusal of all other persons*

38 ¶ And Saul furnished David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail

<sup>10</sup> *With his armour, either, 1 With Saul's own armour which he used to wear in battle, which seems not to agree with the extraordinary height of Saul's stature, 1 Sam x 23 nor is it like that Saul would disarm himself, when he was going forth to the battle ver 20, 21. Or, 2 With armour taken out of his armoury. Not that the whole armour of Saul was brought into the field, but that some chosen arms were taken out thence, and brought for any emergent occasion. Or rather 3 With his own weapons or garments. For, 1 So the Hebrew word properly and usually signifies, and so this same word is translated, 1 Sam xxi 1. 2 His armour is distinguished from this, and is particularly described in the following words. He is thus therefore to speak of some military vestments which were then used in war, and were contrived for defence such as buff-coats now are*

39 And David girded his sword upon his armour, and he assayed to go, for he had not proved it. And David said unto Saul, I cannot go with these, for I have not proved them. And David put them off him

<sup>10</sup> *I have not proved them: I have no skill nor experience in the management of this kind of arms*

40 And he took his staff in his hand, and

chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip, and his sling was in his hand, and he drew near to the Philistine.

*His staff, his shepherd's staff.* These arms were in themselves contemptible, yet chosen by David, partly, because he had no skill to use other arms, partly because he had inward assurance of the victory even by these weapons, and partly, because such a conquest would be most honorable to God, and most shameful and discouraging to the Philistines. *Chose him five smooth stones* that if one should fail him, he might make use of another. *Smooth stones*, because such stones would go most freely out of the sling, and consequently, with more force and certainty, directly to the mark which he aimed at. The sling was a sort of weapon not unusual in the fights of ancient times, and many arrived at great dexterity of slinging stones with great certainty, of which we have instances both in Scripture, as Judg. x. 16, and in Diodorus Siculus, and Livy, and other authors.

41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, he laughed him for he was but a youth, and ruddy, and of a fair countenance.

Not having so much as the countenance of a martial person.

13 And the Philistine said unto David, *Am I a dog, that thou comest to me with staves?* And the Philistine cursed David by his gods.

*With staves*, i. e. with a staff, the plural number for singular, as Gen. xxi. 7. *Said 7.* The Philistine, *of David*, he prayed that his god Dagon and Ashtaroth &c. would destroy him.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a word, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

*In the name of the Lord of hosts*, i. e. by a common section him with confidence in him and assuming his help, and for the vindication of his honour. *Where thou hast defied*, i. e. by defying that many and people who call him the Lord and Protector.

46 This day will the Lord deliver thee into mine hand, and I will smite thee, and take thine head from thee: and I will give the carcasses of the horse of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth: that all the earth may know that there is a God in Israel.

*Heb. that God*, the only true God is for Israel, or on Israel's side, and against you. Or *that Israel hath a God*, i. e. God, underd, one who is able to help them, and not such an impotent idol as you serve.

47 And all this assembly shall know that the Lord is with us, neither with sword and spear, for the battle is the Lord's, and he will give you into our hands.

*That the Lord saith not with sword and spear*, i. e. that he can save without these arms, and with the most contemptible weapons, such as mine seem to thee. *The battle*

*is the Lord's*, i. e. the events of war are wholly in his power, to give success to whom and by what means he pleaseth. *He will give you into our hands*. David speaks thus confidently, because he was assured of it by a particular inspiration from God.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slung it, and smote the Philistine in his forehead, that the stone sunk into his forehead, and he fell upon his face to the earth.

*Rather 1.* The stone pierced through his helmet, which such stones being slung would not seldom do, as even Diodorus Siculus relates. Or, *2.* The stone might get in through one of those holes which are left in helmets, that he that wears it may see his way, and how to direct his blows. Or rather *3.* The proud giant had lifted up that part of his helmet which covered his forehead, and that in contempt of David and his weapons, and by the singular direction of God's providence.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him, but there was no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

*David took his sword*. Hence it appears that David was not a little man, as many fancy, but a man of considerable bulk and strength, because he was able to manage a giant's sword, which also he did both here and below chap. xxi. 9. *Slew him*. *Quest.* How could this be when he slew him before with the stone, ver. 50. *Answer.* There he was a general account of the event of the battle, and of the giant's death, but here he gives a particular relation of the manner and manner of his death. The stone threw him down to the earth, and bereaved him of the use of his arms and motion, but there remained some life in him (as it frequently doth in such cases) which the sword took away, and completed the work.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou comest to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

*Heb. then camp*, i. e. their camp, but he speaks of it in the plural number, because of the great extent and various quarters of their camp.

54 And David took the head of the Philistine, and brought it to Jerusalem, but he put his armour in his tent.

*Brought it to Jerusalem*, either to terrify the Jebusites, who yet held the fort of Zion 2 Sam. v. 7. or for any other reason not recorded, nor now known. *In his tent*, i. e. in the tent which was erected for him in the camp, upon this occasion. There it was kept for the present, though afterwards it seems to have been translated to the tabernacle, where we find his sword, chap. xxi. and it is not unlikely the rest of his armour was there also.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain

of the host, Abner, "whose son is this youth?" And Abner said, *As thy soul liveth, O king, I cannot tell*

*Whose son is this youth?* *Quest* How could David be unknown to Saul, with whom he had lived? chap xvi 21 *Answer* That might well be for divers reasons, because David was not continually with him, nor, as it seems, used by him, but upon extraordinary occasions, and desperate fits of melancholy, from which possibly he had been free for a good while by God's special providence and care for his people. I say that so he might be capable of governing and protecting them against the Philistines, who watched all opportunities against them, and at last broke forth into an open war. That David had been for some considerable time dismissed from Saul's court, and was returned home, and therefore it is not strange, if Saul had for the present forgotten David for king, because of the encumbrance of public business, and the multitude of persons who come to them on several occasions, may easily forget some persons, yet such as have frequently been with them, especially their servants whom they do not use to observe with so much attention and care as they do others. Add to this, that the disorder of Saul's mind might make him forgetful, and that David might now be much changed, both in his countenance and in his habit from what he had before, and it is apparent, that the change of habits makes so great a difference that it oft keeps us from the knowledge of those persons whom in other habits we very well know. Some give this answer, That this was the first time that Saul had seen David, and that David's exploit here recorded was performed before that which is recorded ver 15 though it be placed after it, but that is confuted by comparing chap xxiii 1-3. *I cannot tell* which is not strange, because Abner's conversation and employment was generally in the camp when David was at the court, and when Abner was there he took little notice of a person so much inferior to him as David was.

56 And the king said, Language thou whose son the stinging is

57 And is David returned from the slaughter of the Philistine Abner took him, and brought him before Saul with the head of the Philistine in his hand

58 And Saul said to him, Whose son art thou thou young man? And David answered *I am the son of thy servant Jesse the Beth-lehemite*

## CHAP XVIII

*To Jonathan his friend, they came unto him together* 1-4. *Saul* *cut off David's place in his army, so that he fell there* 5-11. *is after* *of him* *and removeth him* *he is loved by the people* 12-16. *Saul* *offered David his daughters, first Merab who is given to Achish, then Michal, who loveth David* 17-20. *Saul* *demandeth one hundred foreskins of the Philistines for a dowry* *David* *promiseth Michal* 21-27. *Saul's* *jealousy* *and hatred* *and David's* *glory* *increaseth* 28-30

AND it came to pass, when he had made an end of speaking unto Saul that "the soul of Jonathan was knit with the soul of David," and Jonathan loved him as his own soul

Partly, for his excellent virtues and endowments which shone forth both in his speeches and actions, partly for the great and good service which he had done to God and to his people, and partly for the multitude of their age and qualities.

2 And Saul took him that day, "and would let him go no more home to his father's house"

By which it appears that before now David had not his

constant residence at court, but did return to his father's house, and thence again to the court, as occasion required

3 Then Jonathan and David made a covenant, because he loved him as his own soul

A covenant, is an agreement of sincere and perpetual friendship between them

4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle

Partly as a pledge of his great respect and affection to him, and partly to vindicate David from that contempt which might cleave to him for his former pastoral habit and condition, and to put him into a habit suitable to his present greatness and glory

5 ¶ And David went out whithersoever Saul sent him, and he behaved himself wisely, and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants

David went out, upon military expeditions, of which that word is oft used. *Set him over the men of war*, gave him some considerable command in his army, though not the supreme

6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that "the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick"

When David was returned from the slaughter of the Philistine either for some eminent victory obtained by him against the Philistines though not particularly related wherein the Saul might be present and concerned. Or rather secondly, from the slaughter of Goliath, and the other Philistines with him. Against this it is objected that this song was sung either after David was advanced and employed, as is related ver 5 and therefore not immediately after that great victory, or, before he was so advanced, and then it would have raised Saul's jealousy and envy, and consequently hindered David's advancement. But it may be replied that this song though placed afterwards, was sung before David's advancement related ver 5. And that this did not hinder David's preferment must be ascribed partly to Saul's policy, who, though he had an eye upon David and desired to crush him upon a fit occasion, yet saw it necessary for his own reputation, and the encouragement of other men's valour and for the satisfaction of Jonathan's passionate desire and the just and general expectation of the whole army and people, to give him some considerable preference for the present, and principally to God's providence overruling Saul against his own inclination and his mistaken interest. *Out of all cities of Israel*, out of all the neighbouring cities, by or through which the victorious army marched. *Singing and dancing*, according to the custom of those times and places, of which see Exod xi 20 Judg xi 34

7 And the women answered one another as they played, and said, "Saul hath slain his thousands, and David his ten thousands"

Answered one another, singing by parts alternately. *David* *his* *ten* *thousands*, so they said, because David killed Goliath, which was the principal cause of all the following slaughter of the Philistines

8 And Saul was very wroth, and the saying displeased him, and he said, "They have ascribed unto David ten thousands, and to me they have ascribed but thousands, and what can he have more but the kingdom?"

What greater honour can they give him but that of the

kingdom? Or thus, *And moreover*, this will not rest here, they will certainly give him *the kingdom*, they will transfer the crown from me to him. Or thus, *And moreover*, *the kingdom certainly belongs to him* & I now perceive that this is the favourite of God, and of the people, this is that man after God's own heart, to whom Samuel told me that God would transfer my kingdom.

9 And Saul eyed David from that day and forward.

i. e. Narrowly observed all his counsels and actions that he might understand whether he had any design upon the kingdom or no, and that he might find so no colourable pretence of putting him to death.

10 ¶ And it came to pass on the morrow, that the evil spirit of God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and *there was a javelin in Saul's hand*.

Saul's envy, and jealousy, and discontent revived his melancholic distemper, which the devil according to his wont, struck in with. *He prophesied* or, *he imagined himself to be a prophet*, for so the Hebrew verbs in *Hithpahal* oft signify, i. e. he used uncouth gesture, and signs and speeches, as the prophets, or sons of the prophets, used to do, for which they were by the ignorant and unkindly sort reputed madmen, 2 Kings v. 11. And it may seem probable that Saul did now speak of Divine things politically, that thereby he might lull David asleep, and kill him before he suspected any danger. *There was a javelin in Saul's hand* which he kept there for the following purpose.

11 And Saul cast the javelin, for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

Once at this time, and another time upon a like occasion, chap. xix. 10.

12 ¶ And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

Saul was afraid of David, because he had gotten the favour of God, and of all the people he should at a time take away his kingdom.

13 Therefore Saul removed him from him, and made him his captain over a thousand, and he went out and came in before the people.

From him, from his presence and court, which he did partly, because he feared lest David should watch and find an opportunity to kill him, as he had designed to kill David partly, because he was a great exasperated and his presence now made him more so than ever his absence had made him cheerful, and principally, that he by this might expose him to the greatest hazards and in some sort to try him into the hands of the Philistines. *He went out, and came in*, he led his soldiers forth to battle, and brought them back again with safety. Compare 2 Sam. v. 9. Or (as the phrase of coming in and going out might be understood (as elsewhere) for conversing) on (as women do) always going to and fro about business as chap. xxix. 6.

14 And David behaved himself wisely in all his ways, and the Lord was with him.

So that he had great prudence in his conduct, and prosperous success following his design, which are two principal qualifications of a general and of a prince. Thus God turned all Saul's devices upon himself, and to David's advantage.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the Lord's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

*Her will I give thee to wife* this was no more than Saul was obliged to do by his former promise chap. xvii. 25, which here he renews and pretends to perform, though he intended nothing less, as the sequel shows, whereby he makes himself guilty of ingratitude, injustice, and breach of trust, and withal of gross hypocrisy. *Let the hand of the Philistines be upon him*, he thought so great an offer would oblige him who was of himself valiant enough to give proofs of more than common valour, and to venture upon the most dangerous enterprises.

18 And David said unto Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son in law to the king?

*My life* i. e. my manner of living. How obscure is that condition in which I was born and have been bred! Or rather thus. How little is my life worth that by the expounding of that to some hazard (which Saul required of him) I should purchase a king's daughter! In the so expressive David sheweth not only his humility, but also his wisdom in discovering so deep a sense of his own meanness, that Saul might see how far he was from aspiring at the kingdom and might have no occasion to suspect that he was already mounted thereto.

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Achish the Gittiate to wife.

When Merab should have been given to David, when the marriage was even ready to be solemnized. *Achish the Gittiate*, the son of Bazziel, as he is called, 2 Sam. xvi. 8. This was an act of great injustice and perfidy, and accordingly the marriage was reprobated by God and the children begotten in it were not God's appointment out of 2 Sam. xvi.

20 And Michal Saul's daughter loved David, and they told Saul, and the thing pleased him.

Not for any respect he had in David but for his own malicious and wicked ends, that he might make use of her love to David, to insnare and ruin him, which he thought might be done many ways, whereof one is here expressed.

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in the one of the twain.

*This day* i. e. suddenly, within a time which probably Saul prefixed. *In the one of the twain* where as I have only two daughters, and thou wast disappointed of thy expectation in the one by an unexpected accident thou shalt certainly have the other, which is the same thing. *Heb in the twain*. Thus the oars of Gilead (as put for one of them, Judges xii. 7, and the sides of the ship for one of the sides, Jonah i. 3). Or he saith *in the twain*, or *in both* because he was in effect betrothed to the one, and should be married to the other, and so was his son-in-law upon a double account.

22 ¶ And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore let the king's son in law.

*Commune with David*, whom having so fully and grossly deceived, he found backward to embrace his matter, and therefore sent others on work to persuade him.



the opportunity to improve his melancholy, as before he had done.

10 And Saul sought to smite David even to the wall with the javelin, but he slipped away out of Saul's presence, and he smote the javelin into the wall, and David fled, and escaped that night.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning; and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

To slay him in the morning, why not in the night? Instincts, because it would have been barbarous, and most dishonourable to Saul, to break into David's house by night and kill him in his own house and bed, and it seemed more expedient to kill him as he came out of his house in the morning, partly because the night might give David some opportunity of escaping which the day light would prevent, and principally, by God's singular providence, insinuating Saul's mind to take the worst course, so that David might be delivered from him. To-morrow thou shalt be slain, which she might learn either by information from Jonathan, or some other courtier that was privy to the design, or from her own observation of some suspicious or dangerous persons hovering about the house.

12 So Michal let David down through a window, and he went, and fled, and escaped.

Michal let David down through a window, because this was in wait for him at the doors of the house, whensoever he should come forth there.

13 And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

An image, Heb. *terephim* which was an image made in human shape, which she might keep secretly either out of superstitions regard to it, or out of mere curiosity. This image she used, because knowing her father's unquiet and jealous, and furious temper she suspected he might come or send to see whether David was there or no. Put a pillow of goats' hair for his bolster, i.e. put goat's hair upon his bolster, i.e. upon the head and feet of the image which lay upon his bolster that it might have some resemblance of David's head and feet at least in a man's bed, where they used to be but a phylletum. Goat's hair is here put for goats' hair, as it manifestly is Job xxxi 4, xxvi 7, xxxv 26. It is acknowledged by learned writers, that in those east countries goat's hair was longer than ours have, and were shorn like sheep, and that their hair was not unlike to a man's or woman's hair, as may also be gathered from Cant iv 1. They have as a flock of goats, i.e. as the hair of a flock of goats. And as there was goats' hair of several colours, as the wool of sheep in divers parts is of very differing colours, as white, or black, or yellow, &c. so it is that Michal took that colour which was like to the colour of David's hair. And she took this rather than the hair of a man because the procuring and ordering of that would have taken up some time, whereas she had plenty of all sorts at hand, as being used in spinning or weaving. Or the same may be thus according to our time, that she put a pillow of the softest part of goat's hair under the head of the image, as they used to put under the heads of sick men; whereby also the head of the image lying into the pillow might be less discerned especially when it was either wholly or in part covered with a cloth. And all this art was used, that David being supposed, and by some persons who were sent to inquire perceived as he thought, to be in the bed, Saul might be hindered from coming and overtaking him before he had got into some place. Covered it with a cloth upon pretence of being sick, and needing some such covering, but really design to prevent the discovery of her deceit.

14 And when Saul sent messengers to take David, she said, He is sick.

Messengers to wait, other messengers in the morning, supposing the former to be either slow or perfidious.

15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

Again to see David, or only, to see David, which they did not believe, but went away satisfied (as it was fit they should) with her report and testimony of his sickness.

16 And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go, why should I kill thee?

If thou dost not permit me to escape without discovery, I shall be forced for my own defence to kill thee. Though it is most likely this was a lie and a fiction of her own.

18 So David fled, and escaped, and came to Ramoth, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

Came to Ramoth to Ramah, partly for comfort and direction in his great distress, and partly for safety, supposing that Saul would be ashamed to execute his bloody designs in the presence of so venerable a person as Samuel who had had so great obligations upon Saul, and had such great and just reputation with the people.

19 And it was told Saul, saying, Behold, David is at Naioth in Ramah.

Or near Ramah, the Hebrew prepositional particle, being oft put for near, as it is apparently used Numb xxxiii 13, Josh x 13, Jer xx 2, xxii 7. Naioth was either a house or college in the town of Ramah, or a village in the territory of Ramah, or near to the town of Ramah, in which there was a college of the prophets, amongst which Samuel thought David might be seen.

20 And Saul sent messengers to take David, and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

Saul sent messengers to take David, thus Saul's wickedness in this increased, and he that at first used only secret practices against David, now breaks forth into open and impudent hostilities, proudly declaring that he no longer feared God, nor revered a man. He would have punished Samuel, as afterwards he did Ahimelech for giving David entertainment, but that he feared the people, who had so great and unanimous a veneration for him. Prophesying, i.e. prophesying of God, or of the things of God, by Divine inspiration, either praising God, or instructing men. Compare Numb xi 25, 1 Sam x 5. Appointed over them, to direct moderately, and direct them in those holy exercises. For though they prophesied by Divine inspiration, which Samuel could not govern, yet they were both to regulate and dispose the messengers for beforehand, and to make good improvement of it afterwards, in both which the blessed Samuel's counsel and assistance. And where some might falsely pretend to those raptures, or the devil might transform himself into an angel of light, and convey some evil or false suggestions into some of their minds, Samuel's presence and judgment was necessary to prevent and to detect such impostures. Besides, Samuel would by his present conjunction with them in those holy exercises encourage them, and stir up others to the copying of those gifts, and the performance of such religious duties. They also prophesied, being inspired by God to do so, as was also Balaam also was; that, being rapt up into such an ecstasy, their minds might be wholly taken up with those matters, and quite taken off from their design of hurting David.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that is in Sechu, and he asked and said, Where are Samuel and David? And one said, Behold they be at Naoth in Ramah.

Where are Samuel and David? for his messengers not returning, he knew not exactly where they were.

23 And he went thither to Naoth in Ramah, and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naoth in Ramah.

The Spirit of God was upon him also, it came upon him in the way, whereas it came not upon his messengers till they came to the place, whereby God would convince Saul of the vanity of all his design against David and that in them he fought against God himself.

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

His clothes, to wit his military or royal garments, which he did, either that he might suit himself and his habit to the rest of the company, or because his mind being altogether taken up with Divine things, he did not under stand or heed what he did. Also the implic that the messengers which he sent who probably were military persons had done so before him. *Prophecied before Samuel*, this doth not contradict 1 Sam. xv. 35 where it is said that *Samuel came no more to see Saul*, for here Saul goes to Samuel and that not with design to see him but to imitate David in like manner, as the rest of the prophets there did. *Lay down* Heb. felt to wit down upon the earth, for his mind being in an ecstasy he had not the use of his senses or motion as 1 Sam. xvi. 1. God so ordering it that David might have an opportunity to escape. *Naked* i. e. stripped of his upper garments, as was used before, and as the word *naked* is oft used, as Job. ii. 2. Mich. vi. 8. See also 2 Sam. vi. 20, John xvi. 7. And it is here repeated to signify how long he lay in that posture. *All that day and all that night*, so God kept him as it were in chains till David was got out of his reach. *Is Saul also among the prophets?* The same proverb which was taken up upon a like occasion, 1 Sam. x. 12 is here remembered and revived upon this new occasion as in evidence of God's wonderful care over David. He made Saul in some sort a prophet, that he might make David a King.

## CHAP. XX.

David complained to Jonathan of Saul, he comforteth him, can hardly believe what David saith of his father, promiseth to see how his absence was taken, they receive a covenant of friendship and swear to each other, 1. 17. Then saith 18. 23. Saul useth for David at the feast of the new moon 21. 27. Jonathan exhorteth David, Saul counsel beareth revileth Jonathan, and useth to kill him 28. 31. Jonathan adjoineth David 35. 40. Then part useth 41. 12.

AND David fled from Naoth in Ramah, and came and sat before Jonathan. What have I done? what is mine iniquity? and what is my sin before thy father that he seeketh my life?

David felt, what a sin it was to fly from Naoth in Ramah to Gibeah, where he was to be the opportunity of Saul's absence. *What is mine iniquity? what is my sin?* that is to say, what crime doth he charge me with? *That he seeketh my life*, to wit to destroy it, as he has oft used, as chap. xii. 23, Psal. xxxviii. 12, Job. x. 9.

2 And he said unto him, God forbid; thou shalt not die. behold, my father will do nothing either great or small, but that he will shew it me, and why should my father hide this thing from me? it is not so.

Thou shalt not die, I will secure thee by my interest with my father, nor doth he design to destroy thee, for what he doth in his frantic fits is not to be imputed to him, and when he comes to himself, I doubt not to reconcile thee to him. For Jonathan gave credit to his father's oath, chap. xix. 6, and the worthiest minds are least suspicious and most charitable in their opinions of others.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes, and he saith, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death.

The matter being of great moment, and Jonathan doubting the truth of it, David confirms his word with an oath, which follows in the end of the verse, only he interposeth a reason why Saul concealed it from Jonathan.

4 Then said Jonathan unto David, (Whosoever thy soul desireth, I will even do it for thee.)

To wit for the discovery of the truth, and for the preservation of thy life.

5 And David said unto Jonathan, Behold to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

The new moon was so solemn and festive a time, as among the Romans and other heathens, so also with the Hebrews who solemnized it with offering peace offerings to God, for a time, or rather upon the remainders of it after the manner. See Num. x. 10. xviii. 11. Psal. lxxxi. 3. *Should not fail to sit with the king at meat*, then he came to expect my company those other times. *Unto the third day* i. e. unto the next day but one after the new moon is upon, by comparing ver. 19. 27. 33. His meaning is not that he should hide himself in any certain place all the three days, but that he should secure himself, either at Beth-lehem with his friends, or in any other place, till the third day.

6 If thy father at all miss me, then say David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice there for all the family.

Quest. How could David imagine that Saul would expect his company, whom he had once and again endeavored to kill? Answer. First, He might suppose that David would ascribe all that to his madness and frantic fits, which being over he would promise himself safety in the king's presence. Secondly, David might not think that Saul would indeed expect him to sit with him, considering the life and great danger from Saul, but that Saul would make use of this pretence and require his presence that he might lay hold upon him, and therefore he desired to try the experiment. *Asked leave of me*, who being the king's son and deputy used to give licence to military men to depart for a season upon just occasions. *His city*, the place of his birth and education. John vi. 42. *A yearly sacrifice*, a sacrifice which was offered up in some holy place there yearly upon some special occasion not mentioned in Scripture, which was accompanied with a feast, or, a yearly feast, as the Hebrew word is sometimes used for all the family, wherein all the members of our family used to meet together, when they will earnestly expect me above others, and will charge me with pride and unnaturalness, if I neglect their invitation.

1. 23. 3. 4. 17. 4.

7 'If he say thus, *It is well*; thy servant shall have peace. But if he be very wroth, *then* be sure that 'evil is determined by him.

*Then be sure*, Heb. *Assure thou*, for indeed David knew well enough that Saul designed to kill him, but he useth this course for Jonathan's information and satisfaction, and for his own greater vindication, if he did wholly withdraw himself from Saul, and from his wife, which he foresaw he should be forced to do.

1. 23. 3. 4. 17. 4.

8 Therefore thou shalt 'deal kindly with thy servant, for 'thou hast brought thy servant into a covenant of the Lord with thee notwithstanding, 'if, there be in me iniquity, slay me thyself, for why shouldst thou bring me to thy father?

*Thou shalt deal kindly with thy servant*, in giving me timely notice, and a true account of Saul's disposition in intention towards me. *A covenant of the Lord* is a solemn covenant, not lightly undertaken but seriously entered into in the name and fear of God, and in his presence, calling him to be the witness of our sincerity therein and the avenger of perfidiousness in him that breaks it. *Slay me thyself*, I am contented thou shouldst kill me. *Why shouldst thou bring me to thy father?* why shouldst thou betray me to thy father, by concealing his evil intentions from me?

9 And Jonathan said, I ar be it from thee for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

*I ar be it from thee*, I abhor the thoughts of either killing thee myself, or giving thee up to my father to slay thee.

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

By what means or messenger shall I understand this for peradventure thou wilt not be able to come to me thyself.

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

Lest they should be overheard.

12 And Jonathan said unto David, O Lord God of Israel when I have 'sounded my father about to morrow my time, or the third day, and, behold, 'if there be good toward David, and I then send not unto thee, and 'shew it thee,

O Lord God of Israel, do thou hear and judge between us. It is an abrupt speech, which is usual in great passions.

13 The Lord do so and much more to Jonathan but if it please my father to do thee evil, then I will shew it thee and send thee away, that thou mayest go in peace and 'the Lord be with thee as he hath been with my father.

The Lord gave thee that honour and success in all thy affairs which he hath given to my father. Jonathan undoubtedly knew of Samuel's sin and irrevocable entrance of Saul's rejection from the kingdom, and of the substitution of some other person after God's own heart in his stead, and that David was this person he might strongly suspect, (that which even Saul suspected) both from his eminent piety, and wisdom, and valor, and universal worth and from the great things which God had done both by him and for him, in preserving and advancing him by such unusual methods; and it is most likely that Jonathan did ask David about it, and that David did faithfully inform him of the whole truth, as may be gathered both from the words here following, and from chap. xxv. 17. And that the knowledge hereof did not raise jealousy, and envy, and rage in him, who was the next heir of the crown, as it did in his father, must be ascribed to Jonathan's piety to-

wards God, to whose disposal he cheerfully submitted himself, and to his sincere friendship to David, in whose happiness he rejoiced as in his own.

14 And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not.

Or, *And wilt thou not, if I shall I be alone* (to wit when the Lord shall be with thee, as he hath been with my father as he now said, i. e. when God shall have advanced thee to the kingdom, as he did him,) *yea, wilt thou not* (the same particle twice repeated for asseveration, i. e. I am well assured that thou wilt) *show me the kindness of the Lord*, i. e. either such kindness as the Lord hath showed to thee in preserving thy life in the midst of so many and such great dangers, or that kindness to which thou hast engaged thyself in the covenant sworn between thee and me in God's presence. *That I die not*, that thou do not kill me or mine as princes of another line use to kill the nearest relations of the former line, from whom the kingdom was translated to them, which they do either by way of revenge, or in policy, and reason of state, to secure the kingdom to themselves.

15 But also thou shalt not cut off thy kindness from my house for ever up, not when the Lord hath cut off the enemies of David every one from the face of the earth.

*Thy kindness*, he saith not *the kindness of the Lord* as before because the covenant between them seem to have been only personal and not comprehending their posterity. And therefore as Jonathan speaks confidently of his own preservation by virtue of that covenant, so he here lays this additional obligation upon David that he would extend his kindness to all his progeny. *When the Lord hath cut off the enemies of David*, which he will certainly do without exception of Saul my father and those of his children who have joined, or shall join with him in his hostilities and cruelties against David. And by this word *cut off* he implies the reasonableness of his request, because Jonathan was none of that number, and therefore not to be treated as such.

16 So Jonathan made a covenant with David at the house of David, saying, At the Lord's request I will requite it at the hand of David's enemies.

The covenant which before was personal he now extends to the whole house of David expecting a reciprocal engagement of it on David's side which doubtless he obtained. *Let the Lord ever requite it at the hand of David's enemies* i. e. either I or any of my house shall break this covenant and shall prove enemies to David, or to his house, let the Lord the witnesses of this covenant, severely punish the violators of it, wherever they are. Others thus, Let the Lord requite and punish the breach of this covenant on David if he break it. But because it was ominous and repugnant to suppose such a thing of David by a figure called *euphemismus*, he names David's enemies for David, as they also expound 1 Sam. xxv. 22. But the former sense seems more probable, because this verse continues only Jonathan's stipulation or covenant with David and his house, which being expressed in the former part of it, is in the latter part confirmed by the usual form of imprecation and the stipulation or covenant of David to Jonathan and his house is mentioned in the next verse. Yet may that which sense stand well enough, taking these words for Jonathan's adoration of David to be kind to him, confirmed with an imprecation in case he do otherwise as if he should say, I adjure thee, as thou hopest to escape such evil as I have, (which I had rather might befall thine enemies than thee,) that thou deal not so ungratefully with me or my house which adoration of Jonathan David seconds by oath in the next verse, at the request of Jonathan.

17 And Jonathan caused David to swear again, 'because he loved him for he loved him as he loved his own soul.

¶ And Jonathan added or proceeded to make David



24 <sup>1</sup> e having himself sworn to David, or adjured David, in the foregoing verse, he here requires David's oath to him, by way of restitution or confirmation. *Because he loved him*, because he had a true friendship for David, he desired that the covenant might be inviolably observed through all their generations.

18 Then Jonathan said to David, "To-morrow is the new moon and thou shalt be missed, because thy seat will be empty."

Thy seat, i.e. the place where David used to sit at meals with Saul. See ver. 23.

19 And *when* thou hast stay'd three days, either at Beth-lehem with thy friend, or elsewhere, as thou shalt see fit. *When the business shall be over*, i.e. when the business which thou shalt have in hand, shall be over, and thou shalt remain by the stone.

When thou hast stay'd three days, either at Beth-lehem with thy friend, or elsewhere, as thou shalt see fit. *When the business shall be over*, i.e. when the business which thou shalt have in hand, shall be over, and thou shalt remain by the stone. *When the business shall be over*, i.e. when the business which thou shalt have in hand, shall be over, and thou shalt remain by the stone. *When the business shall be over*, i.e. when the business which thou shalt have in hand, shall be over, and thou shalt remain by the stone.

20 And I will shoot three arrows on the side of the roof, as though I shot at a mark.

He chose this way to avoid Saul's suspicion, because bows and arrows were the principal arms of the time, and Jonathan, as well as others, did oftentimes exercise himself with them both for recreation and improvement of his skill in that art. He did he knew not that he should have any opportunity of private converse with David, by reason of this, as though the event proved better than he expected.

21 And, behold, I will send a lad saying, Go find out the arrows. He expressly say unto the lad Behold the arrows are on this side of thee, i.e. tell them, then come thou, for there is peace to thee, i.e. no hurt, &c. the Lord liveth.

I will send him, i.e. I shall send him, and I shall shoot them either short of him, or beyond him, as I shall see occasion.

22 But if I say thus unto the young man, Behold the arrows are by you, i.e. so thy way for the word shall be the way.

Take the least notice of God's providence that thou shouldst creep away with me.

23 And as toucheth the matter which thou and I have spoken of, behold the Lord be between thee and me for ever.

24 So David hid himself in the field, and when the new moon was come, the king sat him down to eat meat.

David hid himself to wit, at the appointed place, seems probable that he was to be hid in the field, when the occasion came, we must judge him with a downright lie, as he was to be hid (without any apparent cause) every day, especially in so dangerous and dangerous a conjuncture. And why should he hide himself so long before the

time when Jonathan was to come thither to inform him? Nor were there any need of appointing a certain time, most if David were there all the while.

25 And the king sat upon his seat, as at other times, even upon a seat by the wall, and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

Jonathan arose, to wit, from his seat where he was sat next to the king, whence he arose, and stood up at Abner's coming, to do honour to him, who was his father's cousin and the general of the army. *David's place seems to have been next to Abner, on the same side with him.*

26 Nevertheless Saul spake not any thing that day, for he thought, *Something hath befallen him, he is not clean; surely he is not clean.*

*Something hath befallen him*, some accident which hath rendered him unclean, and so unfit to partake of this feast which consisted in part of the remainders of these peace offerings, according to the law, Lev. vii. 20, unfit also to come into any company, much more into the king's company, lest he should pollute them also. See above, on ver. 5. See also Lev. xxi. xv.

27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty, and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to me to-day, neither yesterday, nor to day?

Which was the second day of the month, or on the morrow of the new moon, being the second day, either 1. Of the three days appointed ver. 19. Or 2. Of the feast. Or 3. Of the month. *Saul said unto Jonathan* who was David's friend, and best knew his mind and his ways. He calls him the son of Jesse, in scorn and contempt, to note the mean-ness of his parent, and is not deigning to call him by his proper name, see below chap. xxiii. 9. *Why is he not here yesterday nor to-day*, for the uncertainty which came by some chance usually lasted but for one day. See Lev. xxi.

28 And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem.

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city, and my brother he hath commanded me to be there, and now, if I have found favour in thine eyes, let me set away. I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

He had commanded me to be there, either in his father's name, as the right of the first born, or in his own, as authority over his brethren in all the concerns of the family, whereof this was one.

30 Then Saul's anger was kindled against Jonathan, and he said unto him,

31 Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

The son of the perverse rebellious woman, this base tenor of time thou hadst not from me, but from thy mother, of whose perverseness I have had so much experience. *Thou son of the perverse rebellious woman*, i.e. thou perverse and rebellious son. *Thou most perverse rebel*, for in the Hebrew language the word son, thus used, is an aggravation of a man's crime, and notes one who is extraordinarily addicted to it. Thus he calls him because he had observed that man whom the king had commanded to be his right heir, that he might be slain. *To thine own confusion*, and it will be a horrible shame and reproach unto thee, that David by his crafty insinuations and false promises should cheat thee of thy kingdom. *To the confusion of thy mother's nakedness*, men will conclude, that thy mother was a whore, and thou a bastard, and that thou

but no royal blood in thy veins, that canst so tamely give up thy crown to so contemptible a person

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die

Thus he grossly mistakes the cause of Jonathan's loss of the kingdom, which was not David's art but Saul's sin, and vainly endeavours to prevent God's irrevocable sentence.

32 And Jonathan answered Saul his father, and said unto him, "Wherefore shall he be slain? what hath he done?"

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David

To smite him, i. e. to wound him though not to smite him even to the wall, as he designed to do to David chap. xix. 10

34 So Jonathan arose from the table in silence, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame

Or and because, for this is a second cause of his grief. The conjunction *and* is oftentimes omitted, and to be supplied, as Psal. xxviii. 2, cxxxix. 9 Josh. ixiii. 11 Hab. ii. 11

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David: and a little lad with him

In the morning, to wit, of the third day, appointed, for his work, ver. 5

36 And he said unto his lad, Run, find out now the arrows which I shoot. And is the lad run, he shot an arrow beyond him

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

To the place i. e. near to the place. Or and the lad went on as going on to the place, for the words following show that he was not yet come thither. The Hebrew verb which properly signifies to come, sometimes signifies to go, as here, and Ruth in 7. Jonah 3

38 And Jonathan cried after the lad, Make speed, haste, say not. And Jonathan's lad gathered up the arrows, and came to his master

He to stay not, so he had him because finding the constraint made haste to take the opportunity to speak with his dearly beloved David

39 But the lad knew not any thing: only Jonathan and David knew the matter

40 And Jonathan gave his bow and arrows unto his lad, and said unto him, Go, carry them to the city

His artillery, his bow, and arrows, and quiver

41 ¶ And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded

Toward the south, in respect of the stone where David had appointed himself. Until that he exceeded, as well he might, because he was driven away not only from his dear friend Jonathan, but also from his wife and all his relations, and from the commonwealth of Israel, and from the service of God, as he complains below chap. xxv. 19

42 And Jonathan said to David, Go

in peace, inasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed, and Jonathan went into the city

We have sworn both of us, therefore doubt not but I will ever love thee, and faithfully serve thee: and the like I assure myself from thee, and this must be our comfort in our state of separation

## CHAP. XXI

David cometh to Nob to Ahimelech the priest, pretendeth secret business from Saul, asketh bread. Ahimelech giveth him the shew bread 1-6. David seeth this, 7. David asketh urns. Ahimelech giveth him Goliath's sword 8-9. David cometh to Achish, asketh, and afraid, feigneth himself mad 10-13. Achish is angry with his servants for bringing him 14-15

THIS came David to Nob to Ahimelech the priest, and Ahimelech was latitud at the meeting of David, and said unto him, Why art thou alone, and no man with thee?

Nob, a city of priests, as it is called chap. xxi. 19, or ther. 1. Because it was assigned to the priests. For though it be not expressed by this name among the cities, to be xxx. yet it might be one of those cities, there named by some other name, which name might be changed, or another new name added to the old for some reason now unknown, as was very usual among the Hebrews, compare 1 Chron. vi. 2. Or 2. Because it was now inhabited by the priests for the service of the tabernacle, which now was here, as appears from ver. 7-9. For as the kings of Israel were to consult with God's oracle in all their wars, they often so they endeavored to have it in or near their own habitations. Hence it was first carried by Joshua to Shiloh in his tribe of Ephraim, and afterwards by David into his tribe of Judah, and now it seems had been by Saul carried to Nob, a city in the tribe of Benjamin. Nob vi. 42 near to Arathath 1 Kings ii. 26. Hitherto, reported partly for a supply of the priests, which he supposed he might receive here, without danger of being betrayed into Saul's hand, and principally that in this great distress, and his resolution of coming out of the kingdom, he might seek and receive comfort and counsel from the Lord. Ahimelech the priest to win the chief priest, brother to that Ahiah chap. xxi. 1, and he here now said his uncle, for in the priesthood they were both sons of Ahitub 1 Sam. xiv. 3. xxi. 11. Ahimelech was afraid, suspecting some extraordinary business, in such a manner, and feeling the weight as men usually do in such cases. What art thou afraid of? though David had some servants and companions, yet manifest from ver. 1-5, and from Matt. xii. 1, whom Jonathan probably had sent to a place appointed to serve and guard him, yet they were left at another place, as David himself sheweth ver. 2. And David was now alone, as it is here, as when he fled to Achish, ver. 10

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of this business whereabout I send thee, and what I have commanded thee, and I have appointed my servants to such and such a place

The king hath commanded me a business, this seems to be a pain he, extorted from him by fear and necessity. But as it was only for himself, so it was pernicious to all the priests there. Where David afterwards declares his respectance for this sin of lying, Psal. cxix. 29. To such and such a place, to a certain place which is not material nor convenient to mention because the whole business requires concealment

3 Now therefore what is under thine hand?

give me five loaves of bread in mine hand, or what there is present  
Under thine hand, to wit in thy power, and ready for thee to give, and for me to take and eat

4 And the priest answered David, and said, *There is no common bread under mine hand, but there is hallowed bread,* if the young men have kept themselves at least from women

Under mine hand, to wit here in the tabernacle, though doubtless he had enough of that and of other provisions in his house, but David was in great haste and in fear of Doeg whom he saw and knew their chap xxii 22, and therefore would not stay till any thing could be fetched thence. *Hallowed bread*, the shew bread which was appropriated to the priests of which see Exod xiv 30, Lev xxiv 5. *At least from women* either from uncleanness by women which might be divers ways contracted, or from conjugal converse with their wives, which though it did not defile them, yet he thought might debar them from the participation of such very sacred things; which he gathered by the analogy of that precept Exod xiv 15. There was a double impediment to the giving of this bread to them. 1 Its sacredness in itself, which the priest implies and David answers, ver 5 and the priest was satisfied therein by David's extraordinary occasions and great necessities. 2 The purity and abstinence from all women, which he supposeth should be in those that use it, concerning which he now inquires. And though he mention this only concerning David's young men and out of modesty and reverence to David forbears to name him, yet he is also included in the number, as David's answer shows.

5 And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.

About these three days, as long as the law required Exod xiv 15. And so long David and his men had, it seems hid themselves for fear of Saul in some of those caves whereof there were many in those parts, whereby they were kept both from all converse with any other persons besides themselves and consequently from women and without from food convenient for them. Since I came out from the place where Jonathan and David met. The vessels are either, 1 Their garments or other utensils for their journey. Or 2 Their bodies, for of them the question was ver 4 and having now said that women had been kept from them he implies that therefore their bodies were holy, their manners were undefiled. Thus the word vessel is used. 1 The vessel and in other authors both Greek and Latin. *The bread is in a manner common*, Heb and this (to wit, the bread which is easily supplied out of the former verse because that was the thing about which the present discourse was and against the giving whereof the priest started an objection ver 4, to which David here giveth answer) is in a manner or after a sort common, i.e. considering the time and our necessity this may be asked in a manner like common bread and so is used by others. For though for a season whilst it is to stand before the Lord, it be so holy that the priest himself might not eat it, yet afterwards it is eaten by the priest, and by his whole family, as their common food. And so it may be by us in our circumstances. Though it were sanctified this day in the vessel, if it were but newly put in the vessel, it must give place to the great law of necessity and charity, because God will have mercy preferred before sacrifice. Or thus, especially, when or the vessel because this day there is other (i.e. new bread) sanctified in the vessel, i.e. put into the vessel which was made to receive it or old, Exod xiv 29, and thereby sanctified or consecrated to God, and therefore the former shew bread is now to be renewed, and employed for the common use of the priest and his family.

6 So the priest gave him hallowed bread for there was no bread there but the shewbread, that was taken from before the Lord, to put hot bread in the day when it was taken away.

There was no bread there, to wit, in the tabernacle, where David and the priest now were. In the day when it was taken away, which was done upon the sabbath day, Lev xxiv 8, for though they might not then kindle a fire to heat the bread in, yet they might and did keep it hot in an oven that had been heated before the sabbath.

7 Now a certain man of the servants of Saul was there that day, detained before the Lord, and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

Detained, not by force from others, but by his own choice, he fixed his abode there for that day, either because it was the sabbath day, on which he might not proceed in his journey or other business, or for the discharge of some vow, or to beg direction and help from God in some great business. Before the Lord, i.e. at the tabernacle. An Edomite, either, 1 By his habitation and conversation among those people for some considerable time, as for the same reason Uriah is called the Hittite, and Obad-edom the Gittite or rather, 2 By his birth and nation. But he was proselyted to the Jewish religion, or took it up for his friends being advanced, as here we read, to a place of trust and preferment, possibly upon this occasion.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

He left his weapons behind him, that he might with less suspicion remove from place to place and hide himself from Saul and his spies. The king's business required haste, the message came to me when I was unarmed, and the business required so great expedition that I could not go home to fetch my weapons.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it for there is no other save that here. And David said, There is none like that, give it me.

Behind the ephod, i.e. behind that holy place allotted for the keeping of the sacred or priestly garments, all which are here comprehended under the ephod, which, as the chief of the kind is put for all the rest. Here it was hid up as a sacred monument of God's power and goodness, and that famous victory, related chap xvi. There is none like that, because it not only served him for his use for he was a strong and tall man, and one that could wield that sword as we saw, chap xvii, but was also a pledge of God's favour to him, and a great encouragement to his faith.

10 ¶ And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

A strange action, but it must be considered, 1 That Saul's rage was so great and implacable, his power also and diligence in hunting after him so great, that he despaired of escaping him any other way, and it is not strange if a desperate disease produceth a desperate remedy. 2 David might reasonably think, that being persecuted and banished by Saul, and the Israelites under his command, he should be welcome to the Philistines, who would be glad, not only to be freed from all those evils which he had from time to time done and was likely further to do to them, but also to make him their friend, and oblige him by their kindness, and to make him the more odious and irreconcilable to Saul and the Israelites. Quest But why did he go to these, and not rather to some other neighbour

11 And the servants of Achish said unto him, *Is not this David the king of the land?* did they not sing one to another of him in dances, saying, *Saul hath slain his thousands, and David his ten thousands?*

*The king of the land, or, of this land, i. e. of the land of Canaan. They call him king, either more generally for the governor, as that word is used Deut xxxiii 5, for the most eminent captain and commander, and, as it were, the king of the Israelitish armies, or rather, more specially, the king, i. e. with the king elect, the person designed to be king; for by this time the fame of Saul's rejection and David's destination to the kingdom, was got abroad among the Israelites, and from them probably to the Philistines' ears. Did they not sing one to another of him in dances, saying, Saul hath slain his thousands and David his ten thousands? and therefore consider what to do, and now thine and our great enemy is in thy hand, be sure thou never let him go alive.*

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

Lest either their revenge or policy should prompt them to kill him.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

*His behaviour, his speech and gesture, and, it may be his habit also. Feigned himself mad, which they might the more easily believe, partly because of the disappointment of his great hopes, and his extreme danger and trouble from Saul, which might well make him mad, and partly because he had put himself into their hands, which they supposed none but a fool or a madman would have done. And David counterfeited this madness, that he might procure both their pity and their contempt, that they being freed from jealousies and fears of future mischief from David, and from his wise conduct, of which they had sad experience, might be secure of him and spare him. In their hands, i. e. whilst he was in their power, and before them.*

14 Then said Achish unto his servants, Lo, ye see the man is mad, wherefore then have ye brought him to me?

*Ye see the man is mad, and so were Achish and his men too, to be so soon cheated. But this must be ascribed to a wise and powerful providence of God who in answer to David's prayer now made, which is recorded Psal xxxiv and lvi, did institute them, as he hath done many others in like cases. Wherefore then have ye brought him to me? what service can I expect from him? or what cause have I to fear him?*

15 Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house? I need wise men not such fools or madmen as this. I will not have my court disgraced with entertaining such fellows.

## CHAP XXII

1 *corieth to Adullam, where companies resort to him, 1, 2. He goeth to Mizpeh, and commendeth his parents to the king of Moab, 3, 4. Admonished by God, he returneth to Judah. Saul pursueth him, complaineth of his servants' unfaithfulness, 5-8. Doeg arrueth Achish. Saul sentueth him the high priest, and the rest of the priests, to die. Doeg slayeth eighty-five priests the city Nob and all in it is laid waste, only Abiathar the priest remained alive fleeing to David, 9-21. David acknowledgeth himself to be the cause hereof, 22, 23.*

DAVID therefore departed thence, and escaped to the cave Adullam, and when his brethren and all his father's house heard it, they went down thither to him.

*The cave Adullam, a place of considerable strength, 2 Sam xxiii 13, 1 Chron xi 15, in the land of Judah Josh xv 21, 35, which being his own tribe, and the tribe to which God had first promised the kingdom, Gen xlv 10, he hoped for some protection and assistance there. They went down thither to him, partly, to comfort and assist him, partly, to secure themselves at the present from Saul's rage, which they knew to be fierce and cruel and thought he might extend it to David's friends, especially because they had so lately entertained him, chap xx 6, 29, and partly, that they might share with David in his honour and advancement, which they now concluded certain and near, though it was interrupted with some difficulties.*

2 And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them, and there were with him about four hundred men.

*Every one that was in distress, through want, or oppression or otherwise. Every one that was in debt. How could David receive and countenance such persons to the wrong of their creditors? Answer 1 David might be ignorant of their debts, and it is most likely they concealed that and pretended other causes of their coming to him, as the protection of the innocents and the defence of his just rights, &c. 2 They might be and probably were poor debtors, whom their creditors were obliged to spare and favour, Exod xxii 25. And though their persons were with David, yet their land and goods were liable to their creditors. Every one that was discontented, or, bitter of soul, i. e. in an afflicted and calamitous condition. He became a captain over them, he did not justify nor maintain any injustice or wickedness which some of them possibly might be guilty of, but, on the contrary, he instructed and obliged them to the practice of all justice and honesty, as appears from chap xxv 15, and he only used them for his just defence.*

3 And David went thence to Mizpeh of Moab, and he said unto the king of Moab, I et my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

*Mizpeh of Moab, so called, to distinguish it from that Mizpeh 1 Sam vii 5. He said unto the king of Moab, partly because he was related to and descended from one of his people Ruth iv 10, and partly because he was Saul's enemy 1 Sam xiv 17, and therefore more likely to be David's friend. My father and my mother, who being very aged, were not able to endure those journeys and hardships which David foresaw that he was likely to be exposed to. Till I know what God will do for me, till I see the accomplishment of God's promise made to me.*

4 And he brought them before the king of Moab, and they dwelt with him all the while that David was in the hold.

*Before the king of Moab, into his presence, that he might see them, and give them leave to dwell in his dominion. In the hold, either, 1 In Mizpeh of Moab, which was a very strong hold. But it is apparent he speaks of some hold where his father and mother were exposed to fear and danger from Saul, which they were not in the king of Moab's royal city. Or, 2 In the cave of Adullam, mentioned above, ver 1. Or, 3 In holes, the singular number being put for the plural, as is frequent, i. e. as long as David was forced to go from place to place and from hold to hold, to secure himself, for it concerned David to secure his father, and he did doubtless secure him for all that time, and not only whilst he was in the hold of Mizpeh, or of Adullam, which was but a little while.*

5 ¶ And the prophet <sup>1</sup> Gad said unto David, Abide not in the hold, depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

*Abide not in the hold, do not shut up thyself in holes and holds. Get thee into the land of Judah, go and shew thyself in the land of Judah, that thou mayst publicly put in thy claim to the kingdom after Saul's death, and that thy friends may be invited and encouraged to appear on thy behalf. Hereby also God would exercise David's faith, and wisdom, and courage, and so prepare him for the kingdom, and uphold and increase his reputation among the people. In the forest of Hareth there were many caves and lurking-places.*

6 ¶ When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a <sup>2</sup> tree in Ramah, having his spear in his hand, and all his servants were standing about him,)

*In Ramah, i. e. in the territory of Gibeah in or near (for so the Hebrew participle is oft used) as hath been shown. (d) Ramah. Or in the town of Gibeah—in a high place, for so the word Ramah unquestionably signifies, and so it is here rendered by some, both ancient and modern, interpreters. Having his spear in his hand, either as an ensign of majesty for in old times kings carried a spear instead of a sceptre, as Justin and others note, or as an instrument of self defence or cruelty, as occasion required.*

7 Then Saul said unto his servants that stood about him, If at now, ye Benjamites, will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds,

*Ye Benjamites, you that are of my own tribe and kindred, from whom David designs to translate the kingdom to another tribe, will he distribute profits and preferments amongst you Benjamites as I have done, and intend still to do? will he not rather prefer those of his own tribe before you?*

8 That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me to lie in wait as at this day?

*My son hath made a league with the son of Jesse, thus he suspected partly from Jonathan's passionate love for David, when he had formerly and constantly declared, and from his late discontent and departure from his father, mentioned chap. xx. 31. and partly from David's confidence in my idiom, the land with four hundred men, which he thought he would never presume to do, without some encouragement or promise of assistance from Jonathan. To lie in wait, i. e. to design against my crown and life (which will appear to be a most groundless suspicion and false accusation).*

9 ¶ Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And he enquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

*He enquired of the Lord for him, this is not recorded chap. xxi. and therefore some think that Doeg, to curry favour with Saul, feigned this for it is certain David charged him with the sin of lying. Paul li. 3. though it is*

*not improbable that he told other men also, not here expressed, and withal, he is guilty of concealing part of the truth, which in this case he was obliged to declare for Ahimelech's just defence, and for the cunning pretence and artifice whereby David threatened Ahimelech. Others think this was true, because Ahimelech seems to confess it ver. 15, though that may be spoken by way of confession. If it were so, as Doeg declares, there was no new thing. Then he might add that it was not so, though this be not here mentioned; for it is evident that all his answer or apology is not here expressed, for here is not a word of the victuals or sword which he gave him.*

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob; and they came all of them to the king.

*All his father's house, of the house of Eli, which God had threatened to cut off, chap. ii. 31.*

12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my lord.

*Thou son of Ahitub, he shows his contempt and anger, that he would not vouchsafe to name him. see before on chap. xx. 27.*

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who is so faithul among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

*He doth not determine the differences between Saul and David, nor affirm what David now was, but only declared what David had formerly been both really and in public fame and opinion.*

15 Did I then begin to enquire of God for him? be it far from me let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more.

*Any thing or, this thing, to wit, which thou now chargest me with, that I should assist David in any evil design against thee. Thy servant knew nothing of all this, i. e. of thy suspicion concerning him. For as for Saul's attempts upon David, well might Ahimelech impute them wholly to the violence of Saul's passion and disease, seeing even Jonathan did so, as may be gathered from 1 Sam. xx. 2.*

16 And the king said, Thou shalt surely die Ahimelech, thou, and all thy father's house.

17 ¶ And the king said unto the footmen that stood about him, Turn, and slay the priests of the Lord, because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the Lord.

*Choosing rather to offend the king, by disobeying his wicked and bloody command, than to offend God, by shedding the blood of such innocent and sacred persons.*

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

*Turn thou, or, go about, to wit, from man to man u i*

thou hast killed all. The *Edomite*, which is used to wipe off the stain of this barbarity from the Israelitish nation, and to show why he was so ready to do it, because he was one of that nation which had so implacably hated against all Israelites, and against the servants of the Lord. See of that day fourscore and seven persons, with his own hands, which was not difficult, when no resistance was made. That did wear a linen ephod, not at that time, as some say, but usually; such as used to minister to the Lord in a linen ephod, which priests and Levites used to do. See 1 *rod. xxviii. 40, &c.*; 1 *Sam. ii. 18*

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

He, either Saul, or Doeg with the help of some others whom Saul appointed to that work. By this barbarous and bloody fact Saul thought to frighten all his subjects from giving any countenance or assistance to David.

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

Abiathar, by his father's death, was now high priest. Fled after David, to Keilah, chap *xxiii. 6, 7*

21 And Abiathar shewed David that Saul had slain the Lord's priests.

22 And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul. I have occasioned the death of all the persons of thy father's house.

I knew it, his malice and ambition made me suspect that he would do it.

23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life; but with me thou shalt be in safeguard.

Because God will certainly preserve me to the kingdom, which he hath promised, and I by his help will protect thee.

## CHAP XXIII

David, inquiring of the Lord by Abiathar, resorteth to Keilah, and goeth into it, 1-6. God showing him the coming of Saul, and treachery of the Keilites, 7-12, he flieth thence to the wilderness of Ziph, with his six hundred men, 13-15. Here Jonathan cometh to him, and reneweth the covenant of friendship with him, 16-18. The Ziphites discover him to Saul, 19-23, who pursueth him into the wilderness of Maon, 21-26. He is called away by a message that the Philistines had invaded the land, 27, 28. David dwelleth at Enged, 29.

¶ THEN they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors.

Then they told David, or, Now they had told David, before he heard of the slaughter of the priests. Keilah a city in the tribe of Judah, Josh *xv. 41* not far from the forest of Hachith, where David now was, chap *xxii. 5*. The threshingfloors usually were without the cities, in places open to the wind. See *Judg. vi. 11*, Ruth *iii. 2, &c.*

2 Therefore David enquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go and smite the Philistines, and save Keilah.

David inquired of the Lord, either by Abiathar, or rather, by God, who was a prophet, 2 *Sam. xxi. 11*, and David's peer, 1 *Chron. xxi. 9*, and was now with David, chap *xxii. 5*, for Abiathar was not yet come to him, ver. 6. Shall I go and smite these Philistines? for the case was both doubtful and new, he having not yet made any attempt

upon the Philistines, but by Saul's commission; and dangerous, because of the small number of his forces.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

Here in Judah, i. e. in this part of Judah, whereas yet we have no army to oppose us, for else Keilah also was in Judah. If we come to Keilah, when we shall have a potent enemy before us, the Philistines, and, it may be another behind us, even Saul, who probably will come forth, either to resist the Philistines, or to intercept us.

4 Then David enquired of the Lord yet again. And the Lord answered him and said, Arise, go down to Keilah, for I will deliver the Philistines into thine hand.

David inquired of the Lord yet again, not for his own, but for his soldiers' satisfaction and encouragement, as Gideon did *Judg. vii.*

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

The Philistines had either brought their cattle out of their land, or had taken from the Israelites in their march, for the sustenance of their army.

6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand.

Or with the ephod, to wit, the high priest's ephod in which were the Urim and Thummim, Exod. *xxviii. 30*, which when Ahimelech and the rest of the priests went to Saul, were probably left in his hand, and to his care, which gave him the opportunity both of escaping whilst Doeg the butler was killing his brethren, and of bringing away the ephod, which Saul had oft grossly neglected, and now was justly deprived of it.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand, for he is shut in, by entering into a town that hath gates and bars, so that which he chose for his safety will be his certain ruin.

He easily believed what he greedily desired, though his own experience had oft showed him how strangely God had delivered him out of his hands, and what a singular care God had over him. For he is shut in, by entering into a town that hath gates and bars, so that which he chose for his safety will be his certain ruin.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him, and he said to Abiathar the priest, Bring hither the ephod.

Saul secretly practised mischief against him, whereby it may seem he pretended that he raised his army to defend Keilah and his country from the Philistines, and kept his intention against David in his own breast. Or, deceived or deceived, for so the word signifies, and so it is here translated by many, and it seems both from ver. 9, and from his publicly avowed jealousy of and rage against David, that he declared his design to be against him, as a treason to his crown and dignity. Bring hither the ephod, and put it upon thee, that thou mayest ask counsel of God for me.

10 Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

David said this by the priest, for he was to make the inquiry of God, Numb. *xxvii. 21*, and David puts the words into his mouth.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down.

*Will the men of Keilah deliver me up, to wit, if I continue in their city, and if Saul come down? The Lord said. From this place it may appear that God's answer by Urim and Thummim was not by any change in the colour or situation of the precious stones in the breastplate of the ephod, but by a voice of suggestion from God to the high priest. He will come down, i. e. he purposeth to come if thou continuest here, for still, as David's question so God's answer, is upon supposition as is here sufficiently implied.*

12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up.

*To wit if thou abidest there, for God saw their hearts, their purposes and passion, their aversion from David, and their affections to Saul, and knew better than themselves what they would do in that case.*

13 ¶ Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah, and he forbore to go forth.

*Which were about six hundred, two hundred being added to his former number chap. xxii. 2, upon his last and great success against the Philistines. Whithersoever they could go, hither or thither, where they could find refuge or a hiding place.*

14 And David abode in the wilderness, in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

*As Saul fondly persuaded himself he intended ver. 7.*

15 And David saw that Saul was come out to seek his life, and David was in the wilderness of Ziph in a wood.

*David saw either by information from his spies, or by prospect from the top of the mountain where he was.*

16 ¶ And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

*Jonathan went where David had appointed to meet him at that time, and strengthened his hand in God, he comforted and supported him against all his fears, by reminding him of God's infallible promises made to him, and his singular providence which hitherto had and still would be with him.*

17 And he said unto him, I fear not for the hand of Saul my father shall not find thee, and thou shalt be king over Israel, and I shall be next unto thee. And that also Saul my father knoweth.

*I shall be next unto thee, which he gathered either from David's generosity, magnanimity, and true friendship to him, or from some promise made to him by David concerning it. Of the meaning of the words, next unto thee, may be as much as to say, I shall be next to thee, after thee, or inferior to thee, in the place which thou shalt occupy. So that the whole imports that which I do not look to be king myself, (as by my birth I might expect) but that thou shalt be king, God having so appointed; and I but in a secondary place next unto thee. That also Saul my father knoweth, by strong and well considered conjectures, as hath been noted.*

18 And they also made a covenant before the Lord, and David abode in the wood, and Jonathan went to his house.

*They also made a covenant, i. e. renewed their former covenant before the Lord, setting themselves as in God's presence, and calling upon him to be witness between them.*

19 ¶ Then came up the Ziphites to Saul to Gibeah, saying, Dost thou not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon?

*The Ziphites were of David's own tribe, though to them their unnatural and strange carriage to him he calls them strangers, Psal. liv. 3.*

20 Now therefore, O king, come down according to all the desire of thy soul to come down, and our part shall be to deliver him into the king's hand.

*It shall be our care and business to the utmost of our power. Or, we will undertake to deliver him, or betray him to thee.*

21 And Saul said, Blessed be ye of the Lord, for ye have compassion on me.

*Whilst others harden their hearts against me, and join with David in his treasonable conspiracy, you show your pity to me by your readiness to help me.*

22 Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there, for it is told me that he dealeth very subtilly.

*Prepare yet to wit the matter, inform yourselves exactly of things, and dispose them so that we may not be frustrated in our attempt. Where his haunt is, in what cave or wood or mountain he is most frequently.*

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you, and it shall come to pass, if he be in the land that I will search him out throughout all the thousands of Judah.

*I. e. Through all the parts of that tribe. Every tribe was divided into thousands, as counties are now with us into hundreds. See 1. Sam. vi. 15. Or with all the thousands of Judah, i. e. I will rouse against him all the force of that tribe in which he trusteth and hideth himself. This he saith to animate them to the more vigorous prosecution of him.*

24 And they arose, and went to Ziph before Saul, but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon.

*Before Saul to prepare things for Saul who marched after them. In the wilderness of Maon, whither he went from the wilderness of Ziph upon suspicion or information that Saul was coming thither.*

25 Saul also and his men went to seek him. And they told David wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

*Into a rock, i. e. into a cave which was in the rock, or which might be called a rock, not for the height, but the strength of its situation, where at first he might think to hide himself, but upon further intelligence or consideration he removed from thence upon Saul's approach. Or, he came down from the rock, i. e. rather, first from the mountain mentioned in this next verse, whence he came down that so he might get out of Saul's sight and reach. Or secondly, from the hill of Hachilah, where David hid himself, which is said to be on the south of Jeshimon, ver. 19, as this place where he now was is also described ver. 24, only that speaks of the plain, and this of the rock or hill adjoining to it, or in the midst of it. Or, he came down to Maon, as the Syriac and Arabic translate it; a place so called from the many rocks or stones which were in it, or near it.*



26 And Saul went on this side of the mountain, and David and his men on that side of the mountain. And David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

Dividing themselves into several parties, each marching a several way after him.

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come, for the Philistines have invaded the land.

God stirring them up by his all disposing providence to do it at this time for David's rescue. Comp. 2 Kings xix 9.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines; therefore they called that place Sela-hammahlekoth.

The rock of divisions, because there Saul was separated and in a manner pulled asunder from David, who was now almost within his reach.

29 ¶ And David went up from thence, and dwelt in strong holds at Engedi.

## CHAP XXIV

Saul persuadeth David to lie in wait, cpmeth into a cave in which Saul and David were, who cutteth off the skirt of Saul's mantle, but will not kill him 1-7 He communeth with Saul and hereby evidenceth his innocency towards him 8-15 Saul acknowledgeth his fault, taketh an oath of David, and departeth, 16-22

AND it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

Which the wild goats use to delight and climb into. The very rocks are exceeding steep, and full of precipices, dangerous to travellers, as an eye witness hath left on record. And yet Saul was so transported with rage to venture himself and his army here, that he might take David who, as he thought, would judge himself safe and secure in such inaccessible places.

3 And he came to the sheepcotes by the way, where was a cave, and Saul went in to cover his feet; and David and his men remained in the sides of the cave.

Some think the sheep-cotes to have been caves into which they used to drive their sheep for shelter in tempestuous weather. To cover his feet, i. e. to ease his belly, is the phrase is thought to be used, Judg in 21. The reason whereof is, because the eastern and some other nations of old wore no breeches, but loose and long coats or gowns, like those which women with us wear, but shorter, whence their feet and legs were in a great part uncovered, and sometimes other parts, which also in Scripture are designed by the name of the feet, (of which see on Gen xlix 10, Gen xxviii 57, 2 Kings xxi 27, Isa vii 20) were exposed to view. But when they went to perform this office of nature, which obliged them first to lift up their garments, they afterwards disposed them so decently that all those parts might be covered and kept out of the sight of others. But possibly the words may have another meaning, and it is not to be despised that those ancient and venerable interpreters, the Syriac and Arabic, interpret this place and phrase quite otherwise, that Saul went in to sleep there, which was no uncomely thing to Saul, who being a military man, used to sleep with his soldiers upon the bare ground,

as he did Chap. xxiii. And it is not improbable that Saul, being exceedingly weary with his eager and almost incessant pursuit, first of David, then of the Philistines and now of David again both needed and desired some sleep. God also disposing him thereunto, that David might have this imminent occasion to demonstrate his integrity to Saul, and to all Israel, and the season possibly being hot he might choose to sleep in the cave, for the benefit of the shade. But all the question is, how it may appear that this is the meaning of this phrase, and what is the reason and ground of it? To which many things may be said. First, That this phrase is but twice used in Scripture, as far as I remember here, and Judg in 21, and this sense may conveniently enough agree to both of them. Nay this sense may seem better to agree with that place Judg in, for that summer parlour or summer chamber (for both seem to be the same place, and were apparently for the same use ver 24, 25) seems to be a place far more convenient for sleeping than for easing of nature. And the servants' long stay and waiting for their lord seems to imply that they judged him gone to sleep, (which might take up a considerable time) rather than to that other work, which requires but a little time. See my notes on Judg in 21. Secondly, That there are many Hebrew phrases which do confidently signify several things, albeit the reason of such significations be now utterly unknown to us, though it was doubtless known to the ancient Hebrews. Nor need I instance in particulars, seeing it is so in all languages, and particularly in the English tongue at this day, in which the use of many proverbs and phrases is well understood though the reason of them be now lost, which if our modern infidels, who scoff at some passages of Scripture, which they either do not or will not understand, would consider they would lose much of their sports. Thirdly, Although there be not that clear and full proof of this sense which some may require (though indeed it cannot be reasonably expected in a thing so ancient, and in a phrase of so concise and narrow a language as the Hebrew is, and in an expression so rarely used in Scripture) yet there are some intimations in Scripture which may seem to favour this interpretation. For persons composing themselves to sleep in this manner are not only noted in the general to have been covered with a mantle, as is said of Simeon Judg ix 18 19, but particularly they are said to have their feet covered, as is expressly observed concerning Boaz when he lay down to sleep in the threshing floor, Ruth in 4, 7. The reason whereof may possibly be this, that when they lay down to sleep in their garments they were secured as to the other parts of their body only their feet were open and visible, and therefore it was convenient to cover their feet, partly to prevent the inconveniences of cold (for which reason we here take special care to cover our feet in such cases) and partly for decency sake, lest their garments being loose and long, they should be disordered, and so their nudities should appear, as it happened to Noah, Gen ix 24. Compare Exod x 26. And therefore it cannot seem strange or forced, if in this place Saul's covering of his feet design his composing himself to his rest. And if this be so then the following difficulties of this history will appear to be plain and easy. For if Saul were fast asleep, which might easily be perceived by David and his men within, then it is not strange that Saul neither heard David and his men talking of him, nor felt David when he came to cut off his lip. David and his men remained in the sides of the cave, for that there were vast caves in those parts is affirmed not only by Josephus, but also by heathen authors, and Strabo, in his 16th book, writes of one which could receive four thousand men.

4 And the men of David made unto Saul, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

Quest. How came it to pass that Saul did not hear the debates of David and his men? Answer. First, The greater noise of Saul's men and horses, just by the cave's mouth, might easily drown the lesser. Secondly, There were in



these large and capacious caves several cells or parts, whereof some were more inward and remote from the cave's mouth in which they might freely converse and discourse, and yet neither be heard nor seen by Saul, though they could easily see him, and observe all his postures and actions, because he was in the mouth of the cave. Thirdly, Saul might be asleep as hath been discoursed. *Behold the day of which the Lord said unto thee*, not that either God said these words, or made any such particular promise as some apprehend, but they put this construction upon those confessed and known promises which God had made to him, of delivering him from all his enemies, and carrying him through all hindrances and difficulties to the throne and kingdom, which promise they conceived put him under an obligation of watching and taking all opportunities which God by his providence should put into his hand for their accomplishment whereof this was an eminent instance. *David arose, and cut off the skirt of Saul's robe privily*. *Quest* How could David do thus and Saul not perceive it? *Answe* First This might be some loose and upper garment which Saul might lay it some distance from him, as we oft do on the same occasion. Secondly In those vast caves there were divers particular cells and rooms which were distinct one from another, yet as there were secret passages from one to another, so may be inferred from the relations of historians and travellers. At the mouth of one of these Saul might lay his upper garment, which David perceiving and very well knowing all the cells and passages of that cave might go some secret way to it and cut off a little part of it. Thirdly, The noise which David's motion might be supposed to make was but small and that he well knew would be perfectly drowned with the far greater noise of Saul's army, which lay at the mouth of the cave. Fourthly The heroic actions of great men in Scripture are not to be measured by common rules. And as divers of the prophets and saints of old were in some of their actions so David might be in this moved to it by secret and Divine impulse, which all gave him confidence of God's assistance therein and of the success of his enterprise. Fifthly, This difficulty doth perfectly vanish if Saul was now asleep. And is no man can prove that he was not so that he was may be probable from what is said above.

5 And it came to pass afterward that David's heart smote him, because he had cut off Saul's skirt.

Not only because it was injurious and reproachful and dangerous to the king but possibly because he had some secret thought of doing more to him though he suppressed and overcame it, for he attempted this in pursuance of his soldiers suggestion yet it which if followed would have carried him to further action.

6 And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed to stretch forth mine hand against him, seeing he is the anointed of the Lord.

*He said unto his men* either first, Before he cut off Saul's lap. Or rather secondly Afterwards when he returned with Saul's cup in his hand and his soldiers were surprised that he had not killed him. *This thing* which you persuade me to do even cut off Saul. *Into my master's whom I must call owner of my sovereignty and king to whom I owe obedience whilst he lives, although after his death the right of the kingdom be mine*. *To stretch forth mine hand against him* to put to kill him. A sacred and inviolable obligation. See Gen xxxvii 22. *The anointed of the Lord*, i. e. anointed by God to the kingdom by whichunction his person is and sacred and inviolable, and so to be accounted by me, and you, and all his subjects. And as God only exalted him, and God only could pronounce a sentence of deprivation of his kingdom against him, so it belongs to God only to execute his own sentence and actually to depose him.

7 So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

*Stayed his servants*, Heb. *cut, or drove, or divided, or sent off*. The word notes both the eagerness and violence of David's men in prosecuting their desire, and David's resoluteness in opposing them, as at were, by force, wherein he shows great piety and generosity, and love to Saul.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 ¶ And David said to Saul, Wherefore hearest thou men's words, saying, Behold David seeketh thy hurt?

He prudently and modestly translates the fault from Saul to his followers and evil counsellors.

10 Behold, this day thine eyes have seen how that the Lord had delivered thee to day into mine hand in the cave and some bade me kill thee but mine eye spared thee, and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed.

*Mine eye*, which words are easily understood both from the nature of the thing and from the use of this phrase in other scriptures is Deut. xii 16, xiii 8. The eye is said to spare because it affects the heart with pity, and moves a man to spare.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand. For in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee yet thou huntest my soul to take it.

*My father* so he calls him partly, because he was his father in law partly in testimony of his respect and affection to him as to a father and partly that by so intimate a compellation he might both intimate himself into his favour and mind him of that duty which as a father he owed to David. *There is neither evil nor transgression in mine hand* I neither design mischief against thee with my hand nor will I execute it with my hand which my father accusers told thee I would do if thou didst at any time fall into my hand.

12 The Lord judge between me and thee, and the Lord avenge me of thee but mine hand shall not be upon thee.

*Judge me of thee or will avenge me of thee*, to wit if thou dost persist in thy injurious and cruel designs against me. *Mine hand shall not be upon thee*, I will not execute vengeance on thee, but will leave it wholly to God.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked but mine hand shall not be upon thee.

Wicked men will do wicked actions, among which this is one, to kill their sovereign lord and king as David implied above ver. 6, and more fully expressed, ch. xxi 9. And therefore if I were so wicked and wicked person as thy courtiers represent me to thee, I should make no conscience of laying wicked and violent hands upon thee, but should assassinate thee when I had opportunity which because I have now neglected and refused to do though moved to it by some of my wicked soldiers, know therefore that I am not guilty of any wicked designs against thee, but am just and innocent towards thee. Or thus Wicked actions (such as that would have been if I had killed thee) proceed only from the wicked of which number I am none, and therefore my hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

after a worthless, contemptible, and impotent person, such as I am. Thou disparagest thyself in contending with such a person, and even thy conquest of me will be ungracious and shameful.

15 ¶ The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, 'Is this thy voice, my son David?' And Saul lifted up his voice, and wept.

*Is this thy voice, my son David?* he knew his voice, though being at a great distance from him, he could not discern his face. *And wept*, partly from the sense of his sin against God, and of his wicked and base carriage to David, (for there are some such temporary passions oftentimes in hypocrites and ungodly men,) and principally from the remembrance of so great and so late a danger as he had escaped, which commonly produceth great and true tears. 2 Sam xiii 36. Yet these may be tears of affliction or tenderness (upon the sense of David's kindness) rather than of relief.

17 ¶ And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

*Thou hast rewarded me good for the evil that I have done to thee. I have rewarded thee evil for the good that thou hast done to me.*

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day.

*Will he let him go well away?* i. e. he will certainly do so by him. And therefore thou hast not dealt with me after the manner of men, but hast imitated the clemency of God in this act.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

*I know well on, unconvicted not only by the time of Samuel's anointing thee, but by God's singular providence watching over thee, and by that good Spirit and those gifts and princely virtues wherewith God hath endowed thee.*

21 ¶ Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

*Thou wilt not cut off my seed after me*, as princes use to destroy their competitors, and those that have any hopes of pretences to their crown, and Saul had endeavoured to do so. David for the same reason, and therefore he feared retaliation. *Thou wilt not destroy my name*, to wit, by cutting off my seed. So it is the same thing repeated in other words, as is usual in Scripture.

22 And David swore unto Saul. And Saul went home, but David and his men gat them up unto the hold.

*David swore unto Saul.* Quest. How then could David destroy so many of Saul's sons? 2 Sam xxi 8, 9. Answer. David could bind himself by his oaths, but he could not bind God, to whose good pleasure all promises, vows, and oaths must in all reason be submitted, and that was done by God's command, and God was well pleased with it, 2

Sam xxi 14. Nor is it to be supposed that David swore not to destroy any of them in case God should specially command it, or that should by unbecomingly render themselves obnoxious to the sword of justice, but only that he would not do it barely on his own private account, nor seek occasions of so doing. *Unto the hold*, to wit of Enged, ver 1 for having had so great and frequent experience of Saul's inconstancy, and malice, and perfidiousness, he would trust him no more.

## CHAP XXV.

*Samuel dieth. David goeth to the wilderness of Paran. 1 Nabal's riches. 2 His and his wife Abigail's nature and condition. 3 David requesteth of Nabal some relief for his camp. He entreateth David's messengers, who refuse. David is provoked, and mindeth to destroy him. 4-13 Abigail understands it. 14-17, taketh a present. 18-22, and by her wisdom, 23-31, pacifieth David. 32-35 Nabal hearing of this death. 36-38 David taketh Abigail and Ahimelech to be his wives. 39-43; Saul having quenched Michal to Pholai. 44*

AND Samuel died, and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

*Buried him in his house*, according to the manner of those times. See Gen xxiii 9, 15. *Mt. Paran* 60. The wilderness of Paran in the southern borders of the land of Judah, that so when occasion served, he might retire out of Saul's dominions.

2 And there was a man in Maon, whose possessions were in Carmel, and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

*Maon*, a place in or near to the wilderness of Paran. See chap xxiii 21. *Carmel*, not that Carmel in Issachar, of which see chap xv 12. 1 Kings xvi 7, but another in the tribe of Judah, as unto Maon. See Jos. xv 55.

3 Now the name of the man was Nabal, and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings, and he was of the house of Caleb.

This is added to aggravate his crime, that he was a degenerate branch of that noble stock of Caleb, and consequently of the tribe of Judah, as David was.

4 ¶ And David heard in the wilderness that Nabal did shear his sheep.

Which times were celebrated with feasting and jollity. See 2 Sam xiii 23, 24.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name.

6 ¶ And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

*To him that liveth in prosperity*, Heb. *to him that liveth*. *Isi* is oft put for a prosperous and happy life: as in that prayer, *Let the king live*, 1 Sam x 21, 1 Kings i 25, and in other passages of Scripture, and other authors, for an afflicted and calamitous life is unworthy of the name of life, and is esteemed a kind of death, and oft so called. 2 Cor i 10, xi 23. By this expression David both congratulates Nabal's felicity, and tenderly minds him of the

penury and distress in which David and his men now were *to this house, i. e. to all thy family* *Unto all that thou has? in all thy goods* So David's prayer is very comprehensive, reaching to his soul and body, and wife, and children, and servants and all his estate

7 And now I have heard that thou hast shearers now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel

Which, considering the licentiousness of soldiers, and the necessities which David and his men were oft exposed to, was no small favour and privilege which Nabal was bound both in justice, and gratitude, and prudence to requite

8 Ask thy young men, and they will shew thee Wherefore let the young men find favour in thine eyes for we come in a good day give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David

In a good day, i. e. in a day of fasting, and rejoicing, when men are most cheerful and liberal, when thou mayst relieve us out of thy abundance without damage to thyself when thou art receiving the mercies of God, and therefore obliged to pity and relieve distressed and indigent persons, Deut. xii. 12, xiv. 26, 29, xv. 7 Unto thy servants, to us who have been and still are ready to serve and guard thee and thine Or the word *servants* may be only used as a word of respect, frequently used in Scripture, where inferiours speak to superiours, especially when they are suppliant, and beg some favour To thy son, so he calls himself, to show that respect and affection which he bore to Nabal as being older and wealthier than himself and of the same tribe with himself and a branch of so worthy a family as Nabal's was

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and he said

10 ¶ And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master

Who is David? what relation or obligation have I to David There be many servants now a days that break away, i. e. he saith both David as one revolted from and risen up against Saul his lord and master and his soldiers as fugitives from their master, and creditors &c. See chap. xiii. 2

11 Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?

My water, he speaketh thus, either because in those hot and dry parts water was scarce and precious, or water is here put for any kind of drink, as bread is oft taken for all sorts of meat

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword And they girded on every man his sword, and David also girded on his sword and there went up after David about four hundred men and two hundred abode by the stuff

Gird ye on every man his sword having resolved and sworn to revenge himself of Nabal as appears ed, ver. 21, 22 By the stuff. See chap. xvii. 22, xx. 21

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messen-

gers out of the wilderness to salute our master, and he has raised on them.

One of the young men told Abigail, wisely considering the injurious effects likely to follow so churlish messages.

15 But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields

16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep

A wall i. e. a defence against wild beasts, and robbers, and enemies

17 Now therefore know and consider what thou wilt do, for evil is determined against our master, and against all his household for he is such a son of Belial, that a man cannot speak to him.

Evil is determined against our master, which it was easy to guess, either from some threatening expressions which David's men used, or from the consideration of David's great power, and that rage which so high a provocation was likely to produce in military persons A man cannot speak to him, to wit, without hazard to himself, and therefore I acquaint thee rather than him with this matter

18 ¶ Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses

Abigail took two hundred loaves, which she did without his leave, and against his mind, because it was a case of apparent necessity for the preservation of herself and her kind and all the family from imminent ruin And such that real and urgent necessity which dispense with God's positive commands, might well dispense with the husband's right in this case

19 And she said unto her servants, Go on before me, behold, I come after you But she told not her husband Nabal

I come after you, for she knew she could quickly overtake them

20 And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her, and she met them

By the covert of the hill, in the lower part and under the shadow of the hill, or of the trees that grew upon it, so that David did not see her till she met him David and his men came down, to wit, from another opposite hill

21 Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him, and he hath requested me evil for good.

David had said, either in his journey, or as soon as he heard that a prophetic answer This fellow; whom he thought unworthy to be named, for his barbarous ingratitude and churlishness

22 So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall

Unto the enemies of David, i. e. unto David himself But because it might seem ominous and unnatural to curse himself, therefore by a figure called *euphemismus*, instead of David, he mentions David's enemies See 1 Sam. xx. 16. The words may be thus rendered So and more also

let God do for (the Hebrew *lamed* being very oft so used, it's enemies of David, } e let God work for them, and give them as much prosperity and success as Nabal hath hindered to had. Or, let God utterly destroy their enemies; and especially myself, the chief of them, if I do not destroy them in me. *Any that pisseth against the wall, i. e. any of the male, for they only do so, and of them this phrase is manifestly understood, 1 Kings xiv 10. xx: 21, & 2 Kings ix 4. and men not wholly barbarous have generally spared women in such cases.* *Quest.* Why then was Abigail so much concerned and afraid? *Ans.* Partly from humanity, and the horror of so general and dreadful slaughter of her family and nearest relations, and partly because when the sword was once drawn, she knew not where it would rest, nor whether she should escape, for she knew nothing of this humiliation of David's threatening till she came to him.

23 And when Abigail saw David, she  
hasted, and <sup>a</sup>lighted off the ass, and fell  
before David on her face, and bowed  
herself to the ground,

Not only in token of deep reverence, but as a most humble suppliant, as 2 Kings iv 27

24 And fell at his feet, and said, Upon  
me, my lord, *upon me let this iniquity*  
*be* and let thine handmaid I pray thee,  
† Heb. *earn* speak in thine audience, and hear the  
words of thine handmaid

*Upon me let this iniquity be, impute Nabal's sin to me, and if thou pleasest, punish it in me, who here offer myself as a sacrifice to thy just indignation.* This whole speech of Abigail is done with great artifice, and she doth here, by an absolute submitting to mercy, without any pretence of justification of what was done, (but rather with aggravation of it) endeavour to work upon David's generosity and good nature to pardon it, and, with great art, first would divert the punishment from her husband to herself, because she had then much more to say why David should spare her than why he should spare Nabal. And this was hardly any lead of argument, whence the great orator might argue in this case, which he doth not manage to the best advantage, and most plausible insinuations for such an exigent.

25 Let not my lord, I pray thee, regard this man of Behal, *even* Nabal for as his name is, so is he, || Nabal is his name, and folly is with him: but I think handmaid saw not the young man of my lord, whom thou didst send

*I let not my lord regard this man, his prison and words deserve thy contempt but not thy regard. Man of Belial, for such he hath showed himself to be by this wicked and abominable carriage towards thee. Folly is with him, his noted folly and stupidity is a more proper object for thy pity than anger. His sordid answer to thy servants did not proceed from any ill design, or deep malice but from brutish selfishness, and want of the understanding of a man in him. It may be thought a great crime, that she traduced her husband in this manner, but thus may be said for her, that she told them nothing but what they all knew concerning him, and that she only seemed to take away that which he never had indeed, to wit, his good name, that she might preserve that which he had, and which was more dear and important to him, even his life and soul. These handmaid saw not the young men of my lord; though I freely submit myself to the punishment in my husband's suit, yet I was innocent of the crime.*

26 Now therefore, my lord, <sup>as</sup> the  
LORD liveth, and <sup>as</sup> thy soul liveth, see-  
ing the LORD hath <sup>withholden</sup> thee from  
coming to <sup>shed</sup> blood, and from <sup>†</sup> aveng-  
ing thyself with thine own hand, now <sup>let</sup>  
thine enemies, and they that seek evil to  
my lord, be as Nabul

Seeing the Lord hath withholden thee from coming to shed blood, seeing God hath so ordered this business by his wise and wonderful providence, that I should accidentally and

unexpectedly come to the knowledge of my husband's vile and sordid carriage, and that I should come to meet thee, and find thee so gracious, as to give a favourable audience, and all this, that hereby he might withhold thee from the sin of blood-guiltiness. *Be as Nabal*, let them be as contemptible and hateful as Nabal is and will be for their insolent action, let them be as unable to do then any hurt as he is, let them be forced to yield to thee, and implore thy pardon and favour as Nabal now doth by my mouth, let the vengeance thou didst design upon Nabal and his family fall upon their heads, who, by their constant and inveterate malice against thee, do more deserve it than this silly fool for this one miscarriage, and much more than all the rest of our family, who, as they are none of thine enemies, nor such as seek thee evil, so they were no way guilty of this wicked action. And therefore spare these, and execute thy vengeance upon more proper objects.

27 And now this || blessing which  
thine handmaid hath brought unto my  
lord, let it even be given unto the young  
men that | follow my lord

*This blessing, so a gift or present is called here, and Gen xxxiii 11, and elsewhere, not only because the matter of it comes from God's blessing, but also because it is given with a blessing or with a good will. Let it even be given unto the young men, as being unworthy of thine acceptance or use.*

28 I pray thee, forgive the trespasses of  
thine handmaid for <sup>4</sup>the LORD will cer-  
tainly make my lord a suit house, be-  
cause my lord <sup>4</sup>fighteth the battle of the  
LORD and evil hath not been found in  
thee *all* thy days

*The trespass of thine handmaid, &c. which I have taken upon myself, ver 21, and which if it be not pardoned, but punished, the punishment will reach to my Will certainly make my lord a sure house, &c. will give the kingdom to thee, and to thy house for ever, as he hath promised thee. And therefore let God's great kindness to that make thee gentle and merciful to others, do not sully thy approaching glory with the stain of innocent blood, but consider that it is the glory of a king (what thou art by God's appointment, and shall ere long act as he) to pass by offences, and that it will be thy loss if thou such as will shortly be thy subjects. The battle of the Ford &c. for the Lord, and for the people of the Lord against their enemies especially the Philistines. And as that this is thy proper work and therein thou mayest expect God's blessing and help, so it is not thy work to draw thy sword in thy own private quarrel against any of the people of the Lord, and God will not bless thee in it. I am hitherto not been found in it all thy days, though thou hast been oft dispersed, and charged with many crimes, by Saul and others, yet thy innocency hath been and is evident to all men. do not therefore now by this cruel act of vengeance justify thine enemies reproaches, nor blemish thy great and irreproachable*

29 Yet a man is risen to pursue thee,  
and to seek thy soul but the soul of my  
lord shall be bound in the bundle of life  
with the Lord thy God, and the souls of  
thine enemies, them shall he sling out,  
[as out of the middle of a sling

A man, to wit, Saul, though no way injured nor justly provoked by thee *To seek thy soul* i. e. to take away thy life. *In the bundle of life*, or, *in the bundle*, i. e. in the society or congregation of the living, out of which men are taken and cut off by death. The phrase is taken from the common usage of men, who bind those things in bundles which they are afraid to lose because things that are solitary and unbound are soon lost. The meaning of the place is, God will preserve thy life, and therefore it becomes not thee unjustly and unmercifully to take away the lives of any, especially the people of thy God and Saviour. *With the Lord thy God*, i. e. in the hand and custody of God, who, by his watchful providence, preserves this bundle, and all that are in it, and thee in a particular

and singular manner, as being *thy God* in a peculiar way and special covenant. God himself will hide and keep thee in the secret of his presence, Psal. xxxi. 20, where no kind of violence can reach thee. And therefore all the attempts of Saul or others against thee are vain and ridiculous. For who can destroy whom God will keep? *Them shall he sling out as out of the middle of a sling*, God himself will cut them off suddenly, violently, and irresistibly, and cast them far away both from his presence, and from thy neighbourhood, and from all capacity of doing thee any hurt.

30 And it shall come to pass, when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel,

31 That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the Lord shall have dealt well with my lord, then remember thine handmaid.

Nor offence of heart unto my lord, thy mind and conscience will be free from all the torment which the guilt and shame of such an action would cause in thee. By which she cunningly insinuates what a blemish this would be to his glory, what a disturbance to his peace and felicity, if he proceeded to execute his purpose, and without any less how sweet and comfortable it would be to him to remember that he had for conscience to God denied himself and restrained his passions. *That thou hast shed blood causeless*, which she signifies would be done if he should go on. For though Nabal had been guilty of abominable rudeness, uncharitableness and ingratitude, yet he had done nothing worthy of death by the laws of God or of man. And what soever he had done, the rest of his family were innocent. *That my lord hath avenged himself*, which is directly contrary to God's law Lev. xix. 18, Deut. xxxii. 35 compared with Rom. xii. 19. *When the Lord shall have dealt well with my lord, then remember thine handmaid*, when God shall make thee king, and I shall have occasion to pry into all to thee for justice or redress let me find room in thy sight, and so let me do at this time. *Or, and the Lord will bless my lord*, and recompense thee for this mortification of thy passion, and *thou wilt remember thine handmaid*, i.e. thou wilt remember my counsel with satisfaction to thyself, and thankfulness to me.

32 ¶ And David said to Abigail, 'Blessed be the Lord God of Israel, which sent thee this day to meet me.

Which by his gracious and singular providence so disposed matters that thou shouldst come to me. He rightly begins at the fountain of this deliverance, which was God, and then proceeds to the instruments.

33 And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

Moved by thy advice, and blessed be thou, i.e. the Lord bless and recompense thee for this thy good advice. *From coming to shed blood*, which I had sworn to do. Hereby it plainly appears that oaths when by men bind themselves to any sin are vain and void, and as it was a sin to make them, so it is adding sin to sin to perform them.

34 For in jeopardy as the Lord God of Israel liveth, which hath kept me back from hurting thee except thou badst hated and come to meet me, surely there had not been left unto Nabal by the morning light any that perished against the wall.

Hath kept me back from hurting thee, i.e. not that he intended to kill her, but the males only, i.e. was not on ver. 22. For their destruction was a just due infliction and punishment to her.

35 So David received of her hand that which she had brought him, and said unto her, 'Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

1. e. Showed my acceptance of thy person, by my grant of thy request. see Gen. xix. 21.

36 ¶ And Abigail came to Nabal, and, behold, he held a feast in his house, like the feast of a king, and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

Like the feast of a king, as the manner was upon these solemn occasions. Sordid covetousness and vain prodigality were met together in him. *She told him nothing*, because, though incapable of admonition, his reason and conscience being both asleep.

37 But it came to pass in the morning when the wine was gone out of Nabal, and he told him these things, that his heart died within him, and he became as a stone.

He was oppressed with grief, and fainted away through the fear and horror of so great a mischance, though it was past. As one who having in the night elopped over a plank laid upon a broken bridge over a deep place, when in the morning he came to review it, was struck dead with the horror of the danger he was in.

38 And it came to pass about ten days after, that the Lord smote Nabal, that he died.

God either inflicted some other stroke or disease upon him or increased his grief and fear to such a height killed him.

39 ¶ And when David heard that Nabal was dead, he said, 'Blessed be the Lord that hath pleaded the cause of my reproach from the hand of Nabal: and hath kept his servant from evil: for the Lord hath returned the wickedness of Nabal upon his own head. And David sent and commended with Abigail, to take her to him to wife.

How could David rejoice at the death of his enemy? *Alas*. Although it may be said that he rejoiced not in Nabal's death as such, but only in the declaration of God's justice in punishing so great a wickedness, which was an honour to God, and a document, and therefore a benefit to mankind, and so a public good, and cause of joy, yet the matter is not weighty if we confess that this was another instance of human infirmity in David, and that it is not proposed for our imitation, but for our caution. Yet it may be further said, that this was not purely an act of private revenge, because David was a public person, and anointed king, and therefore Nabal's reproach cast upon David above, ver. 10, 11, was a contempt of God, and of his ordinance and appointment, which was vindicated by this remarkable judgment. *Hath kept his servant from evil*, i.e. from the sin of blood-shed and self-revenge, ver. 33.

David sent, to wit, messengers, which he thought fitter than to go himself, partly because if he had met with a repulse, it had been less ignominious; and partly because he would leave her to her freedom and choice, and would not so much as seem to take her by violence. But this doubtless was not done immediately after Nabal's death, but in some convenient space of time after it, though such circumstances be commonly omitted in the sacred history, which gives only the heads and most important passages of things.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord. <sup>1 Sam 25:30</sup>  
 She showed this reverence, and spoke thus to them, as representing David's poison.

12 And Abigail basted, and arose, and rode upon an ass, with five damselfs of hers that went faster her, and she went after the messengers of David, and became his wife. <sup>1 Sam 25:31</sup>

She went after the messengers, not immediately but at a convenient time after they were gone. She considered David's present straits and poverty, which she thought her plentiful estate might supply, not his danger from Saul, but by a true and strong faith rested upon God's promise made to David, not doubting but God would perform it.

43 David also took Ahinoam of Jezreel, and they were also both of them his wives. <sup>1 Sam 25:32</sup>

44 ¶ But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which was of Gath.

Let us for as the Hebrew runs oft misused. For this may be added as a reason why David took other wives, since Saul had given his former wife to another man, it might as for a he could extinguish all relation and owed to him, whom he hated, and withal, cut off his and pretence to the crown upon that account.

## CHAP XXVI

by the discovery of the Ziphites, cometh to Hachilah near David, 1-3, who cometh with Abishai to Saul's camp, slayeth him from killing Saul, but taketh his spear and cruse, 1-12. He upbraideth Abner 13-16, and telleth Saul, 17-20 who acknowledgeth his sin, 21-25.

AND the Ziphites came unto Saul to Gibeath, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?

Having once betrayed him before, they thought themselves desperate with David, and therefore did more strenuously assist Saul in discovering him, in order to his ruin. *Doth not David hide himself?* he is returned to his former count, of which see chap xxiv 19. This place might be convenient for him, either for his nearness to Abigail, or because he might think that Saul was mollified by the Ziphites, cautioned by the unsuccessfulness of their former attempt, or because he could from thence make his retreat into other places if need were.

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

He understood by information, probably from his dear friend Jonathan.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched, and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host, and Saul lay in the trench, and the people pitched round about him.

Came to the place where Saul had pitched, came near to

the skirts of Saul's camp, which he might easily discover from some neighbouring hill or wood, and yet not be discerned himself. And it is probable he came thither disguised and towards night. *Saul lay in the trench* compassed with his carriages for better security. <sup>1 Sam 26:20</sup>

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

Abimelech the Hittite, so called, either because he was one of that nation, but converted to the Jewish religion, compare 2 Sam 21:3, 21:18, or from his habitation amongst, or some relation, to some of that people. *Zeruiah*, David's sister, see 1 Chron 2:16. His father is not named, either because he was now dead, or because he was an obscure person.

7 So David and Abishai came to the people by night, and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster, but Abner and the people lay round about him.

To the people to Saul's host and camp. It might seem a bold and strange attempt, but many things are to be considered. 1 That heretofore persons have oft attempted things of no less difficulty and danger than this was, as many credible historians relate. 2 That David did and might easily perceive that they were all fast asleep. 3 That David had a particular assurance that God would preserve him to the kingdom. 4 That he had a special instruction from God to this work, and possibly God might inform him that he had cast them into a dead sleep, that he might have this second opportunity of manifesting his innocency towards Saul, and the justice of his cause.

8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear, even to the earth at once, and I will not smite him the second time.

I will smite him to the ground at a blow that I shall not need a second stroke.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?

There shall be a cruel tyrant and rejected by God, yet he is crowned with lord and king, and I, though designed king to crown him but a private person and his subject, and therefore cannot kill him without sin, nor will I consent that thou shouldst do it.

10 David said furthermore, As the Lord liveth, the Lord shall smite him, or his day shall come to die, or he shall descend into battle, and perish.

The Lord shall smite him, by some sudden and mortal stroke. *On his day shall come to die*, according to the course of nature.

11 The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

Take thou now the spear, which will show where we have been, and what we could have done. The cruse of water might be put there, either to wash himself in case of any accidental pollution, which oft happened in the night, or to refresh him, and quench his thirst in that hot climate and season, or for divers other uses.

12 So David took the spear and the cruse of water from Saul's bolster, and they gat them.

away, and no man saw it, nor knew it, neither awaked for they were all asleep, because a deep sleep from the Lord was fallen upon them

Sent upon them by the Lord for David's advantage

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off, a great space being between them

That his person might be out of their reach, and yet a voice might be heard which in a clear air and in the silence of the night, might be heard at a great distance

14 And David cried to the people, and to Abner the son of Net, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

On with or beside the king i.e. so near to him, so as to disturb the king

15 And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord

Who is like to thee for courage and conduct? and therefore thy fault herein is the greater

16 This thing is not good that thou hast done As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed And now see where the king's spear is, and the crust of water that was at his bolster

It is a thing is not good that I have had a great crime A figure which moves, as Prov. xxviii 9, xix 2

17 And Saul knew David's voice, and said Is this thy voice, my son David?

And David said, It is my voice, my lord, O king

My son David as thou wast my son by marriage so thou hast expressed the care and affection of a son to me now a second time

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?

19 Now therefore I pray thee let my lord the king hear the words of his servant If the Lord have stirred thee up against me, let him accept an offering but if they be the children of men, cursed be they before the Lord, for they have driven me out this day from abiding in the inheritance of the Lord, saying, Give, serve other gods

If the Lord have stirred thee up against me, if the Lord move by the evil spirit which he hath sent on by his secret providence limited thy rising against me for the punishment of thine or my sin Let him accept an offering, let us offer up a sacrifice to God to appease his wrath against us If they be the children of men who by their crafty insinuations and calumnies have accused thee against me He sheweth his patience and clemency and meekness, that he accuseth not the king but translateth the fault wholly upon his evil manservants as the Israelites do in the like case, Exod. vii Thou art in the inheritance of the Lord, from the land which God hath given to his people for their inheritance and where he hath established his presence and worship Saying Give, serve other gods this was the language of their actions for by driving him from God's land, and the place of his worship, unto foreign and idolatrous lands they exposed him to the peril of being either snared by their counsels or examples, or forced by their threats and power to worship idols

20 Now therefore, let not my blood fall to the earth before the face of the Lord for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains

Let not my blood fall to the earth, do not attempt to spill my innocent blood like water upon the ground Before the face of the Lord, remember, if thou dost it, God the Judge of all men seeth it, and will avenge it of thee though I will not avenge myself A flea, hard to be taken, and not worth catching, a mean and contemptible person In the mountain, where his advantage doth no way compensate his labour

21 ¶ Then said Saul, I have sinned return, my son David for I will no more do thee harm, because my soul was precious in thine eyes this day behold, I have played the fool, and have cried exceedingly

He not only confessed, but aggravated his fault, because his conscience was fully convinced, though his heart was not changed

22 And David answered and said, Behold the king's spear and let one of the young men come over and fetch it

23 The Lord render to every man his righteousness and his faithfulness for the Lord delivered thee into my hand to day, but I would not stretch forth mine hand against the Lord's anointed

I desire that God would deal no otherwise with me than I have dealt with thee

24 And, behold, as thy life was much set by this day in mine eyes so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation

25 Then Saul said to David, Blessed be thou, my son David thou shalt both do great things, and also shalt still prevail So David went on his way, and Saul returned to his place

David went on his way, knowing Saul's unstable and deceitful heart he would not trust to any of his professions or promises, but kept out of his reach

## CHAP XXVII

David with his six hundred men, and all his family goeth to King Achish, and abideth there a while, Saul pursued no more after him, 1-4 He obtaineth Ziklag of Achish to dwell in 5-7 He misadeth neighbour nations, leaves no man alive to complain, persuadeth Achish he fought against Judah 8-12

AND David said in his heart, I shall now perish one day by the hand of Saul there is nothing better for me than that I should speedily escape into the land of the Philistines, and Saul shall despair of me, to seek me any more in any coast of Israel so shall I escape out of his hand

I shall now perish one day by the hand of Saul, I see by this late experience his restless and implacable hatred against me, and how little heed is to be given to all his professions of repentance or friendship There is nothing better for me than that I should speedily escape into the land of the Philistines but this was certainly a very great mistake and fault in David, for, 1 This proceeded from David's distrust of God's promise and providence, and therefore such repeated demonstrations of God's peculiar care over him, which gave him cause to conclude quite contrary to what is here said 2 He forsakes the place where God



had settled him, chap. xxi 5, and given him both assurance and experience of his protection there. 3 He voluntarily runs upon that rock which he cursed his enemies for throwing him upon, chap. xxi 19, and upon many other snare and dangers, as the following history will show, and withal, despises the promises of the Lord of those encounters which he might have given them, in case of a battle. But it pleased God to leave David to himself in this, as well as in other particulars, that those might be sensible demonstrations of the infirmities of the best men, and of the necessity of God's grace, and daily direction and assistance, and of the freeness and riches of God's mercy in passing by such great offences. And besides, God hereby designed to accomplish his own counsel, to withdraw David from the Israelites, that he might fill by the hand of the Philistines, without any reproach or inconvenience to David, whom God had put into a safe place.

2 And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maach, king of Gath.

It might seem a bold adventure, but 1 He thought himself forced to it by Saul's inveterate rage and continued resolutions to persecute him. 2 It is probable he had sent some persons to treat with him, and had agreed upon conditions, and received assurance of his safe and peaceable abode with him. 3 David reasonably thought that Achish would gladly receive him, as indeed he did, partly because he saw Saul's implacable enmity against him, partly because by this means he should be freed from the most formidable enemy which he had in all Israel who might do him most mischief in the battle which it seemed at this time he designed, and partly, because he came not now alone, as he did before, but brought with him sufficient pledges of his fidelity to Achish, namely, all his soldiers, and his and their wives, ver. 3.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Abinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath, and he sought no more again for him. By which it is implied that he would have gone on in persecuting David if he had continued in his dominion.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there, for why should thy servant dwell in the royal city with thee?

A prudent desire. Hereby David designed 1 To preserve his people, both from the idolatry and other vices which conversation with the Philistines would have exposed them to, and from that envy, and malice, and mischief which diversity of religion, or other prejudices might have caused. 2 That he might have opportunity of entreprising something against God's enemies, without the knowledge or observation of the Philistines. Why should thy servant dwell in the royal city with thee? which is too great an honour for me, and too burdensome to thee, and may be an occasion of suspicion and offence to thy people, and of many other inconveniences.

6 Then Achish gave him Ziklag that day, wherefore Ziklag pertained unto the kings of Judah unto this day.

Gave him Ziklag, not only to inhabit, but to possess it as his own; which he did, to lay the greater obligations upon David, whom he knew so able to serve him. Pertained unto the kings of Judah, it was given to the tribe of Judah before, Josh. xv 31, and afterwards to the tribe of Simeon, Josh. xix 5, whose inheritance was given them within the inheritance of the children of Judah, chap. xix 1.

But the Philistines kept the possession of it till this time, and were hitherto permitted to do so. And being now given by them to David, it now belonged not to the people of the tribe of Judah, to whom it was allotted before, but to the

king of Judah, David and his heirs for ever. Into this day this and such clauses seem to have been added by some sacred writers after the main substance of the several books was written.

7 And the time that David dwelt in the country of the Philistines was a full year and four months.

Heb. days and four months, days being put for a year, as Lev. xxv 29. Or, some days and four months, i. e. some days above four months. Or, some days and (for even, or that is, the conjunction and being so used, as hath been proved above) four months.

8 ¶ And David and his men went up, and invaded the Geshurites, and the Gittites, and the Amalekites, for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

The Geshurites were anciently seated in other places, Josh. xv 12, xvi 1, but for some reasons not now known they changed their seats, as was then very usual, and seated themselves, and laid for some considerable time lived, near the Amalekites. The Amalekites, the remnant of those whom Saul destroyed, 1 Sam. xv who fled from his sword, and retired into remote and desert places.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

Left neither man nor woman alive, to wit, in that part where he came, but there were more of the Amalekites yet left in another part of that land, chap. xxx 1.

10 And Achish said, Whither have ye made a road to day? And David said,

Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

Against the south of Judah, these and the following words in ambiguity, for they may be understood, either of the southern parts of Judah, &c. which he would have Achish understand, or of another country lying southward from Judah, &c. which David meant, and which was the truth. So then, he it was not a downright lie, yet it was an equivocation with an intention to deceive, which is the fourth of a lie, and was contrary to that simplicity which became David, both as a prince, and as an eminent prophet of the true religion. And against, for that is against, for in the following words he particularly expresses what part of the south of Judah he went against, even to which was inhabited by the Jerahmeelites, and by the Kenites. The Jerahmeelites, the posterity of Jerahmeel, a family of Judah, 1 Chron. ii 25. The Kenites, the posterity of Kenan, which chose to dwell in the south of Judah, Jud. i 16. See Numb. xxiv 21.

11 And David saved neither man nor woman alive, to bring tidings to Gath, saying, I say they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.

I say they should tell on us, that the tidings of this action against this people (who were, it seems, either tributaries to or confederates with Achish) might neither come quickly nor certainly to Achish's court, which he might the rather promise himself, because Achish and all his men were now busily employed in their warlike preparations against the Israelites, and if any flying rumour came thither, he thought by his interest and artifices he could easily discredit and dash it. Besides, the consideration of God's curse denounced against the people whom he had now destroyed, and of God's particular promises made to him, and of his special providence which he constantly experienced watching over him, made him more secure and confident in this and in many other hazardous attempts.

12 And Achish believed David, saying, He hath made his people Israel utterly





the Lord liveth there shall no punishment  
be upon thee for this thing

11 Then said the woman, Whom shall I bring  
up unto thee? And he said, Bring me up Samuel

Whose kindness and compassion to him, as he had  
formerly experienced, so now he expected it in his deep  
distress. Thus practice of divination by the dead or by  
the ghosts or souls of dead persons, called up by magical  
it was very usual among all nations, and from them Saul  
learned it

12 And when the woman saw Samuel, she cried  
with a loud voice and the woman spake to Saul  
saying, Why hast thou deceived me? for thou  
art Saul.

She cried with a loud voice, for fear of her life. Saul him-  
self being witness of her crime. Thou art Saul, this she  
knew, either by some gesture of reverence which dis-  
posed Samuel might show to Saul, as to the king, or by in-  
formation from this ghost, or from the spirit by whose help  
she had raised him

13 And the king said unto her, Be not  
afraid for what sawest thou? And the  
woman said unto Saul, I saw gods  
ascending out of the earth

A god, a divine person glorious, and full of majesty  
and splendour exceeding not only mortal men but common  
hosts. She useth the plural number, gods, either after  
the manner of the Hebrew language, which commonly  
useth that word of one person, or after the language and  
custom of the heathens. But the whole coherence shows  
that it was but one. For Saul desired but one, ver. 11 and  
inquire, and the woman answer only of one ver. 11  
in thy out of the earth as if it came from the place of  
his death

14 And he said unto her, What form  
is he of? And she said, An old man  
cometh up and he is covered with a  
mantle. And Saul perceived that it was  
Samuel, and he stooped with his face to  
the ground and bowed himself

He is covered with a mantle, the usual habit of prophets,  
2 Kings ii 8, 13, Zech xiii 4 and particularly of Samuel  
1 Sam xv 27. Saul perceived that it was Samuel, the  
one he pretended and sed upon her sure should believe  
that it was Samuel indeed, and so many popish and some  
other writers conceived. But that it was not Samuel but  
he did represent Samuel is sufficiently evident. For  
first it is most incredible that God who had just now re-  
fused to answer Saul by the means which himself appoint-  
ed and used in that case would answer him or suffer  
Saul to answer him in that way, and upon the use of  
the means which God detested and condemned which  
would have given great countenance and encouragement to  
Saul and the witch, and all professors and consulters of  
these devilish arts. Secondly there are divers passages in  
this relation which plainly discover that this was no good  
but an evil spirit, as first, That he receives that word from  
Saul, ver. 14, which good spirits would not suffer  
at xv 10, xxii 8, 9. Secondly That among the  
other sins for which he condemneth him he smiteth him  
of King counsel of one that had a familiar spirit to enquire  
of, for which transgression, with others, he is expressly  
said to have died 1 Chron x 13, which the true Samuel  
who was so zealous for God's honour and so faithful a re-  
porter would never have neglected especially now when  
he takes Saul in the very fact. Thirdly, That he pretends  
and is to be disquieted and brought up ver. 11, by Saul's  
anxiety, and the witch's art, which is most false, and  
unreasonable, and absurd to imagine concerning those blessed  
spirits who are returned to their God, Eccles xii 7, and  
entered into peace and rest, Isa lvi 2 and lodged in their  
bosom Luke xvi 22 and rest from their labours Rev  
xiii 13. The only argument of any colour to the contrary  
is that the devil could not so particularly and  
punctually discover Saul's future events as this Samuel  
doth, ver. 19. But this also hath little weight in it, it  
being confessed and notoriously known, that evil spirits,

both in the oracles of the heathen and otherwise have oft-  
times foretold future contingencies, God being pleased to  
reveal such things to them, and to permit them to be the  
instruments of revealing them to men, in the trial of some,  
and for the terror and punishment of others. Besides, the  
devil might foresee this by strong conjecture as by the nu-  
merousness, strength courage and insolence of the Philis-  
tine host, and the quite contrary condition of the Israelites  
and by divers other symptoms far above the reach of mortal  
men but such as he by his great sagacity could easily di-  
cern. And for that express determination of the time, to-  
morrow ver. 19 that word may be understood not of the  
very next day but indefinitely of some short time after this  
as it is taken, Exod xii 14; Deut vi 20, Josh ii 6, 21  
And then it was easy to gather from the present posture of  
the two armies, that the fight and the ruin of the Israelites  
was very near. And that it was not the very next day, but  
some days after this, is evident from the course of the story,  
and hath been proved by a late learned writer. See my  
Latin Synopsis on this place

15 ¶ And Samuel said to Saul, Why  
hast thou disquieted me, to bring me up?

And Saul answered, ¶ I am sore distress-  
ed, for the Philistines make war against  
me, and God is departed from me, and  
answereth me no more neither by pro-  
phets, nor by dreams therefore I have  
called thee that thou mayest make known  
unto me what I shall do

Samuel said to Saul, as the devil appeared in Samuel's  
hope and earls so also he spake in his person that he  
might insure Saul and encourage others to seek to him in  
this wicked way. And God permits him to do so for Saul's  
greater condemnation and punishment. Neither by prophets  
nor by dreams, he omitteth the third here, because he  
did not could inquire by that because Abiathar had  
carried it away to David and so he expected no answer  
that way

16 ¶ Then said Samuel, Wherefore then  
dost thou ask of me, seeing the Lord is  
deputed from thee, and is become thine  
enemy?

17 And the Lord hath done to him,  
as he spake by me for the Lord hath  
rent the kingdom out of thine hand, and  
given it to thy neighbour, even to David

The Lord hath done to him, as to David, as it is explain-  
ed in the following words, the pronoun relative put before  
the noun to which it belongs as usual in the Hebrew  
text. ¶ I have done to thee, such changes of  
persons but frequent among the Hebrews. Otherwise,  
for himself, for the accomplishment of his counsel, and  
prediction and oath, and for the glory of his justice and  
holiness. As he spake by me still he nourisheth this per-  
suaasion in Saul that it was the true Samuel that spake to  
him

18 ¶ Because thou obeyedst not the  
voice of the Lord, nor executest his  
fiere wrath upon Amalek, therefore hath  
the Lord done this thing unto thee this  
day

¶ And executest his fiere wrath upon Amalek, he mentions  
this as an eminent instance of his disobedience

19 Moreover the Lord will also deliver Israel  
with thee into the hand of the Philistines and to-  
morrow shalt thou and thy sons be with me the  
Lord also shall deliver the host of Israel into the  
hand of the Philistines

With me i.e. in the state of the dead and so it was true  
both of Saul and Jonathan. Or in the state of rest, for  
though thou shalt suffer here for thy sin, yet after death thou  
shalt be happy as dying in the Lord's counsel so the de-  
vil's design might be to flatter Saul into an opinion of his  
own future happiness, and to take him off from all serious

thoughts and cares about it. And it is here observable, that as it was the manner of the heathen oracles to answer ambiguously the better to save his credit in case of mistake, (the devil himself not being certain of future events, but only conjecturing at what was most likely,) so doth this counterfeit Samuel here. For as concerning the time, he says *to-morrow*, which he understood indifferently for the very next day, or for some short time after. And as concerning the condition *thou shalt be with me*, which may be understood either of a good condition if understood as spoken in the person of Samuel, or of a bad condition if understood as spoken by an evil spirit, or at least indifferently of a dead condition be it good or evil, which last he foresees by circumstances to be very likely.

20 Then Saul <sup>†</sup> fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him, for he had eaten no bread all the day, nor all the night.

*Saul fell along on the earth* being quite dispirited with these sad and surprising tidings, and so unable to stand.

21 ¶ And the woman came unto Saul and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have <sup>†</sup> put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

*The woman came unto Saul*, from whom she deputed when she had brought him and Samuel together, that they might more freely converse together as being alone.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee, and eat, that thou mayest have strength, when thou goest on thy way.

This earnestness did not come merely from her humanity and respect to Saul, but from a prudent and necessary care of herself, because if Saul had died in her house, his blood would have been charged upon her.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him: and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

*Compelled him*, i. e. did overpersuade him by importunate entreaties: as the next words show.

24 And the woman had a fit child in the house, and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof.

*Not having time to leaven it.*

25 And she brought it before Saul, and before his servants: and they did eat. Then they rose up, and went away that night.

*Before morning* i. e. he came by night ver. 9 and went away before day: it will be to have it discovered that he had consulted with a witch.

## CHAP. XXIX

*David marching with the Philistines is disallowed by their princes. Achish pleads for him, and against his will discometh him 1-7. He is consulted with Achish 8. His answer, 9, 10. David departs 11.*

**NOW** the Philistines gathered together all their armies to Aphek, and the Israelites pitched by a fountain which is in Jezreel.

*Aphek*, either, that in the tribe of Asher Josh. xix. 30, or rather another town of that name in Issachar, though

not mentioned elsewhere in Scripture; this being the case of many places, to be but once named.

2 And the lords of the Philistines gathered on by hundreds, and by thousands: but David and his men abode on in the rereward with Achish.

*1 e* As the life-guard of Achish, as he had promised, chap. xxvii. 2, Achish being, as it seems, the general of the army.

3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day?

*The princes of the Philistines*, the lords of the other eminent cities and territories, who were confederate with him in this expedition. *These days or these years*, i. e. Did I say days? I might have said years, either because he hath now been with me a full year and four months, chap. xxvii. 7, or because he was with me some years ago chap. xxi. 10, and since that time hath been known to me. And it is not improbable that David, after his escape from thence, might hold some correspondence with Achish as finding him to be a man of more generous temper than the rest of the Philistines, and supposing that he might have need of him for a refuge, in case Saul continued to seek his life. *Since he fell unto me*, i. e. since he revolted or left his own king to turn to me, for that sense Achish put upon this escape of David, (as it is called chap. xxvii. 1,) and so is the phrase of *falling* to a party elsewhere used Jer. xxxviii. 15, 16.

4 And the princes of the Philistines were wroth with him, and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place, which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?

*Were wroth with him*, were unsatisfied and offended with Achish for this intention and declaration. *Make this fellow return* here in the wise and gracious providence of God appointed both in helping him out of those snares and difficulties out of which no human wit could have extricated him, but he must either have been, or have been thought, to be a traitor and an ungrateful, unworthy person either to the one or to the other side, and moreover in giving him the happy opportunity of recovering his own and his all from the Amalekites, which had been irrecoverably lost if he had gone into this battle. And the kindness of God to David was the greater, because it had been most just for God to have left David in all those distresses into which his own sinful counsel and course had brought him. *Of these men* i. e. of these our soldiers, they speak according to the rules of reason and true policy, for by this very course great enemies have sometimes been reconciled together.

5 Is not this David, of whom they sang one to another in dances saying, Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, as the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.

As the Lord beareth, he swears by Jehovah; either because he did acknowledge their Jehovah to be a God, being, it may be, convinced and instructed therein by David, though he did worship Dagon with him, and above him. Or because this was David's God, and therefore he swore by him, partly out of complaisance with David, that he might receive his unwelcome message to him with less offence, and partly that this oath might gain more credit to his words with David. *Thy going out and thy coming in with me; i. e. thy whole conversation with me* See chap xviii 13, and many other places where this phrase is used. *Since the day of thy coming unto me*, though before that time there was evil in thee towards me and my people.

7 Wherefore now return, and go in peace, that thou <sup>†</sup>displease not the lords of the Philistines.

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been <sup>†</sup>with thee unto this day, that I may not go fight against the enemies of my lord the king?

This was deep dissimulation and flattery, but he apprehended it necessary, lest he should tacitly confess himself guilty of that whereof they accused him, and there by expose himself to the utmost hazards. These perplexities he brought himself into by his irregular course, in forsaking the land of Judah, where God had placed him, chap xxi 5 and promised him protection and putting himself into the hands of the Philistines.

9 And Achish answered and said to David, I know that thou *art* good in my sight, <sup>1</sup>as an angel of God notwithstanding <sup>2</sup>the princes of the Philistines have said, He shall not go up with us to the battle.

As an angel of God, in whom nothing is blameworthy. Or it may be used to express David's great wisdom (as well as integrity), as 2 Sam xiv 17 xix 27. The heathens acknowledged good spirits which also they worshipped as an inferior sort of deities, who were messengers and ministers to the supreme God, only Achish had learned the title of angels from the Israelites his neighbours, and especially from David's conversation.

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee and as soon as ye be up early in the morning and have light, depart.

With thy master's servants, he intimates the ground of the Philistines' jealousy concerning David and his men that they were all servants of Saul, and therefore had an obligation and were suspected to have an affection to their old lord and master against whom even David himself could not make them fight, especially with and for the Philistines. As soon as ye have light, depart before the battle begin, lest, if you delay the lords of the Philistines fall upon you, and destroy you.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

## CHAP XXX

The Amalekites in David's absence spoil Ziklag, and carry away the people and his two wives captives, 1-6 David asking counsel is encouraged by God to pursue them 7-10 By the means of an Egyptian who was left behind he is brought to the enemies and recovereth all the spoil and spoileth them, 11-20, makes an order for the divining the prey, 21-25, sendeth presents to his friends, 26-31.

AND it came to pass, when David and his men were come to Ziklag on the third day, that the

Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

On the third day, to wit, after David's departure from Achish, for Ziklag was at a great distance from the camp and place of fight, as appears from 2 Sam 12, and David's men being all footmen, could make but slow marches. The Amalekites, the remainders of that people who lived near those parts where David had destroyed their brethren chap xxvii 8, 9. The south, to wit, the southern part of Judah, and the adjacent parts. See below, ver 11. Spoil ten Ziklag, i. e. sacked and spoiled it.

2 And had taken the women captives, that were therein they slew not any, either great or small, but carried them away, and went on their way.

They slew not any, which was strange, considering how David dealt with them, chap xxvii 9. But this must be ascribed partly to their selfish or fleshly interest, for they might reserve them, either to make sale of them for their profit or to abuse them for their lust, or, it may be, to revenge themselves upon David and his men by reserving them to extraordinary, and lingering, and repeated punishments, but principally to God's overruling and wonderful providence, who set these bounds to their rage, and though he designed to chastise David's sin and folly, yet would not deliver him nor his up to death.

3 ¶ So David and his men came to the city, and, behold, it was burned with fire, and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

Until either the humour was wholly spent, or the consideration of their calamity had made them stupid.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed, because the soul of all the people was grieved, every man for his son and for his daughters; but David encouraged himself in the Lord his God.

The people spoke of stoning him as the author of their miseries by coming to Ziklag at first, by provoking the Amalekites to this cruelty, by his forwardness in marching away with Achish and leaving their wives and children unprotected. In the Lord his God, i. e. in that that the all-wise and all-powerful Lord was his God by covenant relation and special promise and true and fatherly affection as he had showed himself to be in the whole course of his providence towards him.

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

Bring me hither the ephod, and put it upon thyself, that thou mayst inquire of God according to his ordinance, Numb xxvii 21. See above, chap xxiii 9. David was sensible of his former error in neglecting to ask counsel of God by the ephod when he came to Achish and when he went out with Achish to the battle, and his necessity now brings him to his duty and his duty meets with success.

8 ¶ And David enquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue, for thou shalt surely overtake them, and without fail recover all.

Before God answered more slowly and gradually, chap xxiii 11, 12 but now he answers speedily and fully at once because the business here required more haste. No gracious is our God, that he considers even the degree of our necessities, and accommodates himself to them.

9 So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed

10 But David pursued, he and four hundred men \* for two hundred abode behind, which were so faint that they could not go over the brook Besor.

*I our hundred men*, a small number for such an attempt, but David was strong in faith, giving God the glory of his power and faithfulness

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat, and they made him drink water,

*They found an Egyptian* whom by his habit they guessed to be a soldier that had been engaged in that expedition. *They made him drink water*, partly out of humanity and compassion to a perishing creature, and partly in prudence that by him they might learn the true state of their enemies

12 And they gave him a piece of a cake of figs, and two clusters of raisins, and when he had eaten, his spirit came again to him for he had eaten no bread, nor drunk any water, three days and three nights

Which is to be understood synecdochically of one whole day and part of two others as the same phrase is taken Matt xii 40, as appears from the next verse where he saith *three days ago I fell sick* but in the Hebrew it is *this is the third day since I fell sick*

13 And David said unto him, To whom belongeth thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite, and my master left me, because three days ago I fell sick

*I am a young man of Egypt*, God by his providence so ordering it, that he was not one of that cursed race of the Amalekites, who were to be utterly destroyed but an Egyptian who might be spared. *My master left me* in this place and condition which was barbarous inhumanity for he ought and easily might have cured him (as was with the prey which they had taken) But he paid dearly for this cruelty for this was the occasion of the ruin of him and of all their company And God by his secret providence ordered the matter thus for that very end So that there is no fighting against God who can make the smallest accident serviceable to the production of the greatest effects

14 We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb, and we burned Ziklag with fire

*The Cherethites* i.e. the Philistines as is manifest from ver 16, who are so called Zeph ii 5 And upon the coast which belongeth to Judah and upon the south of Caleb this is added by way of explication qd that part of the south of Judah which belongs to Caleb's posterity, Josh xiv 13

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company

For his master had told him whether they intended to go, that he might come after them as soon as he could

16 ¶ And when he had brought him down behold they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah

*Spread abroad upon all the earth*, secure and careless,

because they were now come almost to the borders of their own country, and the Philistines and Israelites both were otherwise engaged, and David, as they believed, with them So they had no visible cause of danger, and yet then they were nearest to their destruction

17 And David smote them from the twilight even unto the evening of the next day and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled

*From the twilight* the word signifies both the morning and evening twilight But the latter seems here intended partly because their eating, and drinking, and dancing was more customary and proper work for the evening than for the morning, and partly because the evening was more convenient for David that the fewness of his forces might not be discovered by the day light *Object* It is not likely that David would fall upon the Amalekites before his men who had been tired with a long and hasty march, were refreshed *Answer* Nor is it said that he did It is probable that when he came near them, he reposed himself and his army in some secret place whereof there were many in those parts, for a convenient season and then marched on so as to come to them at the evening time

18 And David recovered all that the Amalekites had carried away and David rescued his two wives

19 And there was nothing lacking to them, neither mall nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them

David recovered all

20 And David took all the flocks and the herds, which they drove before those other cattle and said, This is David's spoil

*All the flocks and the herds* to wit, which the Amalekites had taken from the Philistines, or others *Before those other cattle*, he sheweth which belonged to Ziklag *This is David's spoil* i.e. the soldiers who lately were so incensed against David that they spoke of stoning him, now upon this success magnify him, and triumphantly celebrate his praise, and say concerning this spoil, David purchased it by his valour and conduct and he may dispose of it as he pleaseth

21 ¶ And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor and they went forth to meet David, and to meet the people that were with him and when David came near to the people, he saluted them

*They went forth to meet David*, to congratulate the victory which, it is probable, David had sent a messenger to acquaint them with *He saluted them*, he spoke kindly to them, and did not blame them because they went so farther with them

22 Then answered all the wicked men and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart

*Then answered all the wicked men*, when those two hundred men required or expected a part of the spoil, and they gathered from David's words and carriage that he intended to give it to them *Wicked men and men of Belial*, no he calls them, for their covetousness, and injustice, and uncharitableness to their brethren, by which expressions we may judge how heinous and odious those sins are in God's sight *Because they went not with us*, which was from their impotency,

not by choice or design. Herein therefore was their iniquity and unreasonableness, they would punish them for no fault.

23 Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand.

It is *not* *to* *be* *so*, *my* *brethren*, he useth his power and authority, he overruls them; but manageth it with all sweetness, calling them brethren; not only as of the same nation and religion with him, but as his fellow soldiers. *With that which the Lord hath given us*, what he hath freely imparted to us, we should not unkindly and injuriously withhold from our brethren.

24 For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.

Who will hearken unto you? what wise or just man will be of your opinion in this matter? They shall part alike a prudent and equitable constitution, and therefore praised by the Romans, as Polybius and others note. The reason of it is manifest, because they were exposed to hazards as well as then brethren, and were a reserve to whom they might retreat in case of a defeat: and they were now in actual service, and in the station in which their general had placed them.

25 And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying, Behold a present for you of the spoil of the enemies of the Lord.

Putly in gratitude for their former favour to him, and partly in policy, to engage their affections to him now when he apprehended Saul's death near. The enemies of the Lord, he intimates that though he was fled to the Philistines, yet he employed not his forces against the Israelites, as, no doubt, Saul's counters and soldiers reported that he designed, but only against God's enemies.

27 To them which were in Beth-el and to them which were in south Ramoth, and to them which were in Jattir, Beth-el in Kirjath-jearim, where the ark was, 1 Sam. x. South Ramoth, a city in the tribe of Simeon Josh. xix. 8, so called by way of distinction from Ramoth in Galad, which was more northward, 1 Kings xii. 12 Jattir, of which see Josh. xv. 48.

28 And to them which were in Aroer, and to them which were in Siphmoth, and to them which were in Eshtemoa, Aroer, not that beyond Jordan, Numb. xxxii. 34 as many think, which was too remote from David, but another place of that name in Judah where the rest of the places here named were, this being one of those places where David and his men were wont to haunt as is expressed, ver. 31.

29 And to them which were in Rachal and to them which were in the cities of the Jerahmeelites, and to them which were in the cities of the Kenites,

30 And to them which were in Hor-mah, and to them which were in Chor-ashan, and to them which were in Athar-n,

31 And to them which were in Hebron, and to all the places where David himself and his men were wont to haunt. Or, to go, whither they used to resort in the time of Saul's persecution, either to hide themselves in some of their territories, or to get provision from thence.

## CHAP. XXXI.

The Israelites were smitten by the Philistines. Saul's sons are slain. Saul is wounded: he falleth on his own sword, as doth his armour-bearer, 1-6. The rest flee, and the Philistines possess their towns, and triumph over the dead carcasses, 7-10. They of Jabesh-gilead by night take down the bodies of Saul and of his sons, and burn them, and mournfully bury their bones, 11-13.

NOW the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

The Philistines fought against Israel, whilst David was engaged against the Amalekites. So he returns to the history which had been interrupted to give an account of David's concerns.

2 And the Philistines followed hard upon Saul and upon his sons, and the Philistines slew Jonathan, and Abinadab, and Michtishua Saul's sons.

The Philistines slew Jonathan David's dear friend, God so ordering it for the further exercise of David's faith and patience, and that David might depend upon God alone for his crown, and receive it solely from him, and not from Jonathan, who doubtless had he lived, would have speedily settled the crown upon David's head which would have in some sort eclipsed the glory of God's grace and power in this work. There was also a special providence of God, in taking away Jonathan (who of all Saul's sons seems to have been the fittest for the crown,) for the preventing divisions, which have happened amongst the people concerning the successor, David's way to the crown being by this means made the more clear. Abinadab, called also Ishui, 1 Sam. xiv. 19. Ish-hoshai was not here, being possibly at home for the management of public affairs there.

3 And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

1 Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me. But his armour-bearer would not, for he was sore afraid. Therefore Saul took a sword, and fell upon it.

Thrust me through and abuse me, lest they take me and put me to some shameful and cruel death. Saul took a sword and fell upon it, and died of the wound, as it follows.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled, and the Philistines came and dwelt in them.

Of the valley, to wit, the valley of Jezreel, where the battle was fought. On the other side Jordan, or rather, on this side Jordan, for these were in the most danger, and the Hebrew proposition is indifferently used for on this side, or for beyond.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

*They cut off his head as the Israelites did by Goliath to publish it in the house of their idols, to give them the glory of this victory.*

10 And they put his armour in the house of 'Ashteroth and they fastened his body to the wall of 'Beth-shan.

11 And when the inhabitants of 'Jabesh-gilead heard of that which the Philistines had done to Saul,

*Jabesh-gilead which was beyond Jordan, for the people on this side Jordan were fled from their cities, as was now said.*

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to 'Jabesh, and burnt them there.

*Burnt their flesh, after the manner*

13 And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

*To testify their sorrow for the public loss of Saul, and the people of God, and to entreat God's favour to prevent the utter extinction of his people. But you must not understand this word of fasting strictly as if they eat nothing, for seven whole days, but in a more large and general sense as it is used both in sacred and profane writers, that they did eat but little, and that seldom, and that but in a food, and drunk only water for that time.*

## THE SECOND BOOK OF

## SAMUEL,

OTHERWISE CALLED

## THE SECOND BOOK OF THE KINGS

### CHAP I

*David being at Ziklag receiveth tidings by an Amalekite of Saul and Jonathan's death: the messenger pretendeth himself to have killed Saul, 1—12. David causeth him to be put to death: 13—16. lamenteth Saul and Jonathan with a song: 17—27.*

1 NOW it came to pass, after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag.

Which though burnt yet was not so consumed by the fire that David and his men could not lodge in it.

2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul, with his clothes rent, and cut upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

*On the third day, from David's return to Ziklag, as the foregoing word maketh. With his clothes rent and earth upon his head, pretending sorrow for the loss of God's people, in compliance with David's humour.*

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead, and Saul and Jonathan his son are dead also.

*He mentions only these two as those who seemed most to obstruct David's coming to the crown.*

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

*For the knowledge of this did most concern both David and the whole commonwealth of Israel.*

6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear, and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, Here am I.

8 And he said unto me, Who art thou? And I answered him, I am an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.

*Stand upon me, i. e. lean upon me by thy weight and force, that the spear may come through me, or, stay by me i. e. stop thy flight, and tarry so long with me till thou hast killed me. Anguish is come upon me, i. e. I am in great pain of body and anguish of mind. Or thus, my coat of mail or embroidered coat, hath hindered me, that the spear could not pierce into me. Thus divers both Hebrew and other learned expositors understand it. My life is yet whole in me, I am heart whole, and not likely to die, as well as not willing to live.*

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen, and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

*I stood upon him, and slew him.* It is most probable this was a lie, devised to gain David's favour, as he supposed. For, 1. Saul was not killed by a spear, as he pretends, but by his sword, 1 Sam. xxxi. 4. 2. It is expressly said that Saul's armour-bearer, being yet living, saw that Saul was dead, 1 Sam. xxxi. 5; which doubtless he would very thoroughly examine and know, before he would kill himself upon that account, as he did. 3. Saul's death is manifestly ascribed to his own action, even to his falling upon his sword, 1 Sam. xxxi. 4, 5. *I was sure that he could not live after that he was fallen.* this he addeth by way of caution and excuse, that it might be thought an act of necessity and kindness, and not of choice or ill will, that he killed Saul. But here also he betrays himself, for how could this be true, when Saul's life was whole within him as he had now said ver. 9? *The crown that was upon his head,* not that he then wore it, which would have exposed him too much, and that unnecessarily, to the rage of the Philistines, but that he used to wear it. It is not likely that he found it now actually upon Saul's head but that he met with it in some part of the camp, whither Saul had brought it to wear it when he saw fit. *Unto my lord,* unto thee, whom, now Saul is dead I own for my lord and king.

11 Then David took hold on his clothes, and rent them, and likewise all the men that were with him.

12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel, because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

Whence art thou? David heard and knew before what he was, but he asked it again judiciously, in order to his trial and punishment.

14 And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?

Why didst not thou refuse to kill him, as his armour-bearer had done? Or notwithstanding his great danger, something might have fallen out through God's all disposing providence, whereby his life might have been preserved.

15 And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.

16 And David said unto him, Thy blood be upon thy head, for thy mouth hath testified against thee, saying, I have slain the Lord's anointed.

Thy blood be upon thy head, the guilt of thy bloodshed or death lies upon thyself not upon me for thy free and voluntary confession is sufficient proof of thy guilt in killing the king.

17 ¶ And David lamented with this lamentation over Saul and over Jonathan his son.

18 (Also he bade them teach the children of Judah the use of the bow, behold, it is written in the book of Jasher.)

After having mentioned David's lamentation in general before he comes to the particular description of it, he interposeth this verse by way of parenthesis, to signify, that David did not so give up himself to lamentation as to neglect his great business, the care of the commonwealth which now lay upon him, but took particular care to fortify them against such further losses and calamities as he bewails in the following song, and by his example, and this counsel, to instruct the people that they should not give up themselves to sorrow and despondency for their great and general loss, but should raise up their spirits, and take themselves to action. He bade them David being now actually king upon Saul's death, takes his power upon him, and

gives forth his commands. The children of Judah these he more particularly teacheth, because they were the chief, and now the royal tribe, and likely to be the great bulwark to all Israel against the Philistines, upon whose land they bordered; and what, to be the most friendly and true to him, and to his interest. *The use of the bow,* i. e. the use of their arms which are all synecdochically expressed under the name of the bow, which then was one of the chief weapons, and for the dexterous use whereof Jonathan is commended in the following song which may be one reason why he now gives forth this order, that so they might strive to imitate Jonathan in the military skill, and to excel in it, as he did. *It is written,* not the following song, as many think, for that is written here, and therefore it was needless to refer us to another book for it, but this foregoing counsel and course which David took to repair the last loss which is here mentioned but briefly, and in general terms, but as it seems, more largely and particularly described in the book of Jasher, of which see on Josh. x. 13.

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

The beauty of Israel, their flower and glory, Saul and Jonathan and their army consisting of young and valiant men. Upon thy high places, i. e. those which belong to thee O land of Israel. How are the mighty fallen! how strangely! how suddenly! how dreadfully and universally!

20 Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

Tell it not in Gath, this is not a precept but a pious wish, whereby he doth not so much desire that the might not be done which he knew to be vain and impossible, as express his great sorrow because it was and would be done to the great dishonour of God and of his people. He mentions the daughters of the Philistines because it was the custom of women in those times and places to celebrate those victories which their men obtained, with triumphant songs and dances as Exod. xv. Judg. xi. 31, & Sam. xxi. 6.

21 Yet mountains of Gilboa let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

Let there be no dew, neither let there be rain upon you, this is a supererogation, which he had no reason to inflict upon those harmless mountains, but only a passionate representation of the horror which he conceived at this public loss, which was such, as if he thought every person or thing which contributed to it were fit to bear the tokens of Divine displeasure such as this is, when the earth wants the blessed and necessary influence of dew and rain. Nor fields of offerings, i. e. fruitful fields, which may produce fruit and goodly fruits fit to be offered unto God. The shield of the mighty, the shields of the valiant men of Israel, valiantly, dishonourably, for it was a great reproach to any soldier to cast away or lose his shield. Cast away to wit, by themselves that they might die more swiftly away, as the Philistines did, and Saul with the rest, as is said, 1 Sam. xxxi. 1, 2. As though he had not been anointed with oil, as if he had been no more nor better than a common soldier, he was exposed to the same kind of death and reproach as they were.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

Turned not back to wit, without effect. compare Isa. xlv. 23; lv. 11. Their arrows shot from their bows, and their swords, did seldom miss, and commonly pierced fat, and flesh, and blood, and reached even to the heart and bowels. Empty, i. e. not filled and glutted with blood for



the sword is metaphorically said to have a mouth, which we translate an edge, and to devour, 2 Sam ii 26, xi 25, Jer ii 30, xlvii 10. And this their former successfulness is here mentioned as an aggravation of their last infelicity.

23 Saul and Jonathan were lovely and

pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

Pleasant, amiable and obliging in their carriage and conversation, both towards one another, and towards their people, for as for Saul's fierce behaviour towards Jonathan 1 Sam xv 30-33 it was only a sudden passion, by which his ordinary temper was not to be measured: and for his carriage towards David that was from that jealousy and reason of state which usually engenders even good natured and well nurtured princes to the same hostilities in like case. But it is observable that David speaks not a word here of his piety and other virtues, but only commends him for those things which were truly in him: a fit pattern for all princes in their funeral commendations. In their lives, Jonathan was not false to his father as was reported, but stuck close to him. In their death they were not divided, and as he lived so he died with him at the same time and in the same common and good cause. Swifter than eagles: expeditious and nimble in pursuing their enemies and executing their designs, which is a great commendation in a prince and in a soldier. Stronger than lions in regard of their bodily strength and the courage of their minds.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet with other delights, who put on ornaments of gold upon your apparel.

Ye daughters of Israel: these he mentions partly because the women then used to make songs, both of triumph and of lamentation: occasion required: and partly because they usually are most delighted with the ornaments of the body here following. Who clothed you in scarlet: this he did partly because he procured them so much peace as gave them opportunity of enriching themselves, and partly because he took these things as spoils from the enemies: and clothed his own people with them. Compare Psal lxxvii 12.

25 How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

Which were in thy country, and (had not thy father overruled thee by his sins) in thy dominions.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

For thee: for the loss of thee. For he feels the loss of a true friend and all the comfort of friendship which is inestimable: he lost him who both could and undoubtedly would have given him speedy and quiet, and sure possession of the kingdom, whereas now he met with long and troublesome interruptions. The love of women: i.e. that love which with thy love their husbands or children for their affections are usually more vehement and ardent than men's.

27 How are the mighty fallen, and the weapons of war perished!

Either 1. Metaphorically so called to wit Saul and Jonathan and the brave commanders and soldiers of Israel who might have been called the champions of Israel and the horsemen thereof. Or rather, 2. Properly, for together with the army, their arms were lost which was a very great aggravation of their loss, and that loss seems to be at this time more irretrievable and dangerous than the loss of their men.

## CHAP II

David, by God's direction with his company goeth up to Hebron, where he is made king of Israel, 1-4. He commendeth them of Jabesh-gilead for burying Saul, 5-7.

Abner maketh Ish-bosheth king of Israel, 8-11. A mortal fight between twelve of Abner's and twelve of Joab's men, 12-17. Achish pursueth Abner, and is slain by him, 18-24. At Abner's death, Joab soundeth a retreat, 25-31. Achish's burial, 32.

AND it came to pass after this, that David enquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

David inquired of the Lord, by Urim, as 1 Sam. xxiii. 6, 9, xxx 7, 8. Thus David begins at the right end, and lays his foundation in God's counsel and assistance, which now he seeks. He asketh not whether he should take the kingdom, for that was appointed and known before; and he would not offend God, nor dishonour his ordinance, with frivolous and unnecessary inquiries, but only where he should enter upon it, whether in Judah as he supposed, because of his relation to that tribe, and his interest in it, or whether in some other tribe for he doth not limit God, but resolves exactly to follow his counsels. Unto Hebron, which was next to Jerusalem, (part whereof the Jebusites, now possessed,) the chief city of that tribe and a city of the priests Josh. xxi 10 &c. and in the very centre or middle of that tribe, to which the whole tribe might speedily resort, when need required.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3 And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

The cities or towns belonging and subject to Hebron which was the metropolis, Josh. xxi 11, 12, for in Hebron it all they was not spare for them all, because it was filled with priests and with David's court.

4 And the men of Judah came, and there they mounted David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

They mounted David king over the house of Judah: this they did upon just grounds, because not only the kingdom was promised to that tribe, Gen. xlix 10, but David was designed and anointed by God, whose will both they and all Israel were obliged to observe and obey. And they piously resolved not to neglect their duty though they saw the other tribes would. Yet their prudent caution and modesty is observable, that they make him king of Judah only and not of all Israel. And therefore their was need of a third anointing to the kingdom over all Israel, which he had chap. v 3. But as for that first anointing, 1 Sam. xvi 13 it was only a designation of the person who should be king but not an actual inauguration of him to the kingdom.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

This kindness, this respect and affection to procure him burial. For as it is and ever was esteemed an act of inhumanity to deny burial to the dead; so it is an act of mercy and kindness to bury them.

6 And now the Lord shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

Kindness and truth, i.e. true and real kindness, not in words only, but also in actions, as you have now done to

your king, the Lord's anointed. *For he will requite you this kindness, so far am I from being offended with you for this kindness to my late enemy, that I will requite it*

7 Therefore now let your hands be strengthened, and *†*be ye valiant for your master Saul is dead, and also the house of Judah have anointed me king over them

*Be ye valiant; be not afraid, lest the Philistines should punish you for this fact, but take good courage, I will defend you. For your master Saul is dead, or though your master should be dead, and so your hearts may faint within you, as if you were now sheep without a shepherd*

8 ¶ But Abner the son of Ner, captain of *†*Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim;

Partly out of envy and malice against David, and partly out of his own ambition and desire of rule, because he knew that Ish-bosheth would have only the name of king, whilst he had the power. *Ish-bosheth*, called also *Lah baal* 1 Chron viii 33, ix 39, it being usual with the Hebrews, instead of Baal, the name of false gods, to put Bosheth, which signifies *shame, or confusion, or a shameful thing*, as appears thence by comparing *ix 33* with *2 Sam vi 21*, and *2 Sam iv 4*, with *1 Chron viii 31*, and from *Jer iii 21*, *Hos ix 10*. *Mahanaim*, a place beyond Jordan whither he carried him partly to secure those brave and valiant men of Jabesh-gilead to himself, and principally because this place was most remote from David, and from the Philistines too, and therefore here he might recruit his forces with less disturbance than in other places.

9 And made him king over Gilead, and over the Ashurites, and over Jezreel and over Ephraim, and over Benjamin, and over all Israel

*tribe*, largely so taken for all the land of Israel beyond Jordan as it is *Josh xxii 9*, *Judg x 8*. *The Ashurites*, the tribe of Asher, as the Chaldee Paraphrast and others understand it. *Jezreel*, a large and rich valley situate in the borders of the tribes of Zebulun Issachar and Nephthali, and so put synecdochically for them all. *All Israel*, except Judah as it follows.

10 Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David

*Reigned two years*, to wit before the following war broke forth, compare *1 Sam xvi 1*, for that he reigned longer, may appear both from the following verse and from chapter 11, and from the following history, though some think he reigned only two years, and that the rest of David's seven years the Israelites by Abner's instigation stuck to the house of Saul, but were in suspense whether they should confer the crown upon Mephibosheth the right heir, but a child, or upon Ish-bosheth, a grown man, whom with some difficulty and after long debates amongst themselves they preferred.

11 And the time that David was king in Hebron over the house of Judah was seven years and six months

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

*The servants of Ish-bosheth*, i. e. his officers and commanders, and their army. *To Gibeon*, in the country of Benjamin, *Josh xviii 25*, near Judah, to fight with David's army, and to bring back the rest of the kingdom to Saul's house.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon, and they sat down, the one on the one side of

the pool, and the other on the other side of the pool.

*If out, to battle. Quest.* How could or durst his one tribe oppose all the rest? *Answer.* First, This tribe was very numerous and valiant of themselves, and they had a king of extraordinary courage, and conduct and success. Secondly, There were great numbers of the other tribes which favoured them, as appears from *1 Chron xii*. Thirdly, They had the encouragement of special promises of God made both to their tribe and to David. *Met together*, i. e. met the opposite army, and put themselves into a posture for battle.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

Abner trusting to his greater numbers, offers battle. *Play before us*, i. e. show their prowess and dexterity in managing their weapons, and fighting together. He speaks like a vain glorious and cruel man, and a soldier of fortune that esteemed it a sport to see men wounding and killing one another. So this he designed, partly for their mutual recreation, and trial of skill and valour, and partly that by this occasion they might be engaged in a battle.

15 Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David

Abner selected all his combatants out of Benjamin, both because that was a warlike and valiant tribe, and that he might give the more honour to his own tribe.

16 And they caught every one his fellow by the head, and thrust his sword in his fellow's side, so they fell down together wherefore that place was called

Helkath-hazzurim, which is in Gibeon

*By the head*, by the hair of the head, which after their manner was of a considerable length, and therefore gave them enemy advantage which every one of them endeavoured to get and to improve against the other. *Helkath hazzurim*, in the field of rocks, i. e. of men who stood like rock, unmovable, each one dying up in the spot where he fought.

17 And there was a very sore battle that day, and Abner was beaten, and the men of Israel, before the servants of David

18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel, and Asahel was as light of foot as a wild roe

19 And Asahel pursued after Abner, and in going he turned not to the right hand nor to the left from following Abner

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him

*Take thee his armour* If thou art ambitious to get a trophy or mark of thy valour, dearest from me, who am an old and experienced captain, and go to some young and raw soldier, try thy skill upon him, and take away his arms from him.

22 And Abner said again to Asahel, Turn thee aside from following me wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

*He was loth to engage Joab too much against him, because his policy and experience told him that his cause was bad, and*

therefore he prosaged in success, and that he might need such a friend as Joab to make his peace with David

23 Howbeit he refused to turn aside - wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place - and it came to pass, that as many as came to the place where Asahel fell down and died stood still

*The hinder end of the spear was sharp-pointed, after the manner under the fifth rib, the seat of the liver and bowels where wounds are mortal. In the same place, upon the spot not being able to go one step further*

24 Joab also and Abishai pursued after Abner and the sun went down when they were come to the hill of Ammah, that *heth* before Giah by the way of the wilderness of Gibeon

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill

When, being upon the upper ground, they might better defend themselves

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

*It will be bitterness in the latter end, it will produce dreadful effects, and many bloody slaughters if by a further prosecution thou makest them desperate, which is against all the rules of policy. Then brethren by nation and religion, whom therefore they should not pursue with so fierce a rage, as if they were pursuing the Philistines*

27 And Joab said, As God liveth, unless thou hadst spoken surely thou fallest in the morning the people had gone up every one from following his brother

*Unless thou hadst spoken, unless thou hadst made the motion that they might fight, ver 14. It was thou, not I that gave the first occasion of this fight. Withal, he intimates that Abner was the sole cause of this war - and that if he had not given commission and command, the war had never been undertaken, but all things had been ended by an amicable agreement, which might have been made that very morning, if he had so pleased*

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither sought they any more

*First, first, at that time - or rather, secondly, in the pitched battle*

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim

*Bithron, otherwise called the mountains of Bethor, Cant. ii. 17 which were beyond Jordan, or some other country now not known by that name, which is the case of hundreds of places*

30 And Joab returned from following Abner and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel

31 And the servants of David had smitten of Benjamin, and of Abner's men so that three hundred and threescore men did

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

## CHAP. III.

*The war between the house of David and the house of Saul. Six sons born to David in Hebron, 1-6. Abner, disappointed with Ish-bosheth, 6-11, resolves to David, who requires of him that he bring with him Michal, which he does and commences with the elders of Israel; is flattered by David and dismissed, 12-21. Joab returns from battle is displeased with the king, and treacherously murders Abner, 22-27. David returns to Hebron, 28-30. Michal's death over Abner, 31-39.*

NOW there was long war between the house of Saul and the house of David - but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker

*Long war, for five years longer, for it is probable that Ish-bosheth was made king presently upon Saul's death, to give them countenance for their rebellion against David; and the other tribes did not submit to David before seven years were expired.*

2 ¶ And unto David were sons born in Hebron and his firstborn was Amnon, of Ahinoam the Jezreelitess;

3 And his second, ¶ Chileab, of Abigail the wife of Nabal the Carmelite, and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur,

*Chileab, called also Daniel 1 Chron iii 1 Geshur, a part of Syria, northward from the land of Israel, Deut iii 14, Josh xii 5. See 2 Sam xiii 37, xiv 23, xi 8. Here he married as it may seem, in policy, that he might have a powerful friend and ally to assist him against Ish-bosheth's party in the north, whilst himself opposed him in the southern parts. But he paid dear for making policy give place to policy here, as the history of Absalom sheweth that were other Geshurites southward from Canaan whom David invaded 1 Sam xxviii 8, and it is not impossible but they were a colony of those in the north*

4 And the fourth, Adonijah the son of Haggith, and the fifth, Shephatiah the son of Abital,

5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron

*David's wife this is added, either because she was of obscure parentage, and was known by no other title but her relation to David, or to distinguish her from some other person of that name, who possibly might be of no good fame, or because this was his first and most proper wife, best known by her other name of Michal, who though she had no child by David after she scoffed at him for dancing before the ark, chap vi 23, yet might have one before that time. And she might be named the first of these here, because she was given away from David, and married to another man, when David took the other wives, and therefore though she had been first, yet now she was become the last of them. On this title, being put in the last place, may belong to all the rest of the women above mentioned, by a figure called *zeugma*, to distinguish them from his concubines, 2 Sam v 13; 1 Chron iii 8.*

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul

*He used all his endeavours to support Saul's house which is mentioned, to show the reason of his deep resentment of the following aspersion. Or, he strengthened himself in the house of Saul, i. e. he so managed all affairs, as to get all the riches and power into his own hands; which made Ish-bosheth suspect that he aimed at the kingdom and sought to marry the king's concubine in order to it as the manner was. See 2 Sam. xiii 8, xvi 21. 1 Kings i 17*

7 And Saul had a concubine, whose name was Rizpah, the daughter of Aiah;

and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine?

Either, first, To satisfy thy own lust. Or rather, secondly, By that pretence to take away my crown first, for this was that which stirred up his jealousy and rage, and caused him to speak that to Abner which otherwise he neither would nor durst. But whether Abner were guilty or no, it is not evident from the following words, for if it were true, great men cannot be told of their faults, though they be true and great.

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?

A dog's head, i. e. a vile and contemptible creature, as a dog was. See Deut xxiii 18, 1 Sam xxiv 11 2 Sam ix 9 xxi 9, Job xxx 1, Eccles ix 4. And a dog's head is put for a dog by a synecdoche, usual both in the Hebrew and in other languages, as the head is oft put for the whole man in the Latin tongue. Which against Judah, so the participle *lamod* is well rendered, as *el* which among the Hebrews is confessedly of the same nature and use, is used Eccles ix 14, Jer xxiv 7 Ezek xiii 9, 20, Amos vii 15. Have not delivered thee into the hand of David, which I could oft and easily have done. That thou chargest me to day with a fault concerning this woman, either, that thou accusest me falsely concerning this matter, or that thou dost not think at so small a fault (for so he esteemed it) in conversation with this woman, who, whatsoever she formerly was, is now so impotent and inconsiderable, that she can do thee no service, as I have done.

9 So do God to Abner, and more also, except, as the Lord hath sworn to David, even so I do to him.

Whence it appears that this wicked witch did all this while fight against his own knowledge and conscience, and against God himself.

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

He could not answer Abner because he durst not provoke Abner further, lest he should really execute what he supposed as yet he only threatened. Because he feared him, as having a greater interest in, and power with both the arms and the rest of the people, than himself had.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee.

Messengers on his behalf, who in his name and stead might treat with David concerning his reconciliation with him. Thus God overrules the lusts and passions of wicked men, to accomplish his own wise and holy purposes. And who then dare contend with that God who makes even his enemies to do his work, and destroy themselves? Whose is the land? to whom doth this whole land belong, but to thee? Is it not thine by Divine right? Saul's son is but a usurper, thou only art the rightful owner. Make thy league with me, that thou wilt pardon all past offences to me, and to all Israel, and thou wilt receive me into thy grace and favour.

13 ¶ And he said, Well, I will make a league with thee. But one thing I require of thee,

that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.

I will make a league with thee, to wit, upon thy terms, which, all circumstances considered, seems to be lawful to prevent the great effusion of Israelish blood, which otherwise would certainly have been spilt. And although the principle of this action of Abner's was base and wicked, yet the action itself was lawful and commendable, and no more than his duty to God and David obliged him to, and therefore David might well persuade and induce him to it.

14 And David sent messengers to Ish-bosheth Saul's son, saying, Deliver me my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

Ish-bosheth's consent was necessary, both to take her away from her present husband, and to persuade her to return to David. Hereby David opened to him also a door of hope for his reconciliation, lest being desperate he should hinder Abner in his present design. My wife Michal, who, though she was taken from me by force, and constrained to marry another, 1 Sam xxi 11, yet is indeed my rightful wife. Her David demands partly, for the affection he formerly had and still retained to her, partly, to deliver her from the sin and reproach of adultery with another man, who was not in truth and justice his husband though he was so called and accounted, and partly, upon a politic consideration, that she might strengthen his right and title to the kingdom.

15 And Ish-bosheth sent, and took her from her husband, even from Phalti the son of Laish.

For being forsaken by Abner, he durst not deny David unto whose power he saw he must unavoidably come, and besides he supposed that she might be an effectual instrument to make his peace with David.

16 And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.

Bahurim, a city of Benjamin, on the borders of Judah. See 2 Sam vi 16, 1 Kings ii 8.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David in times past to be king over you.

In Saul's time you highly honoured him, and prized him as a son, and wished that the power were in his hands, and great numbers of you went to him when he was in the field, 1 Chron xii. And after Saul's death you would gladly have advanced him to the crown, if your respect to Saul's family, together with my authority and influence, had not diverted you.

18 Now then do it for the Lord which spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

Now then do it, you shall have my free consent and utmost assistance in procuring it. The Lord hath spoken of David, he wickedly pretends religion, when he intended nothing but the satisfaction of his own pride, and malice, and fury against Ish-bosheth. It is very probable God spake these words, but undoubtedly he spake the same sense by Samuel, though it be not expressed before.

19 And Abner also spake in the ears of Benjamin, and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

In the case of Benjamin, to these he particularly applies himself, because they might be thought most kind to Saul and his house, and most loth to let the kingdom go out of their own tribe; and therefore it was necessary that he should use all his art and power with them, to persuade them to a compliance with his design, and besides, they were a valiant tribe and holding upon Judah, and situate between them and the other tribes, and therefore the winning of them would be of mighty concernment to bring in all the rest.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that were with him a feast.

Which in those times was customary when persons entered into covenant. See Gen. xxvi. 30, xxxi. 41, 46.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away, and he went in peace.

In Israel, i. e. the elders and chieftains of all Israel, representing and ruling all the rest.

22 ¶ And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them, but Abner was not with David in Hebron, for he had sent him away, and he was gone in peace.

A troop of robbers, either Philistines, or Idumites, or some others who taking advantage of the discord between the house of Saul and David made incursions into Judah, at they had occasion.

23 When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king and said, What hast thou done? behold, Abner came unto thee, why is it that thou hast sent him away, and he is quite gone?

What hast thou done? thou hast committed a great oversight, to dismiss so dangerous and mischievous a person when he was in thy hands.

25 Thou knowest Abner the son of Ner, that he came to deceive thee and to know thy going out and thy coming in, and to know all that thou doest.

To search out thy counsels and secret designs, and to make use of them against thee.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah, but David knew it not.

He sent messengers after Abner, in the king's name and upon pretence of some further communication with him.

27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died for the blood of Asahel his brother.

In the gate, in the entrance into the city before he came to the king; and in the place where conferences used to be. *Under the fifth rib*, i. e. a private conference. Or, secretly, in a private conference of great importance to utter, which none but himself must hear. *Smote him there under the fifth rib*, as he did Asahel ch. ii. 23. For the hand of Asahel his brother, i. e. avenge the death of Asahel, and withal (though that he was here intended) to secure his own standing, and rid his house of so great a power and a competitor. And this was both a design; but he had

had other designs in it, both to punish Abner's manifest wickedness, and particularly his rebellion against David, and against God and his own conscience therein, and that David might not owe his kingdom to Abner, and to his revenge and treachery, but wholly to God's wise and powerful providence.

28 ¶ And afterward when David heard it, he said, I and my kingdom are guilty less before the Lord for ever from the blood of Abner the son of Ner.

David said publicly, before his courtiers and people, and seriously, as in God's presence, I call the Lord to witness, that this was not done by my instigation or authority, or by any public counsel, but only by Joab's malice, and therefore I trust that God will not punish me nor my kingdom, but Joab only.

29 Let it rest on the head of Joab, and on all his father's house, and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

Let it rest, i. e. this blood the guilt and punishment of it. And on all his father's house. But children were not to suffer for their parents sin. Deut. xxiv. 16, and therefore either this was only a prediction, or, if it was an imprecation, David may seem to have transgressed his bounds and numbered his passion with his zeal, that so he might excuse his utter detestation of this horrid murder, and how far he was from having any hand in it. An issue was not only a troublesome and shameful disease, but also infectious both to him that had it and to all that touched him, so that whilst it was upon a man he was cut off in a great part from converse either with God or men. That leprosy on a staff through craziness, or feebleness or lameness whereby he is rendered unfit for action and public service.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

Joab and Abishai, for though Joab only committed the murder yet Abishai was guilty of it, because it was done with his consent, and counsel, and help, and approbation for by these and such-like actions men are involved in the guilt of other men's sins, at least in God's judgment. Abner slew Asahel in the fury of battle, and for his own necessary defence, and therefore it was no justification of this unnecessary and treacherous murder in a time of peace.

31 ¶ And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And

king David himself followed the bier.

David said to Joab, him he especially obliged to it; partly to bring him to repentance for his sin, partly to expose him to public shame, and to the contempt and hatred of all the people with whom he had too great an interest which hereby David designed to diminish. *Mourn before Abner*, i. e. attending upon his corpse, and paying him that respect and honour which was due to his quality. *King David himself followed the bier*, which was against the usage of kings, and might seem below David's dignity, but it was now expedient, to vindicate himself from all suspicion and contrivance or concurrence in this action.

32 And they buried Abner in Hebron, and the king lifted up his voice, and wept at the grave of Abner, and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?

As a wicked man, for such are oft called fools in Scripture. Was he cut off by the hands of justice for his crimes? Nothing less, but by Joab's malice and treachery. Or did he die by his own folly, because he had not wisdom or courage to defend himself? Ah, no. The words may be thus rendered, *Shall or should Abner die like a fool*

of a man, who, in the presence of his enemies, stood still like a foot to be killed without making any resistance or defence; which, by this tragedy of Joab, happened to be his case.

34. *The hands were not bound, nor thy feet put into fetters: as a man falleth before a wicked man, so fellest thou. And all the people wept again over him.*

*They hands were not bound, nor thy feet put into fetters, thou didst not tamely yield up thine life to Joab, as his principle, to be bound head and foot at his pleasure. Joab did not overcome thee generously and honourably in an equal combat; nor durst he attempt thee in that way as a general or soldier of any worth would have done. Before wicked man, as before, i. e. in the presence or by the hands of friends, or perverses, or crooked men, by hypocrisy and perfidy, whereby the vilest coward may kill the most valiant person. Thus he reproached Joab to his very face, before all the people, which was a great evidence of his own innocency herein, because otherwise Joab, being so powerful and proud, and petulant to his sovereign, would have taken the shame and blame of it wholly to himself as he did.*

35. *And when all the people came to cause David to eat meat while it was yet day, David awoke, saying, "So do God to me, and more also, if I taste bread, or ought else, 'till the sun be down."*

*He eat meat, to refresh and cheer up his depressed spirits as they used to do at funerals. See Jer. xvi. 5, Ezek. xiv. 17. 'Till the sun be down, i. e. till evening, for then the day ended of course.*

36. *And all the people took notice of it, and it pleased them, as whatsoever the king did pleased all the people.*

*Look notice of it, observed what the king said and did. It pleased them, they were satisfied concerning David's integrity, and the method he used here for his own just vindication. Whatsoever the king did, either in this matter, or rather, in all things following this action. The meaning is, by his carriage herein he gained so great an interest in the hearts of his people, that they judged most favourably of, and put the best construction upon, all his words and actions; as, on the contrary, when people have a prejudice against or an ill will towards their prince, they are apt to judge most harshly of all his counsels and doings.*

37. *For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.*

*Not done by his design or good will. 38. And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?*

*A great man, both for his illustrious quality and for his great courage and wise conduct, and especially now for his great usefulness and serviceableness to me in giving me the entire and peaceable possession of all Israel. But still observe David's prudence and pity, that he doth not commend him for his virtues and graces, as men of vendible consciences and tongues use to do upon funeral occasions, but only for that kind of worth which was really in him. Compare 2 Sam. i. 23.*

39. *And I am this day weak, though anointed king, and these men the sons of Zeruiah be too hard for me. The Lord shall reward the doer of evil according to his wickedness.*

*Weak and tender, in the infancy of my kingdom, not well rooted and settled in it. The metaphor is taken from a young and tender child or plant. The sons of Zeruiah, Joab and Abishai, the sons of my sister Zeruiah. The hard*

*was, i. e. too powerful. They have so great a command over all the soldiers and so great favour with the people, that I cannot punish them without apparent hazard to my person and kingdom, especially now when all the tribes, except Judah, are yet in a state of opposition against me. But this, although it might give some colour to the delay of their punishment for a season, yet it may seem to have been one of David's infirmities, that he did not do it within some reasonable time, both because thus indulgence proceeded from a distrust of God's power and faithfulness; as if God would not, or would not make good his promise of the kingdom to him, without and against Joab and all his confederates; and because it was contrary to God's law, which severely requires the punishment of wilful murderers, Gen. ix. 6; Exod. xxi. 14, Numb. xxxv. 21, which David had no power to dispense with. And David might and should have remembered how dear Saul paid for this very thing, that he dispensed with God's command, and spared those whom God commanded him to slay, 1 Sam. xv. And it seems David's conscience oft smote him for this, which made him watch for a fit opportunity to remove, and then punish him, and having neglected it till death, he doleth his sorrow for that neglect, by giving Solomon a charge to execute it after his death, 1 Kings ii. 5, 6, 34.*

## CHAP. IV

*Ish-bosheth and his party are astonished at Abner's death, 1. Two captains murder Ish-bosheth, and bring his head to David 2. 8, who caused them to be put to death, and hanged up, and Ish-bosheth's head to be buried, 9-12.*

AND when Saul's son heard that Abner was dead in Hebron, his hands were troubled, and all the Israelites were troubled.

*His hands were feeble, his spirit, and courage, and strength failed him. This phrase is used in the same sense Psal. vi. 4, Neh. vi. 9, Isa. xlii. 7, xxxv. 3. The Israelites were troubled, because now they were unable to oppose David and doubtful of obtaining his favour, now Abner their peace maker was dead.*

2. And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Benjamin, Beerothites, of the children of Benjamin. (for Beeroth also was reckoned to Benjamin.)

*Of the children of Benjamin, of Ish-bosheth's own tribe, whom therefore he trusted the more, and thus gave them opportunity to execute their wicked design. Beeroth also was reckoned to Benjamin: this is added as the reason why he called them Beerothites because though Beeroth was now in the hands and possession of the Philistines, 1 Sam. xxxv. 7 yet of right it belonged to the Benjamites, Josh. xviii. 25.*

3. And the Beerothites fled to Gittaim, and were sojourners there until this day.

*And yet or but, for this comes in to anticipate an objection against what he had now said. It is true, saith he, the Beerothites fled as others did, upon the overthrow of Saul and his army, 1 Sam. xxxi. 7, to a place called Gittaim. 2 Sam. iv. 3, not that in Benjamin, Neh. xi. 33, but some other place of that name more remote from the Philistines, and so they were Gittaimites by their present habitation but Beerothites by their original, and place of their birth.*

4. And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.

This history is inserted as that which encouraged these men to this wicked murder, because Saul's family was now reduced to a low ebb, and if Ish-bosheth was despatched, there would be none left but a lame child who was altogether unfit to manage the kingdom, especially in so troublesome a time as this was, and therefore the crown must necessarily come to David by their act and deed, for which they promised themselves no small recompence. *Secret*, the place of that last and fatal fight, 1 Sam xxix 11. *Mephobosheth*, called also *Merib-baal*, 1 Chron viii 34. See the notes on chap. ii 8.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

Father from discontent of mind as Ahab did, 1 Kings xxi 4, or from sloth and sensuality, as David seems to have done chap. xi 2.

6 And they came thither into the midst of the house, as though they would have fetched wheat, and they smote him under the fifth rib, and Rechab and Baanah his brother escaped.

Into the midst of the house, or, into the house, for the midst is not always taken exactly and mathematically, but for any part within. As Gen. xlviii 16, 17. As though they would have fetched wheat, which was laid up in public granaries in the king's house, and was fetched thence by the captains and commanders of the army for the pay of their soldiers, who in those ancient times were not paid in money, but in corn, as is well known. Upon the pretence they were admitted into the house, and went from room to room, to the place where the king lay. *Rechab and Baanah escaped*, which was not difficult to do when the king was left alone, either because he desired to compose himself to rest or sleep, or because his guards, if he had any, were very small and negligent now, at least in his declining and feeble condition.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

Through the plain, i. e. in the way from Mahanaim to Hebron, which for the most part was a plain country.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life, and the Lord hath avenged my lord the king this day of Saul, and of his seed.

Which sought thy life, i. e. to destroy it or take it away, as this phrase is used 1 Sam. xx 1, xxii 15, and elsewhere. They thought their action not only blameless, but meritorious, because they had but executed justice upon Saul's house and David's enemies, and made way for David's obtaining his rights. It may seem strange they were not discouraged by David's punishing of the Amalekites for killing Saul, 2 Sam. i, and by his sharp reproof of Joab for murdering Abner, but they thought the first case much different from the second, because Saul was mounted king by God, whereas Ish-bosheth was not, but was a mere usurper, and for the time they thought that David's sharp words proceeded in him from pity and policy, than from any real dislike of the man, which they judged, because David contemned him of late words, and Joab did not only go unpunished, but continued in his former place and power.

9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the Lord liveth, who hath redeemed my soul out of all adversity,

Who hath hitherto delivered me, and will deliver me from

all mine enemies, So that I needed not your wicked help in this way.

10 When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings.

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

A righteous person, for so he was comparatively, and in respect of those men, having not deserved death at their hands.

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

The young men, those of his guard, who used to execute justice upon malefactors at the king's command. Their hands and their feet, which had been most instrumental in this villany, their hands to cut off his head, and their feet to carry them away, and his head with them. Hanged them up over the pool in Hebron, as monuments of their villany, and of David's abhorrence of it.

## CHAP. V.

The tribes come to Hebron to anoint David king over all Israel the year of his reign at Hebron and Jerusalem his age 1—3. He taketh the strong hold of Zion from the Jebusites, and dwelleth there, 6—10. He maketh a league with David and sendeth wood and workmen to build a house 11, 12. He taketh more wives, and eleven sons are born to him at Jerusalem 13—16. David directed by God, smiteth the Philistines at Baal-paranon 17—21, and again at the mulberry trees, 22—25.

THE FIRST CHAPTER. 1. Came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

To wit, by their ambassadors, Ish-bosheth and Abner, being now dead, and that without David's concurrence. Thy bone and thy flesh, i. e. thy brethren, or kinsmen of the same nation and parentage, though not of the same tribe, and therefore, as God's law, Deut. xvii 15, permits us so our own relation and affection incline us, to choose thee for our king, and we doubt not thou wilt care for thy subjects and people, and pardon our offences against thee.

2 Also in time past, when Saul was king over us, thou wast he that leddest us out and broughtest us in Israel, and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

Thou wast our chief commander in our expeditions against the Philistines, and therefore art most fit to be king over us. The Lord said to thee, to wit, by Samuel 1 Sam. xvi 11—13, for though the words vary yet the sense is the same. Thou shalt feed my people Israel, i. e. rule them, and take care of them, as a shepherd doth of his sheep, Psal. lxxviii 70, 71. This expression he useth to admonish David, that he was not made a king to advance his own glory and interest, but for the good and benefit of his people, and that he ought to rule them with all tenderness, and to watch over them with all diligence.

3 So all the elders of Israel came to the king to Hebron, and king David



<sup>1</sup> Judg 11, <sup>11</sup> 1 Sam 11, <sup>2</sup> 11  
made a league with them in Hebron before the Lord, and they anointed David king over Israel

*King David made a league with them, whereby he obliged himself to rule them according to God's laws, and the people promised fidelity and obedience to him. Before the Lord, either 1. Before the ark, which might be here, though that be not mentioned in this place. Or, 2. Before the priest clothed with the ephod, whereby he was in a manner put into God's presence. Or rather, 3. In the congregation of the mighty, or magistrates, where God used to be present, Psal lxxxi 1, in the public assembly now met together in God's name and fear and as in his presence, to call upon him to appeal to him as the witness and judge of their transactions. Compare Judg xi 11, 1 Sam xxiii 18. They anointed David, either by a prophet or the priest, to whom this office belonged. See 2 Sam ii 1*

<sup>1</sup> Chr 29, <sup>1</sup> 27  
1 ¶ David was thirty years old when he began to reign, and he reigned forty years. And some odd months, as it follows

<sup>1</sup> Chr 2, <sup>1</sup> 46  
5 In Hebron he reigned over Judah seven years and six months and in Jerusalem he reigned thirty and three years over all Israel and Judah

<sup>1</sup> Chr 2, <sup>1</sup> 46  
6 ¶ And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land which spake unto David, saying, Except thou take away the blind and the lame thou shalt not come in hither. ¶ thinking, David cannot come in hither

*Having the advantage of so great a concurrence of his people to make him king, he thought fit to begin his reign with some eminent action and to lead them forth in due expedition, where doubtless he asked advice from God and the consent of the elders now present. To Jerusalem, the place which God had designed for his worship and the centre and heart of his kingdom and therefore fittest for his royal city. The Jebusites continued to dwell there a spite of the Benjamites to whom lot it fell. See Josh vi 1, Judg i 21, xii 10, 11. I except thou take away the blind and the lame thou shalt not come in hither, or thou shalt not come in hither, but the blind and the lame shall remove or hinder thee. By the blind and the lame they understood, either 1. Their own people, and so they imply that the place was so impracticable that a few blind and lame men were able to defend it against all David's assaults. And these may be called and were the hated of David's soul, ver 9 not because they were blind and lame but because they were Jebusites, a people hated and cursed of God and the Jebusites of this place were more hateful to him than the rest of that nation partly because they possessed this place, which David knew was designed for the one and only place of God's solemn worship, and partly because they did so wickedly and insolently defy the armies of Israel, and consequently, the God of Israel. Or, 2. Their gods or images, which, after the manner of the heathens they worshipped as their tutelary gods and placed in their gates or walls. These they call blind and lame sacrificially, and with respect to David's opinion, as it they said, These gods of ours whom you Israelites so much prize, as blind and lame, Psal cxv 5, 6, and so unable to direct and protect us, they will defend us against you, and you will find they are neither blind nor lame but have eyes to watch for us, and hands to fight against you and you must conquer them before you can take our city. And these may well be called the hated of David's soul. But I prefer the former sense as being most easy, and natural, and proper; whereas the latter is metaphorical, and seems doubtful and forced. David cannot come in hither, concluding their fort to be impregnable.*

<sup>1</sup> Chr 2, <sup>1</sup> 46  
7 Nevertheless David took the strong hold of Zion the same is the city of David.

*The strong hold of Zion, either, 1. A very strong fort which they had built upon Mount Zion, which being taken,*

*the city quickly yielded. Or, 2. The city of Zion, which was very strongly fortified*

8 And David said on that day, Who-soever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. ¶ Wherefore they said, The blind and the lame shall not come into the house.

*Whoever getteth up to the gutter, i. e. whoever reacheth the fort, or getteth up to the top of it, where the gutter was. And the lame and the blind, or even or especially (for the Hebrew participle can signify both ways) the lame and the blind, i. e. those of them who are set to defend that place, who, as they pretend, should be only the lame and the blind. Others understand it of their idols or images. But they could not properly be said to be smitten, i. e. killed, as that word is used here, and elsewhere. That are hated of David's soul, this belongs to the Jebusites, and the lame and the blind, and it is explained in ver. 6. He shall be chief and captain, these words are fitly supplied out of 1 Chron xi 6, where they are expressed, and they must needs be understood to make the sense complete. And such ellipses or defects of a part of the sentence are usual in prophecies, and oracles and conditional offers such as this was. Wherefore they said, The blind and the lame shall not come into the house, i. e. whence it became a proverb, or a common saying, used by David and others upon this occasion. Or otherwise, The blind and the lame Jebusites were set to keep the house, i. e. the fort of Zion, and to keep others from coming into it, but now they are shut out of it, and none of them, to wit, either 1. Of the Jebusites, or 2. Of blind and lame persons, shall be admitted to come into it again, which David might resolve, and ordain to keep up the memory of this great exploit, and of the insolent carriage of the Jebusites, and their unhappy success. Or, The blind and the lame shall not come into my house to wit into the king's palace. And although this might be a general rule and decree of David's yet he might dispense with it in some special cases as in that of Mephibosheth. But it is not necessary that this should be a proverb, for the words may be thus rendered, as it is in the margin of our Bible, because the he said even the blind and the lame. He (i. e. David) shall come into the house, or because they (i. e. the Jebusites) said, The blind and the lame shall hinder him, (which words are easily supplied out of ver. 6 where having spoken of this more largely it was sufficient here to mention the most emphatical words as is usual in such cases.) he shall not come into the house or hither as they say, ver 6 i. e. into the fort, for the word house is used very largely and generally in the Hebrew language for any place, as Judg xvi 21*

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward

*Millo seems to have been some large and well fortified building Judg ix 6, 2 Chron xxxii 5 adjoining or near to the wall of the city of Zion*

10 And David went on, and grew great, and the Lord God of hosts was with him

*Grew great in reputation and power*

11 ¶ And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons and they built David an house

*For Lebanon, which was famous for its cedars, was a great part of it in his dominion. For the Tyrians were excellent artists and workmen, as both sacred and profane writers agree*

12 And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

*By reflecting upon the promises which God had made him, and the constant course of God's providence favouring him.*



Deut. 17  
27 Chron  
9 & 14 & 8

13 ¶ And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

This may well be reckoned amongst David's miscarriages, the multiplication of wives being expressly forbidden to the king Deut. xvii. 17. The use of it seems to have been his policy, that hereby he might enlarge his family, and strengthen his interest by alliances with so many considerable families. And the number of wives being not limited, Deut. xvii. he might conceive this was no transgression of that law.

1 Chron. 3  
9 & 14 & 4

14 And these be the names of those that were born unto him in Jerusalem, ¶ Shammuah, and Shobab, and Nathan, and Solomon,

1 Chron. 3  
14 & 15 & 16

15 Ithar also, and ¶ Ishua, and Nepheg, and Japhia,

1 Chron. 3  
16 & 17 & 18

16 And Ishama, and ¶ Eliada, and Iphphat.

1 Chron. 3  
18 & 19 & 20

17 ¶ But when the Philistines heard that they had mounted David King over Israel, all the Philistines came up to seek David, and David heard of it, and went down to the hold.

1 Chron. 11  
10 & 11 & 12

1 Chron. 11  
13 & 14 & 15

Whilst the civil war lasted between the houses of Saul and David, they wisely forbore all hostilities, and left them to tear out one another's bowels, that afterward they might make a more easy conquest of both; but that being ended, and all united under David, they bestir themselves to seek David, to find him out, and fight against him, and cut him off now in the infancy of his kingdom, whereby they give David a just occasion to fight against them for his own sake, say defence, and requit him from any note of ingratitude, in opposing them who had formerly exercised kindness and hospitality to him, though indeed David's obligation were in return wholly to Achish, who seems to be dead at this time, there being no mention of him. To the hold, to some fortified place, to which his people might conveniently resort from all places, and where he might intrench his army, and when he would the Philistines.

1 Chron. 11  
16 & 17 & 18

18 The Philistines also came and spread themselves in the valley of Rephaim.

1 Chron. 11  
19 & 20 & 21

Or, of the giants, which lay westward from Jerusalem, and so was the ready way to Jerusalem, which it seems they designed to take.

1 Chron. 11  
22 & 23 & 24

19 And David enquired of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the Lord said unto David, Go up; for I will doubtless deliver the Philistines into thine hand.

1 Chron. 11  
25 & 26 & 27

20 And David came to Baal-perazim, and David smote them there: and said, The Lord hath broken forth upon mine enemies before me: is the breach of waters? Therefore he called the name of that place ¶ Baal-perazim.

1 Chron. 11  
28 & 29 & 30

Baal-perazim, whither the Philistines were come from the valley of Rephaim (1 Chron. xiii. 11). Is the breach of waters, as floods, or rivers of water, which break the banks, and overflow a land, and overturn all that stands in their way.

1 Chron. 11  
31 & 32 & 33

21 And there they left their images, and David and his men adorned them.

1 Chron. 11  
34 & 35 & 36

Their images they seem to have brought into the field to fight for them, as the Lacedaemonians did, but really done the ark. David adorned them, as God had commanded, Deut. xxi. 5.

1 Chron. 11  
37 & 38 & 39

22 ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

The Philistines came up again, doubtless with greater force, as those that saw their all lay at stake.

23 And when David enquired of the Lord, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees.

Thou shalt not go up, to wit, directly against them, as the following words explain. Over against the mulberry trees, where they least expect thee. God's purposes and promises do not exclude men's just endeavours, but require them.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines.

The sound of a going, a noise as it were of persons walking upon the tops of them, which I shall cause; and by this sign both thou shalt be assured that I am coming to help thee, and the Philistines shall be affrighted and terrified, and not perceive the noise of thy army until thou art upon them. Then thou shalt bestir thyself, do thou fall upon them.

25 And David did so, as the Lord had commanded him, and smote the Philistines from Geba until thou come to Gazer.

They followed their victory and pursued them to their own borders, in which Gazer was, as Josephus relates.

## CHAP. VI.

David fetcheth the ark with much people and great joy out of the house of Abinadab: and the ark leaving hold of the ark is slain of God. David is grieved, carries the ark into the house of Obed-edom, whom God blesseth for its sake. David bringeth the ark into Zion with seven days, daneth before it, for which Michai despiseth him. They place it in a tabernacle, he offereth to God, blesseth the people, giveth them presents. Michai reproving David he answereth her: she is childless to her death.

AGAIN, David gathered together all the chosen men of Israel, thirty thousand.

The stoutest and valiantest men in his army and land, that the Philistines should attempt to disturb them in this work.

2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts, that dwelleth between the cherubims.

With all the people that were with him, with the whole body of the people, for these seem to be a differing party from the thirty thousand now mentioned. See 1 Chron. xiii. 1, 2. From Baale of Judah. Quest. How far it when they went to it, as is evident, both from 1 Chron. xiii. 6, and because the ark was there, and to be fetched thence. Answer. Some affirm that the Hebrew preposition sometimes signifies to, as Gen. xvi. 11. But there is no need of that, for 1 Chron. xiii. 6 mentions their going to Baalah, and this place mentions their going from it: and the one of these doth manifestly suppose the other, for they went thither, that they might return thence. So the sense is plain, They went from Baale of Judah, to bring (or rather to carry, for the word signifies either up from thence the ark, whereby it is supposed that they first went thither, which is related 1 Chron. xiii. 6. Moreover this place is commonly called Kirjath-jearim, 1 Sam. vi. 1, 1 Chron. xiii. 5, and formerly Kirjath-baal, Josh. xv. 60,

in *Beulah*, Josh. xv. 9, and here *Beale of Judah*, so called because it was in the tribe of Judah, as is evident from Josh. xv. 1, &c. To bring up from thence the ark of God into Jerusalem, which in many respects, is a sifter for it than *Beulah*, because this was a more public place, where it would be more observed and regarded, and in the centre of the kingdom, to which they might more easily come from all parts, and the royal city, where it might be always at hand for David to inquire it, as occasion required, and the place which God had allotted for it. Whose name is called by the name of the Lord of hosts, thus whose belongs not to the ark, but to God, for what follows is not the name of the ark, but of God. The place may well be, and is by some, rendered thus, *Upon* (or at, or beside, or before) which (ark) the name, over the name of the Lord of hosts, that dwelleth between the cherubims, is called upon, &c. by or before which they were to present their prayers to God for counsel and succour upon all occasions. And this is mentioned here as the reason why David put himself and his people to so great trouble and charge, because it was to fetch up the choicest treasure which they had, and so the benefit would abundantly recompense the labour and vexation.

**3** And they † set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in † Gibeath and Uzzah and Ahio, the sons of Abinadab, drove the new cart

They set the ark upon a new cart, being taught and encouraged to do so by the example of the Philistines, who did so without any token of God's displeasure upon them for so doing. But they did not sufficiently consider that God might wink at the Philistines, because they were ignorant of God's laws, and yet be angry with them for the same thing because they knew, or might and should have known, the law of God, which commanded the priests to carry it upon their shoulders, Num. iv. 11, 15. vii. 9. But their present transports of joy at the happy change of their house, and then greedy desire of having the ark removed, made them hasty and inconsiderate. In Gibeath, or, in Beulah as I Sam. vi. 1. Uzzah and Ahio, the sons of Abinadab, for Abinadab himself seems now to have been dead, as it is not mentioned at home through infirmity or indiscreet occasions.

**4** And they brought it out of the house of Abinadab which was at Gibeath, † accompanying the ark of God and Ahio went before the ark

To lead the oxen that drew it

**5** And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals

**6** ¶ And when they came to † Nachon's threshingfloor, Uzzah † put forth his hand to the ark of God, and took hold of it, for the oxen † shook it

Nachon, otherwise called Chidon, 1 Chron. xiii. 9. The oxen shook it, for they stumbled, 1 Chron. xiii. 9.

**7** And the anger of the Lord was kindled against Uzzah, and † God smote him there for his error, and there he died by the ark of God

God smote him with some deadly disease or stroke, as it follows. For his error, either, 1. For his touching the ark, when he was no Levite, as Josephus reports; nor indeed was Kirjath-jearim a Levitical city, or that being but a Levite, he touched the bare ark which only the priests might do, Num. iv. 15; xxiv. 3. And though the ark was ordinarily covered, yet it is not impossible but the covering might be either loose, and so blown aside by the wind or worn off, and so he might touch the ark itself. Or 2. Because he put the ark into a cart, and thereby exposed it to the danger of falling, which would have been a great dishonourment to the Levites, and a reproach to the ark.

And though Ahio also might have a hand in putting it into the cart, yet Uzzah only is smitten, either because he was the elder brother, and the person to whose care the ark was more especially committed; or because he was the chief author of this counsel of putting it into a cart, or because he added a new fault of touching the ark, and that out of distrust of God's care over it. *Then he died* (this may seem very severe, considering that his intention was pious, and his transgression not great. But, besides that men are very improper judges of the actions of God, and that God's judgments are always just though sometimes obscure, there are many things to be said of this and such-like cases. 1. That it is fit and reasonable that God should make some persons examples of his just and high displeasure against sin seemingly small; partly for the demonstration of his own exact and impartial holiness, partly for the establishment of discipline, (for which very reason even earthly princes have oftentimes inflicted great punishments for small offences,) and for the greater terror and caution of mankind who are very prone to have slight thoughts of sin, and to give way to small sins, and thereby to be led on to greater, all which is or may be prevented by such instances of severity, and consequently, there is more of God's mercy than of his justice in such actions, because the justice is confined to one particular person, but the mercy and benefit of it public and common to mankind of that and all future ages. 2. That God is justly most severe in those things which immediately concern his worship and service, and against those persons who have the nearest relation to him, and the greatest opportunities of knowing, and the highest obligation of careful practising, those duties which they neglect. See Lev. x. 3. 3. That this punishment possibly was not so great as it may seem to be, for as for his body, the disease, though dangerous might not be exceedingly painful and for his soul the stroke probably was not so sudden as not to give him space of repentance.

**8** And David was displeased, because the Lord had † made a breach upon Uzzah, and he called the name of the place † Perez-uzzah to this day.

David was displeased or grieved both for the sin, which he acknowledged 1 Chron. xv. 2, 13. and for God's heavy judgment, whereby their hopes were dashed, and their joys interrupted, and a good soul struck dead for the criminal and fatal error of a pious mind, which he might possibly think harsh and very severe, and therefore be displeased or offended at this sharp providence.

**9** And † David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?

1. Of the Lord, either that God was displeased with him for removing the ark, and bringing it to his city, or lest God should proceed further in the way of his judgments upon him and his people, or lest the ark being brought to his house might be the occasion of inconveniences and great calamities, for some neglects or errors which they might easily and frequently commit. *How shall the ark of the Lord come unto me?* how may I presume, or how shall I dare do it, when God hath showed his displeasure for my attempting it? I will therefore wait further upon God for his direction in the case, and at present forbear. But why did not David consult God privately by the Urim, as he used to do? This therefore seems to have been his infirmity and neglect.

**10** So David would not remove the ark of the Lord unto him into the city of David but David carried it aside unto the house of Obed-edom the Gittite

Which doubtless was done by the consent and desire of the owner of it, who for the enjoyment of so great a privilege, was willing to expose himself to some hazard, and wisely considered that the late judgment was not to be imputed to the ark, but to Uzzah's carelessness in managing it. The Gittite he was certainly a Levite, 1 Chron. xv. 18, 21, 24, xvi. 5, xxvi. 4, and here called a Gittite, either, first, from Gath of the Philistines where he or his father might be born, or have sojourned, which might be upon

divers occasions, or, secondly, from Gath-rimmon, which was a Levitical city, Josh xxi 21 25

11 And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his household

Walk happy success in all their affairs and actions.

12 And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

David brought up the ark of God, understanding that the ark was cut it out without danger or inconvenience and with great advantage, he apprehended his former mistake and brought it to himself. From the house of Obed-edom, which is thought to have been either in Jerusalem or very near it.

13 And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings.

Had gone six paces with safety and comfort. He sacrificed oxen and fatlings, upon an altar suddenly erected, as was usual in such cases. See Exod xx 24. Thus he did either to appease God for the former incense, or to praise him for his present mercy, that he had not made another breach upon them, or to implore his favour and gracious presence with them in this great affair.

14 And David danced before the Lord with all his might, and David was guided with a linn ephod.

David danced before the Lord to express his joy and thankfulness to God by his outward carriage according to the manner of those times. See Exod xv 20. Judg xi 34, xxi 21. 1 Sam xviii 6. Psal cxlviii 4. The linn ephod, the usual habit of the priests and Levites in their sacred ministrations, yet sometimes worn by others, as it was by the young child Samuel. 1 Sam iii 18. before he was come to those years in which the Levites were allowed to minister, and so hereby David who had by his royal robes and put on this robe to signify and declare that although he was king of Israel yet he willingly owned himself to be the Lord's minister and servant.

15 So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet.

16 And as the ark of the Lord came into the city of David Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord, and she despised him in her heart.

As one of a base and mean spirit that knew not how to carry himself with that modesty which became his place, but behated himself like one of the fools or vain persons in Israel.

17 And they brought in the ark of the Lord and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the Lord.

In the tabernacle that David had pitched for it, for Moses's tabernacle was still at Gibeon, 1 Chron xvi 39, xxi 29, 2 Chron i 2, which David left there because he designed to build a temple at Jerusalem with all speed, though he was countermanded thereunto by God himself.

18 And as soon as David had made an end of

offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts.

He blessed the people, i. e. he heartily and solemnly prayed to God for his blessing upon them, which he did both as prophet and as their king, to whom by office it belongs, by all means, to seek his people's welfare.

19 And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

20 Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself.

Who uncovered himself, either, first, by stripping himself of his royal robes that he might put on a Levitical ephod, or by discovering some part of his thighs or legs as might possibly happen whilst he danced with all his might as is said above ver 14, considering that the men did then wear loose garments, or she speaks thus not that he did so, but only by way of aggravation of his fault, and to vivify him the more, as is usual with persons in such cases. The handmaids of his servants, who either bore a part in the solemnity as women sometimes did Exod xv 20, or at least were spectators of it, and of David's carriage in it. Is out of the camp, i. e. as idle and light persons use to do.

21 And David said unto Michal, It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord.

It was before the Lord, in his presence and service, which though contemptible to thee is, and ever shall be honourable in mine eyes. Which chose me before thy father and before all his house, which took away the honour from him and his and transferred it upon me, whereby he hath obliged me to love and serve him with all my might.

22 And I will yet be more vile than thus, and will be base in mine own sight, and of the maid-servants which thou hast spoken of, of them shall I be had in honour.

Will be base in mine own sight, I will always be ready to humble and abase myself before God. Of them shall I be had in honour, I shall rather choose to get honour from the meanest of my people, in serving and praising God than to gain esteem from thee by my lukewarmness in God's service.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

Therefore, not because of David's words to her, which have nothing in them to this purpose; but because of her proud, and petulant, and ungodly speech and carriage to David, which God justly punished with sterility. Michal had no child to wit, by David, and after this time, which these words evidently respect, which was true, although those five children ascribed to Michal, 2 Sam xxi 8, were hers by birth, and not by adoption only. Unto the day of her death, i. e. never, for if she ever had any, it must be before her death. Compare 1 Sam xv 35; Matt i 25.

CHAP. VII.

*David being at rest desires to build God a house, which Nathan at first approves of, afterwards, in obedience to the word of God, forbiddeth him, 1—11 He promiseth him benefits and blessings in his seed, Solomon and the Messiah, who should build the house of God, 12—17 David's prayer and thanksgiving, 18—29*

1044  
1 Chron  
1, 1, 2c  
AND it came to pass, 'when the king sat in his house, and the LORD had given him rest round about from all his enemies,

When the king sat in his house, i.e. was settled and warm in the house which Hiram's men built for him chap. vi. 11, then he reflected upon the unhand-some and unsettled state of the ark. From all his enemies, Philistines, Moabites, and others, so that they durst not invade his land, as they had formerly done, for though you read of David's wars with them, chap. viii., yet in them David was the aggressor, and entered their lands.

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains

In a tent or tabernacle, ver. 6, composed of several curtains Exod. xxxi. 1, &c.

3 And Nathan said to the king, Go, do all that is in thine heart, for the LORD is with thee

Pursue thy intentions, and build a house for the ark. The design being pious and the thing not forbidden by God Nathan hastily approved it, before he had either seriously considered it in his own mind, or consulted God about it as both he and David certainly ought to have done in a matter of so great moment. And therefore Nathan meets with this rebuke, that he is forced to acknowledge his error, and recant it. For the holy prophets did not say all things by prophetic inspiration but some things by human spirit, and prudent conjecture, and therefore they were ignorant and mistaken in some matters, as 1 Sam. x. 2 Kings ii. 27.

4 And it came to pass that night, that the word of the LORD came unto Nathan saying,

It came to pass that night because David's mistake was not in his heart but in his mind. God would not suffer him to be long in his mistake, nor to disquiet his mind or run himself into inconveniences, in order to the work before him. The word of the Lord came unto Nathan that the same person who had confirmed David in his mistake, might now rectify it.

5 Go and tell my servant David. Thus saith the LORD, 'Shalt thou build me an house for me to dwell in?

Thou shalt not. Or, Wilt thou build, &c. Dost thou purpose it?

6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt even to this day, but have walked in a tent and in a tabernacle.

These two seem thus to be distinguished, the one may note the curtains and hangings within, the other the frame of boards, and coverings upon it.

7 In all the places where I have walked with all the children of Israel spake I a word with many of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

Spake I a word? did I ever give any command about it? without which neither they did, nor thou shouldst attempt it. With any of the tribes in 1 Chron. xxi. 6, it is of the judges, and to them not to the tribes, the following words agree, whom I commanded to feed my people Israel. Lather

therefore the tribes are here put synecdochically for the rulers of the tribes, as the word *chiefs* is sometimes used for the governors of it, or the word here rendered *tribes* may be rendered *acceptres*, as it is used Gen. xlix. 10, and sceptres put for sceptre-bearers or rulers, as is very frequent.

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, 'I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel.

So shalt thou say unto my servant David lest David should be too much discouraged, or judge himself neglected and forsaken of God, as one thought unworthy of so great an honour, God here gives him the honourable title of his servant thereby signifying that he accepted of his service, and of his good intentions, which also was expressed at this time, as it may seem from 1 Kings viii. 18, though not in this place. I took thee from the sheepcote, to be ruler over my people, I advanced thee and I do not repent of it.

9 And 'I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more, neither shall the children of wickedness afflict them any more, as beforetime.

I will appoint a place, i.e. I will make room for them, where as hitherto they have been much constrained and distressed by their enemies. Or, I will establish (for so that verb sometimes signifies) a place for them. i.e. I will establish them in their place or land. Some Hebrew men render the verse thus and the Hebrew words will be it.

And I have appointed (or assigned or given) a place for my people Israel (to wit the land of Canaan) and have planted them in it that they may dwell in their own place and be no more driven to and fro, or other, and they shall dwell in their own place &c. I did long ago appoint it to them and afterward plant them or put them into a fixed possession. Now they shall continue or dwell in it in spite of all their enemies. For my people Israel. Among the favours which God had conferred, and would confer on David he reckons his blessings to the people of Israel because they were great blessings to David, partly because the strength and happiness of a king consists in great part in the multitude and happiness of his people, and partly because David was a man of a pious and public spirit, and therefore no less affected with Israel's felicity than with his own. In a place of their own, i.e. in their own land, not in strange lands, nor mixed with other people. As beforetime, either, first, As in the land of Egypt, and so he goes downward to the judges. Or, secondly As in Saul's time, and so he ascends to the judges.

11 And as 'since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

Nor is they did under the judges, neither so oft nor so long. But all this is to be understood with a condition except they should notoriously forsake God or rebel against him, which being so oft declared by God in other places it was needless to mention it here. Or thus may relate to the latter ages of the world, when the people of Israel shall be converted to Christ, and recalled out of captivity, and planted in their own place when they shall enjoy a far greater degree of tranquillity than even they did before. And thus agrees best with the future tense. I will appoint — and I will plant them &c. otherwise the work was already done, God had already appointed the land for them, and actually planted them in it. And have caused thee to rest from all thine enemies, i.e. and until this time in which

I have given thee rest. But these words, though according to our translation they be enclosed in the same parenthesis with the foregoing clause, may seem to be better put with-out it, and to be taken by themselves. For the foregoing words in this verse, and in ver 10, do all concern the people of Israel, but these words seem to concern David alone, for when the speech returns after a short digression concerning the people of Israel. And they may be rendered either thus, *and I have caused thee to rest, &c.* or, *and I will cause thee to rest, &c.* to wit, more fully and perfectly than yet thou dost. He will make thee an house, for thy good intentions to make him an house, he will make thee an house, to wit a sure house, as is expressed, 1 Kings xi 38, i. e. he will increase and uphold thy posterity, and continue thy kingdom in thy family.

12 ¶ And "when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

When thy days be fulfilled, when the time of thy life shall expire. This phrase implies that his days shall be completed and prolonged to the usual course and stint of nature and not cut off in the midst, by any violent or untimely death. I will set up thy seed after thee. I will set up in thy stead and thence thy posterity, first Solomon and the others successively and at last the Messiah. So the following words may be understood diversely, part of his posterity in general or indefinitely taken part of Solomon and part of Christ only, according to the differing nature of the several passages. Out of thy bowels, out of thy inward parts, or from thy loins, who shall be begotten by thee.

13 ¶ He shall build an house for my name, and I will establish the throne of his kingdom for ever.

He shall build an house. this is meant literally and immediately of Solomon, who alone did build the material house or temple, but mystically and ultimately of Christ, who is the builder of God's spiritual house or temple. Heb iii 6. 1 Pet ii 5. For my name, i. e. for my service and worship and glory. I will establish the throne of his kingdom. this is not meant of Solomon for his kingdom was not for ever. And though the phrase for ever is sometimes used of the time of a man's life, yet it cannot be so understood here because the mercy here promised to David's son is of another nature, and of far longer continuance than that which was given to Saul ver 15, who yet enjoyed the kingdom as long as he lived. But it is to be understood of David's posterity in general, but with special respect to Christ, in whose person the kingdom was to be lodged for ever, Isa ix 7. Dan ii 44, Luke i 32, 33.

14 ¶ I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.

I will carry myself towards him as he comes a father, with all affection and tenderness, and I will own him as my son. This is intended both of Solomon, as a type of Christ, and of Christ himself as is evident from Heb i 5. If he commit iniquity. this relates only to Solomon and some others of David's posterity, but not to Christ, who never committed iniquity, as Solomon did, who therein was no type of Christ, and therefore this branch is terminated in Solomon, whereas in the other when in Solomon was a type of Christ, the sense passes through Solomon unto Christ. With the rod of men, either first With such rods as men use to correct their sons, or to beat other men, which are here opposed to the rods or strokes which an angry God inflicts. See Job xxi 6. Psal cxxxix 1, Isa xliii 3, Rom ix 22, Heb x 31, xi 29. Secondly, With such rods as are gentle and moderate and suited to man's weakness, as a tolerable and reasonable correction is called human, as compared to men 1 Cor x 33.

15 But my mercy shall not depart away from him: as I took it from Saul, whom I put away before thee.

As I took it from Saul, in regard of his unbelief, the kingdom was continued to his person during his life.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Before thee; thine eyes in some sort beholding thee, for he lived to see his wife and godly son Solomon actually placed in the throne, with great reputation and general applause. 1 Kings i 39, 40, which was in itself a good presage of the continuance of the kingdom in his family, and being considered, together with the infallible certainty of God's promise to him and his for ever, of the accomplishment whereof this was an earnest, gave him good assurance thereof, especially considering that he had his eyes and thoughts upon the Messiah, Psal cx 1, &c., whose duty he did by faith as Abraham did, John viii 56, and whom he knew that God would raise out of the fruit of his loins to sit on his throne, as is affirmed, Acts ii 30, and that for ever and so the eternity of his kingdom is rightly said to be before him. The LXX and Syriac read before me, which is a usual phrase, which makes no great variation in the Hebrew text.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

Although it was contrary to his own opinion and an evidence of his rashness and folly. This therefore is here mentioned as in evidence of his fidelity and impartiality, in relating the whole mind of God herein, and of his modesty in taking shame to himself.

18 ¶ Then went king David in, and sat before the Lord, and he said, 'Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?

But this word may note either, first, His bodily gesture, for there is no certain gesture to which prayer is limited, and we have examples of saints praying in that posture. Exod xxv 1. 1 Kings xix 1, or he might sit for a season whilst he was meditating upon these things, and then alter his posture, (though it be not here expressed,) and take himself to prayer. Or rather, secondly, His continuance there, as this Hebrew word is oft used, as Gen xxvii 41. 1 Cor xiv 8, 1 Sam i 22, xx 19 that he did not barely present himself before God, but abode there for some competent time, that he might with God's leave pour out his soul freely before him. For howsoever one may in some cases pray sitting yet it is most probable that David would in this holy place, and upon this occasion use a more humble and reverent gesture such as kneeling is, which therefore David prescribeth or adviseth Paul xcv 6, and Solomon accordingly practiseth 1 Kings viii 54, 2 Chron vi 13. Who am I, and what is my house, that thou hast brought me hitherto? how infinitely unworthy am I and my family, of this great honour and happiness.

19 And this was yet a small thing in thy sight, O Lord God, but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?

This to wit, which thou hast already done for me, as he now said, that thou hast brought me hitherto, i. e. to that pitch of honour, and peace, and prosperity, in which through thy favour I now stand. This was yet a small thing in thy sight, though it was more than I deserved, or could expect, yet thou didst not think it enough for thee to give to me. For a great while to come, for many future ages, and indeed to all eternity. Is this the manner of man, O Lord God? do men use to deal so freely and kindly with their inferiors, as thou hast done with me? No: this is the prerogative of Divine grace, to give such promises and largeness as this. So these are words of admiration, which very well suit with the foregoing and following words. O, And is this the manner, or law or custom of man or creature, as the Hebrew *adam* is confessed sometimes to signify, as Paul xlix 2; Isa ix 9; Isa ii 9; i. e. Is this the manner of man's dealing with man and obscure persons, such

1. The first thing that is said of the Lord is, that he is the God over Israel, and in the house of thy servant David he is glorified before thee. *1 Chron. xviii. 1.*

2. And what can David say more unto thee, O Lord God, knowest thy servant.

3. *What can David say more unto thee?* either, first, in way of gratitude and praise to thee, words cannot express my obligations to thee, nor my sense of the obligations. Or rather, secondly, in way of prayer, as appears by the parallel place, *1 Chron. xviii. 18.* What can I ask or desire of thee more than thou hast freely done? *Thou knowest thy servant;* thou knowest, either, first, my deep sense of thy favour, and my obligations to thee, or rather secondly, my condition and necessities, what I do or may need hereafter, and as thou knowest this, so I doubt not thou wilt be ready to supply me accordingly. Compare *Matt. vi. 9.*

4. For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

5. For thy word's sake, that thou mightest fulfil thy promise made to me by Samuel and Nathan, and thereby demonstrate thy faithfulness. According to thine own heart, i. e. of thine own mere liberality and good pleasure, without any desert of mine. So far was David, though now a very gracious man, from thinking his actions meritorious. To make thy servant know them, i. e. that thy gracious and wonderful purposes of mercy towards me, which lay hid in thine own heart, might be manifested unto me and others by thy most kind words and actions. So it agrees with *1 Chron. xvii. 19.*

6. Wherefore thou art great, O Lord God, for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

7. Thou art great, both in power and in goodness, as appears by the great and good things which thou hast done for me. All that we have heard with our ears, what we have heard of our parents, or out of thy word concerning the incomparable excellency of thy majesty, and of thy works, of that I have this day eminent experience.

8. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods.

9. God went, to wit, into Egypt, in expression of great state the manner of men. To make him a name, to id viz. the glory of his power and goodness, and other perfect things. Compare *Exod. ix. 16.*

10. For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever, and thou, Lord, art become their God.

11. Thou hast confirmed to thyself, partly by thy promises, and that sure covenant which thou hast made with them, and partly by thy glorious works wrought on their behalf, as it appears this day. Thou hast become their God, in a peculiar manner, and by special relation and covenant for others, who be the God and Father of all things, *1 Cor. viii. 6.*

12. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.

13. And let thy name be magnified for ever,

14. The Lord is the God over Israel, i. e. do thou never cease to manifest thyself to be the God and Governor of Israel.

15. For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

16. Because thy promise hath given me encouragement to pray, and assurance of answer. Found in his heart, i. e. taken courage, as a man is said to lose his heart when he wants courage.

17. And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant.

18. That God who hath declared thyself to be Israel's God, and in particular my God.

19. Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee for thou, O Lord God, hast spoken it, and with thy blessing let the house of thy servant be blessed for ever.

20. Thou, O Lord God, hast spoken it, and therefore wilt certainly do it for thy words never fail.

### CHAP. VIII

David subdueth the Philistines and the Moabites, smiteth the king of Zobah, and the Syrians, placeth a garrison in Damascus, 1-18. Thou sendest Jordan with presents to bless him, which with the spoil he dedicateth to God, 19-23. Smiteth the Idumites, and placeth a garrison in their land, 24. David's government and officers, 25-28.

AND after this it came to pass that David smote the Philistines, and subdued them, and David took Methu-ammah out of the hand of the Philistines.

Methu-ammah i. e. Gath and her towers, as it is expressed in the parallel place, *1 Chron. xviii. 1.* which are called Methu-ammah, or the hills of Ammah, because Gath was situate in the mountain of Ammah, and because this being the chief city of the Philistines, and having a king, which now first had, was the hill which had hitherto kept the Philistines in subjection, but now was taken out of their mouths.

2. And he smote Moab, and measured them with a line, casting them down to the ground, even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts.

He smote Moab, for although the king of Moab, out of hatred to Saul, pretended some kindness to David, and gave protection to his parents, *1 Sam. xxii. 3, 4.* yet the Moabites were perpetual and sworn enemies to the Israelites, who therefore were forbidden to admit them into the congregation of the Lord, and to seek their peace and prosperity, *Deut. xxiii. 6.* And though God commanded them in their march to pass by to spare the Moabites *Deut. ii. 9, 19.* yet afterwards they proved unthankful and insolent, and fierce enemies to God and his people *Numb. xxi. 2, &c. xxv. 17, xxi. 17, 18.* Judg. xi. 11. &c. *1 Sam. xxi. 17, &c.* and thereby provoked God to alter his course and carriage towards them. With a line, i. e. with line, the phrase as being oft understood *1 Pal. xi. 1, xxi. 6, xlv. 1.* The sense is, having conquered the land, he made an estimate of it, and as it follows, distributed the

towns and people into three parts. Casting them down to the ground, i. e. overthrowing their towns and utterly destroying their people in, in order following. With two lines measuring *be* to put to death, which severity was necessary for his own and his people's security, because they were numerous and potent and bordering upon Canaan and very vexatious and mischievous to the Israelites. And now that prophecy, Numb. xiv. 17. was accomplished.

3 ¶ David smote also Hadaezer, the son of Rehob king of Zobah, as he went to recover his border at the river Euphrates.

Hadaezer called Hadadzer. 1 Chron. xviii. 3. The Hebrew letters *daleth* and *resh* being alike and so oft interchangeable. Zobah a part of Syria, lying north-east from Canaan towards Hamath. 1 Chron. xviii. 3. See 1 Sam. xiv. 17. *He went Quot Who? Answer* Either first, Hadaezer who being already very potent, and going to enlarge his dominion further, David thought fit to oppose him. Or secondly David who remembering the grant which God had made to his people of all the land as far as Euphrates and having subdued his neighbouring enemies went to recover his rights, and stablish his dominion as far as Euphrates.

4 And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David thought all the chariot horses, but reserved of them for an hundred chariots.

Chariots, which word is fully supplied out of 1 Chron. xviii. 4. such substantives being oft understood in the Hebrew language. as Gen. xxi. 30. 2 Sam. xxi. 16. *Seven hundred horsemen* or *seven hundred companies of horsemen*, i. e. in all seven thousand, as it is 1 Chron. xviii. 4. there being ten men in each company and each ten having a ruler or captain. Exod. xviii. 21. Deut. x. 15. Or these seven hundred were the chief and the rulers of the rest and the remaining six thousand three hundred were the common horsemen subject to their commanders. *Reserve* i. e. out the survivors of their legs that they might be useful for war. Compare Job xi. 6. *All the chariot horses* except the following reserve. Chariots are here put for chariot horses as they are 1 Sam. xiii. 5. 2 Sam. x. 18. P. ii. lxxvi. 6. David did this because he could not keep them for his own use. Deut. xxi. 16.

5 And when the Syrians of Damascus came to succour Hadadzer king of Zobah, David slew of the Syrians two and twenty thousand men.

The Syrians of Damascus i. e. who were subject to Damascus the chief city of Syria.

6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts.

And the Lord preserved David whithersoever he went.

Brought gifts to purchase their peace and acknowledge their subjection to him.

7 And David took the shields of gold that were on the servants of Hadadzer, and brought them to Jerusalem.

That were on the Syrians i. e. rather *who were with the Syrians*, i. e. committed to their cause, as being kept in the king's army, for it is not probable they carried them into the field.

8 And from Beth-nidab and from Beeroth, cities of Hadadzer king David took exceeding much brass.

In 1 Chron. xviii. 5. it is *from Beth-nidab and from Beeroth*, i. e. the same cities as were said by several names as is usual, the one by the Hebrew was the other by the Syrians, or those were two other cities and so the brass was taken out of these four cities.

9 ¶ When Toi king of Hamath heard that David had smitten all the host of Hadadzer,

Hamath, another eminent city of Syria.

10 Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadzer, and smitten him for Hadadzer. Had wars with Toi. And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass.

Toi sent Joram. Here also the names differ from 1 Chron. xviii. 9, 10. where it is *Toi* and *Hadadzer*. Had wars, Heb. *was a man of wars*, i. e. was exercised with continual wars. Compare Gen. ix. 20, &c.

11 Which also king David did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued.

Unto the Lord, to the building of God's temple. So L. showed his affection to God and his house in preparing for it when he was not permitted to build it.

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadzer, son of Rehob, king of Zobah.

13 And David gat him a name when he returned from smiting of the Syrians in the valley of salt, *P being* eighteen thousand men.

Got him a name i. e. much more used in reputation. The Syrians or Edomites as they are said to be, 1 Chron. xviii. 12. It is likely these two people were confederates and that divers of the Syrians whom David had defeated in Syria fled to Edom, and there joined with them against their common enemy and made up together a very great army. As the number of the men slain in it showeth. The number of the veteran soldiers of both countries, although the Syrians here following may seem not to have been of the Syrians, as the words at first reading seem to intimate, but of the Edomites (it not being probable that the Syrians would come so far from their own country as to the valley of salt to fight) and this verse may be read thus, and that very agreeably to the Hebrew. *And David gat him a name when he returned from smiting of the Syrians in smiting* (which is easily repeated out of the last clause according to the common usage of Scripture) *in the valley of salt eighteen thousand men*, who were Edomites as is also frequently implied here in the next verse and expressed 1 Chron. xviii. 12. *The valley of salt* a place in Edom called either from its neighbourhood to the Salt Sea or from some other name now unknown. *Being eighteen thousand men*, as it is also 1 Chron. xviii. 12, where also they are said to be smitten by Abishai because he was then chief commander of the army under David, and, it may be, in the fight as for the like reason, they are said to be smitten by Joab Psal. lxix. 15, where also there are only 12,000 mentioned which place, if it speak of this battle, it is that it was thus. Abishai begins the combat, and kills 6000, after him comes in Joab, and kills 12,000 more, which makes up this 18,000. But why may not that be another history and battle? So the Edomites and Syrians together did first fight with Abishai and lost 18,000 men, and afterwards came to fight their forces and fought with Joab and lost other 12,000 men. Nor is it strange if two battles were fought in one place, of which there are divers instances in histories.

14 And he put garrisons in Edom, throughout all Edom put he garrisons, and all thev of Edom became David's servants. And the Lord preserved David whithersoever he went.

15 And David reigned over all Israel, and



David executed judgment and justice unto all his people

*Judgment and justice* i.e. just judgment as Deut xii 18. A figure called *hendecus*, as in Gen iii 16. Matt iv 16. 16. And Joab the son of Zeruiah was over the host, and Jehoshaphat the son of Ahilud was recorder.

*Joab* having doubtless declared his repentance for his former crimes, and having done eminent service for his country, and having received the chief command by virtue of David's promise and contract 2 Sam x 8 was still continued in his place. *Recorder*, either first The writer of chronicles. But it is not likely he would have been put among the great officers of state and church. Or secondly, The treasurer who examined all the accounts, and kept records of them. Or, thirdly, The king's counsellor as Ahiopeph is called, 2 Sam xv 12. 1 Chron xxv 3 who was to bring things of moment to the king's mind and remembrance and to admonish him from time to time of things fit to be done. See 1 Kings iv 3. 2 Kings xvi 18.

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar were the priests, and Seraiah was the scribe.

*The son of Ahitub*, not of that Ahitub, 1 Sam xxii, for that was of Ithamar's line but this of Eli's line. *Ahimelech the son of Abiathar*, so Abiathar called his son by the name of his father 1 Sam xxii 20. *The priests* i.e. the chief priest next under Ahitub, who fled to David 1 Sam xxi 20, and now was high priest, as may be gathered from 2 Sam xxi 5, 1 Kings ii 27-35 under him these two were the next chief priests or the second priests each one being chief of the house of his father, Zadok of Ithazar and Ahimelech of Ithamar. See Numb iii 32, 1 Chron xxi 34. Or these two are here mentioned, because they constantly attended upon the king, that he might consult with them in the matters of the Lord, as he needed.

18 And Benaiah the son of Jehonada was over both the Cherethites and the Pelethites, and David's sons were chief rulers.

*Was over* these words are supplied out of the parallel place 1 Chron xviii 17, and out of 2 Sam xx 2, where they are expressed.

The Cherethites and Pelethites were undoubtedly soldiers, and such as were eminent for their valour and fidelity to the king, as is evident from 2 Sam xv 18, xx 7. 1 Kings i 38, 41 and most probably they were the king's guards, which consisted of these two bands who might be distinguished either by their several weapons or by the differing time or manner of their service. They are supposed to be thus called, either, first, from their office which was upon the king's command to cut off or punish offenders and to preserve the king's person as their names in the Hebrew tongue may seem to imply, or secondly from some country or place to which they had relation. As for the Cherethites, it is certain they were either a branch of the Philistines, or a people neighbouring to them, and confederate with them, as is manifest from 1 Sam xxxi 6, Jerk xxv 16, Zeph ii 4, 5. And so might the Pelethites too, though that be not related in Scripture. And these I suppose and soldiers of David might be so called, either because they went and lived with David when he dwelt in those parts; or from some notable exploit against or victory over these people as among the Romans the names of Asiaticus, Africanus, &c. were given for the same reason. One of their exploits against the Cherethites is in part related 1 Sam xxx 11. And it is likely, they did in many cases against them, and against other people amongst which the Pelethites might be one. *Were chief rulers*, had the places of greatest authority and dignity conferred upon them.

## CHAP IX

David for Jonathan's sake, sendeth for his son Mephibosheth, 1-6, entertaineth him at his table, and restoreth him all that was Saul's, appointing Ziba to be his servant, 7-13

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

David's wars being ended, he set himself to the administration of justice to all his people chap viii 15, and, amongst others, he minds his just debt and obligation to Jonathan and his family. *Of the house of Saul* he saith not of the house of Jonathan, for he knew not of any son which he had left, and therefore thought his kindness and obligation was to pass to the next of his kindred. As for Mephibosheth, he was very young and obscure, and possibly concealed by his friends, lest David should cut him off from jealousy of state, as hath been usual among princes in like cases, and therefore was unknown to David, as well he might be, especially when David's head and hands were full of war with divers and potent enemies, as they had hitherto been.

2 And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.

*Thy servant*, one who had been a servant and, as it may seem, a steward to Saul. See below xxi 10.

3 And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, whose name is lame on his feet.

*The kindness of God*, either, first, The kindness which I owe him for God's sake and by virtue of my oath given to him about it 1 Sam xx 14-15. But that oath seems only to oblige him to Jonathan's posterity and not to any other of Saul's house. Or secondly, Great and eminent kindness.

4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel in Gilead.

In a place beyond Jordan, chap vii 27 where his friends thought he might be kept out of David's sight.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Gilead.

6 Now when Mephibosheth, the son of Jonathan the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant.

7 ¶ And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father, and thou shalt eat bread at my table continually.

*All the land of Saul* is now seized and possessed by David as due to him, either in right of his wife to whom the inheritance was devolved, Saul's sons by his wives being all dead, see Numb xxv 8, or by Divine donation, as belonging to the crown which God had now given him, or by forfeiture, because of Ish-bosheth's rebellion against his lord and king.

8 And he bowed himself, and said, What is thy servant, that thou shouldst look upon such a dead dog as I am?

So contemptible is my person and condition.

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.



10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat; but Mephibosheth thy master's son shall eat bread always at my table. Now Ziba had fifteen sons and twenty servants.

That thy master's son may have food to eat, that he may have wherewith to buy food for all his family, and all manner of provisions (which oft come under the title of food and lucidly necessary for himself and the m

It is probable he had been the chief steward to manage Saul's land, where by he had great opportunities to enrich himself, when also he was very intent and resolved upon, either directly or indirectly, as the following history of him shows, and therefore it is not strange that he was so rich.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

These are the words, either, first, Of David, the words said he on said the king being supplied out of the former and following verses. Or secondly, Of Ziba being thus rendered and understood. *Also Mephibosheth, if the king please, shall eat at my table, and shall be treated like one according to his quality, as one of thy sons, as thou dost me, for the estate will suffice for that also.*

12 And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth.

Mephibosheth had a young son, either first before he was discovered and brought to the king, and then David, guilty of a criminal error in forgetting his duty to him so long, although his long and continued wars, both civil and foreign, might afford him some excuse in filling his mind and time with business of another nature. Or secondly, After that time, for there is nothing here which intimates when this son was born. *Whose name was Micha, who also had other children and grandchildren to keep up the name and memory of worthy and famous Jonathan.* See 1 Chron. viii. 34, 35, ix. 40, 41.

13 So Mephibosheth dwelt in Jerusalem, for he did eat continually at the king's table, and was lame on both his feet.

## CHAP. X.

David sent messengers to comfort the king of the Ammonites, he abhorred him, 1-5. The Ammonites and Syrians prepare to fight against the Israelites, and are overcome by Joab and 1000 men, 6-14. They receiving their forces are again conquered by David 15-19.

AND it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

The king of the children of Ammon, Nohash, ver. 2, probably the same who reigned Saul defeated and destroyed, 1 Sam. vi, who out of enmity to Saul showed kindness to David, as it follows, he put a boldy mentioning the differences between Saul and David, and a way for his future conquests.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants, for his father Ammon's servants came into the land of the children of Ammon.

Therefore there had been a warm peace and friendship between David and him, and therefore the words of the children of Ammon are mentioned chap. 12, by way of

anticipation, and with respect to the story here following. *As his father showed kindness unto me, which he met either by offering him his help, if he needed it, or by supplying him with military or other provisions upon occasion, or many other ways.*

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

To observe where the city is weakest, and may soon be taken. The ground of this suspicion was, partly, the conscience of their ill deserts and carriage towards the Israelites, whose quarrel David had espoused, partly, the opinion they had of David's policy, and partly the severity of God's law particularly against them, Deut. xxiii. 6, which might easily come to their ears. And they knew David was a zealous assessor of God's laws.

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.

Shaved off the one half of their beards, partly that he might compel them to bear a part in their mourning and that in such a way as was used with them, but forbidden to the Israelites, Lev. xix. 27, Deut. xiv. 1, which probably was not unknown to them, and partly to fasten this as a reproach upon them, and to make them ridiculous and contemptible. Compare Isa. xx. 4, xxvi. 2, 16. *I rent to their buttocks, this was worse than the former, because the Israelites wore no breeches, and so their nakedness was hereby uncovered.* Compare Isa. xx. 4.

5 When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return.

He sent to meet them, he sent them clothes and other necessaries. *Tarry at Jericho*, both because this was one of the first places which they came to in Canaan, and because it was now a very obscure village, and therefore not so fit for them in their circumstances, for it was not till a day till after this time, 1 Kings xvi. 34. *Until your beards be grown*, for the want or loss of beards was esteemed a reproach among the Israelites.

6 And when the children of Ammon saw that they stood before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Melech a thousand men, and of Ish-tob twelve thousand men.

Beth-rehob, near Hamath, Numb. xiii. 21, of which see 1 Sam. xiv. 47, 2 Sam. viii. 3. *Of king Melech*, i. e. of that part of Syria which was under king Melech, for Syria was a large country, and there were divers kingdoms in the several parts of it. This part was near Beth-el, see Deut. iii. 14. *Of Ish-tob*, or, of the men of Tob, the country where Feptathah dwelt, Judg. xi. 3. Besides they they hired others out of Aram-nahatum or Mesopotamia, as appears from 1 Chron. xiv. 6, Psal. lxx. title. And as these were forward enough to combine against David both to revenge their former losses and reproaches, and to give check to his growing greatness.

7 And when David heard of it, he sent Joab, and all the host of the mighty men.

Choosing wisely to carry the war into their country rather than to expect it in his own.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate, and the Syrians of the

Zoba, and of Rehob, and Ish-tob, and Masach, were by themselves in the field.

*Of the site, or sit, of Medeba, as it is expressed, 1 Chron. xiv 7 which was a frontier city. See Numb xii 30. This place they chose for the fight, that they might both defend that city and their country, whereof that was the entrance, and, if need were, might retreat into it. The Syrians were by themselves in the field, that by their numerous forces they might fall upon the Israelites on the other side.*

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians.

Which were the most valiant and expert soldiers.

10 And the rest of the people he delivered into the hand of Abishai his brother that he might put them in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good.

*For our people, for the preservation of ourselves and all our brethren from that utter ruin which our enemies design for us. Our war is not vainly undertaken to enlarge our empire or glory, but for our own just and necessary defence: and therefore we may hope for God's blessing and assistance in it. For the cities of our God, which are devoted to his worship and service, and therefore he will plead their cause against his enemies. The Lord do that which seemeth him good, let us do our parts, and quietly trust ourselves and the event to God's good pleasure, which we have no reason to distrust.*

13 And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him.

He prudently falls upon them first, because they were mercenaries, and not concerned so much in the success as the Ammonites were, all whose interest lay in it, and therefore not likely to venture too far in their defence.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

*That the Syrians were fled, in whose numbers and prowess they had the most confidence. Joab returned from the children of Ammon, not judging it convenient or safe to pursue them, because the forces were not utterly routed, but only dispersed and put to flight, and so might easily rally together.*

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

Partly, to wipe out the stain of cowardice which they had now contracted, partly, to prevent that vengeance which they supposed David would execute upon them for their last attempt, and partly, to shake off the yoke that David had lately put upon them.

16 And Hadadrezzer sent, and brought out the Syrians that were beyond the river, and they came to Helam, and Shobach the captain of the host of Hadadrezzer went before them.

*Hadadrezzer, the same with Hadadzer, chap xiv 3. The Syrians that were beyond the river, who having engaged themselves in the former expedition, as was noted before, were now obliged to proceed in their own defence, being now persuaded and hired to this second expedition, ver 19. Shobach, or Shopbach, 1 Chron. xix, 16.*

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

*All Israel, i. e. the chosen and valiant men picked out of all Israel.*

18 And the Syrians fled before Israel, and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

*The men of seven hundred chariots, Heb. seven hundred chariots, i. e. the men belonging to them, that fought in or with them, as plainly appears, 1. Because the men only and not the chariots, were capable of being killed, as these are said to have been. 2. Because it is thus explained in the Book of Chronicles, which was written after this book, for this end, to explain what was dark or doubtful, and to supply what was omitted here; where, instead of these words, are seven thousand men which fought in chariots, 1 Chron. xix 18. And this is, a very common metonymy, of which see above chap viii 4 and the notes on 1 Sam. xiii 5. Although there might be seven thousand chariots in all, whereof seven hundred were chosen ones, according to the distinction made Prov. xiv 7. Forty thousand horsemen, for which in 1 Chron. xix 18 is forty thousand footmen, which may be reconciled divers ways. 1. Both these may be true, that he slew forty thousand horsemen, which being the most considerable part and strength of the army, it might seem sufficient to name them, and every one could easily understand that the footmen in that case were certainly cut off, and that he slew also forty thousand footmen as is said 1 Chron., where he mentions them only, because they were omitted in 2 Sam. and the horsemen being expressed here, it was needless to repeat them in 1 Chron. 2. The horsemen may be here called footmen in opposition to those that fought in chariots, because they sometimes fought on horseback, and sometimes came down from their horses, and fought on foot when the place of the battle was more commodious for footmen than for horsemen, which it is not improbable was then the case here. For David being a soldier of great valour and experience, and understanding the great numbers of the Syrian horsemen, whereas the Israelites had but very few. But ver 16, would doubtless endeavour to choose a place is convenient for their horsemen as he could. 3. Peradventure the Syrians designed to bring the war into David's country, and therefore hastened their march, and for that end put their footmen on horseback, (as he frequently does in like cases) who when they came to the place of battle came down from their horses, and fought on foot. So there is no need of a knowledge, an error of the scribe in the sacred text, which yet it were granted in such historical passages of no moment to the doctrine of faith and good life, it would not shake the foundation of our faith in matters of great importance, which it might reasonably be presumed the providence of God would more watchfully preserve from all depravation or corruption.*

19 And when all the kings that were servants to Hadadrezzer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

*The kings that were servants to Hadadrezzer to wit, at that time, or in that expedition to which he hired them.*

## CHAP XI

Whilst Joab besieged Rabbah David committed adultery with Bathsheba, 1-4. And hearing that she was with child, he sendeth for her husband out of the castle, to cover his shame. He will not go to his own house, neither sober nor drunk, 5-11. David sendeth him again to the camp, with a letter to Joab to execute him to death,

14-17 *The news of which Joab sendeth to David he married Bath-sheba, 18-27*

AND it came to pass, after the year was expired, at the time when kings go forth to battle, that "David sent Joab, and his servants with him, and all Israel, and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

After the year was expired, when that year ended, and the next began which was in the spring time, Frod xii 2 When kings go forth, which is when the ground is fit for the march of soldiers, and brings forth provision for man and beast. In battle these words are to be understood. In 1 Sam x 11, xiv 8 Rabbah, the chief and royal city of the Ammonites, Deut iii 11

2 ¶ And it came to pass in an evening-tide that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself, and the woman was very beautiful to look upon.

From off his bed, where he had lain and slept for some time, being possibly disposed to sleep after dinner for reason of some excess committed in eating or drinking, and indulging himself in his lazy humour, which may seem very improper for so great a prince and captain who had so many and great burdens upon his shoulders, especially in a time of war, and therefore such practices have been condemned by heathens, and Homer will not allow a general and great councillor to sleep all the night much less to take any part of the day for it. And therefore this is thought to be David's in error, and the occasion of his following fall. Walk d upon the roof which was plain, after the manner, Deut xxxii 8 Washing herself to wit in chub which possibly was in her garden or in some room near to the king's place where she might wash her self divers ways and for different ends either for health or beauty or to cleanse herself from some kind of bodily impurity, when all the windows being open and she careless David might espie her.

3 And David sent and enquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

Instead of suppressing that lust which the sight of his eyes had kindled he seeks rather to feed it, and first inquires who he was that if she were unmarried he might make her either his wife or his concubine. Bath sheba, called also bath shubh 1 Chron iii 5 where also Eliam is called Eliam. The Hittite, so called either 1 By his origin, being born either of that race, but became a zealous proselyte, or at least among that people. Or, 2 By his habitation among them. Or 3 For some notable exploit of his against that people. see 1 Sam xxxi 6, and the notes on 2 Sam viii 18.

4 And David sent messengers, and took her, and she came in unto him, and he lay with her: for she was purified from her uncleaness, and she returned unto her house.

David sent and took her from her own house into his palace, not by force but by persuasion as desiring to speak with her. She came in unto him into his palace and chamber, as he desired. For she was purified to wit, from her menstruous pollution according to the law, Lev xvi 19, which is here noted as the reason either why David pursued his lustful desire or why she so easily yielded to it, because she was not under that pollution which might alienate her from it, or rather, why she so readily consented, that time being used by Aristotle and others to be the most likely time for concupiscence.

5 And the woman conceived and sent and told David, and said, I am with child.

Consider therefore what to do for thy own honour, and for my safety, whom thou hast brought into a most shameful and dangerous condition.

6 ¶ And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.

Frivolous questions, which any common messengers could have answered, which probably made Uriah suspect that there was some other secret cause why he was sent for. And he might understand something, either by David's messengers, ver 4, or by some of his own family, concerning her being sent for to the court, which, together with other circumstances might give him cause of further suspicion. Yet such might be the questions (though not here particularly mentioned) concerning those heads, as every private person might not be acquainted with, nor able to resolve, but such only as were acquainted with the counsel of war.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

Go down to thy house, not doubting but he would, there converse with his wife, and so cover their sin and shame. Wash thy feet, as travellers there used to do. There followed him a mess of meat, seemingly as a testimony of David's respect and affection to him, but really to cheer up his spirits, and dispose him to desire his wife's company.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

With all the servants of his lord with the king's guard. This he did either upon some suspicion of the matter, see ver 7, or by the secret direction of God's wise and invincible providence, who would bring David's sin to light.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house?

When they had told David, whether of their own accord or being first asked by David it doth not appear. Camest thou not from thy journey wearied with hard service and travel, and therefore didst need refreshment? nor did I expect or desire that thou shouldst now attend upon my person or keep the watch.

11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents, and my lord Joab, and the servants of my lord, are encamped in the open fields, shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

The ark, it seems was now encircled with them for the encouragement and direction as was usual. see Numb x 3. 1 Sam xvi 1 In the open fields to wit, in tents where he is in the fields. And to lie with my wife he might possibly add these words, to impute his apprehension of the king's design and to awaken his conscience to the consideration of his sin and of the injury which he had done him. His meaning is, Now when God's people are in a doubtful and dangerous condition it becomes me to sympathize with them, and to abstain even from lawful delights. Whereby he might possibly intimate how unworthy it was for David in such a season to indulge himself in sinful and injurious pleasures. But David's ear was now deaf to heart being hardened through the deceitfulness of sin.

12 And David said to Uriah, Tarry here to

day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk and at even he went out to be on his bed with the servants of his lord, but went not down to his house.

When David had called him, i. e. being invited by David. He made him drunk, or, he made him merry, as the word oft signifies. He caused him to drink more than was convenient. He went out to be on his bed, which it doth not appear that he did the night before, but now his excess in eating and drinking might make it more necessary for him. With the servants of his lord, i. e. in some chamber in the king's court, where the king's servants used to take their repose.

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

15 And he wrote in the letter saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

So far is David from repenting upon these just and great reasons, that he seeks to cover one sin with another, and to hide his adultery with murder, even the murder of a most excellent person, and that in a most malicious and perfidious manner.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

Placed there to defend it, because that part of the city was supposed either the weakest, or the place designed for the assault. Joab having formerly committed a base murder upon Abner, was ready to execute this wicked command of the king, that so he being involved in the same guilt with him might the more willingly receive him into favour.

17 And the men of the city went out, and fought with Joab, and there fell some of the people of the servants of David, and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war.

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? know ye not that they would shoot from the wall?

21 Who smote Abimelech the son of Jerubbaesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

Jerubbaesheth, called also Jerubbaal. Judges 1. See the note on 2 Sam. 11. 8. Thy servant Uriah the Hittite is dead also, which he knew would be acceptable news to the king, and therefore allay his wrath. This indeed might make the messenger suspect that David had a hand in Uriah's death, and possibly Joab might say so for that very reason, that these matters by degrees being known David might be hardened in sin, and so Joab might have the greater interest in him.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely

the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

We beat them back, and pursued them even to the gate.

24 And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another; make thy battle more strong against the city, and overthrow it, and encourage thou him.

Let not this thing displease thee, be not dejected or discouraged by this sad occasion. Encourage thou him, i. e. Joab to proceed in the siege.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

When the mourning was past, which was seven days, Gen. 1. 10. 1 Sam. xxxv. 13. Nor could the nature of the thing admit of longer delay, lest the too early birth of the child might discover David's sin. David sent and fetched her to his house, and she became his wife, by which it appears that David continued in the state of impurity for divers months together, and this notwithstanding his frequent attendance upon God's ordinances, which is an eminent instance of the corruption of man's nature, which is even in the best, and without Divine assistance is too strong for them of the deceitfulness of man, and of the tremendous judgment of God upon him. Sin by delivering a man up to another. The thing that David had done, i. e. his adultery and murder, as is evident in the next chapter.

## CHAP. XII.

Nathan by a parable reproveth and threateneth David, 1-12. He confesseth his sin, and is pardoned, but the child mu-  
13-14. David mourneth an Epiphany for it at a hill  
15-16. He is satisfied and cheered the season,  
17-24. He goeth in to Bathsheba. Solomon is born of her and is called Jedidiah, 21-25. David taketh Rahab, and instructeth the people thereof, 26-31.

AND the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city, the one rich, and the other poor.

Nathan the prophet, chap. vi. 2, 1 Kings. 1. 8. When the ordinary means did not awaken David to repentance, God used an extraordinary course. Thus the merciful God pities and prevents him who had so horribly forsaken and forgotten God.

Nathan prudently ushered in his reproof with a parable, lest the manner of the castigation and ancient times that so he might surprise David, and cause him inwardly to give sentence against himself. He manageth his relation as if it had been a real thing, and demands the king's justice in the case. Though the application of the parable to David be easy and obvious, yet it matters not if some circumstances be not so applicable, because it was fit to put in some such clauses, either for the decency of the parable, or that David might not too early discover his design.

2 The rich man had exceeding many flocks and herds.

Noting David's many wives and concubines.

3 But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up, and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

*The poor man had nothing, save one little ewe lamb, denoting Uriah, with his own and only wife. Which he had bought, as men then used to buy their wives, or had procured. Lay in his bosom, which David might take for hyperbolic expressions of his tender care of and affection to it, although there want not instances of some who have treated such brute creatures in this manner.*

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him.

*A traveller, this some make to be the devil, whom David gratified by his sin, but it rather seems added for the decency of the parable.*

5 And David's anger was greatly kindled against the man, and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die.

*Or, in vain thy life due to death. 1 Sam. 26:16.*  
This seems to be more than the fact derived, or than he had commission to inflict for it. And it is observable, that David now, when he was not indulgent to himself, and to his own sin, was most severe to others, as appears by this passage and the following relation, yet which was done in the time of David's impenitent continuance in his sin.

6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul,

*Thou art the man, thou hast committed this crime with great aggravations, and out of thine own mouth thy sentence hath proceeded, and thou art worthy of death.*

8 And I gave thee thy master's house, and thy master's wife into thy bosom, and gave thee the house of Israel and of Judah, and if that had been too little, I would moreover have given unto thee such and such things.

*Thy master's wives or women, as that word is elsewhere used, as Num. xxxi. 18. And though we read not a word of God's giving, or of David's taking any of Saul's wives into his bosom, or which is all one, into his bed, yet (which I think to be intended at here) it might be according to the manner of that time, that the wives and concubines of the prince or king, belonged to the successor to be at his disposal. And I pretend to them, was interpreted little less than pretending to the crown, which made it fatal to Adonijah, to ask Abishag, 1 Kings ii. 23, and to Abner to be suspected for Rizpah, 2 Sam. iii. 8. And Absalom, upon the crown usurped the concubines also, which is looked on as a crime unpardonable. 2 Sam. xvi. 21. Nor would this have been reckoned amongst the crimes and blessings which God here is said to give him, and which are opposed to that which he sinfully took. But heq down of that life, if Saul's daughter was given to him for his wife by Saul's promise, and consequently by God's grant, though afterwards Saul maliciously gave her to another man, and that Micah the other daughter was actually given to him, 1 Sam. xv. 2. And it is very possible that some other of David's wives were nearly related to the house of Saul; wherefore David in this design to en-*

large and strengthen his interest in the kingdom, although there is no absolute necessity of retaining this in Saul, being the word in plural, *wives*, and with belonging to him, who sometimes were owned by David as his own, or lords, or superiors, such as Nabal was, and some others, not elsewhere named might be, whose houses and wives, and some women, God might give to David. Such and such things, such other things as thou hadst wanted, or as thou desiredst.

9 'Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

*The commandment of the Lord, i. e. those laws of God which forbade thee to do this thing, by not giving him that respect and observance which they deserved. Uriah the Hittite, that valiant and generous and noble person, hast taken his wife to be thy wife. This he mentions amongst his other sins, partly because he had rewarded her, who by God's law should have been severely punished; partly because he compassed this marriage by wicked practices, even by Uriah's murder and for sinful ends, even for the gratification of his mortal and sensual lusts, and for the concealment of that sin which he was obliged to confess and lament. Hast slain him with the sword of the children of Ammon, those cursed enemies of God, and of his people, whom thou hast encouraged and hardened in their idolatry, by giving up him and others of God's people into their hands. And note here, that although David did not kill Uriah himself, nor commanded any to do it, but that he should be put upon their service (which he would do) to carry it doth to soldiers under him, on justifiable account, without fear, therefore legally chargeable with murder, though both persons employed in the service, yet on God's account, who had called David's designation, it is in the sequel. And therefore though the Ammonites slew Uriah, yet David is said to have killed him with their sword.*

10 Now therefore the sword shall never depart from thine house, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

*Shall never depart from thine house, during the residue of thy life, is a promise from the following history.*

11 Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

*I will raise up evil to wit, the evil of punishment. Out of thine own house, from thy own children and family. Before thine eyes, i. e. openly, so is thou shalt know it, as certainly as if thou didst see it, and yet not be able to hinder it. Give them, i. e. I shall by my providence give him power over them, which I know he will abuse, and I shall not restrain him from so doing, either by my grace or providence. Unto thy neighbour, to one who is very near to thee, even thy beloved son Absalom. But God expresseth thus here darkly and doubtfully, that the accomplishment of it might not be hindered. In the sight of the sun, in the open day, and in a public place. The accomplishment hereof see chap. xvi. 22.*

12 For thou didst it secretly, but I will do this thing before all Israel, and before the sun.

*I will do this thing, i. e. I will execute this judgment. This God did by inclining David's heart to leave his concubines to keep his house, and so to come into Absalom's power, by giving up Abithophel to his own carnal policy, which readily suggested to him that wicked and desperate counsel, and by exposing Absalom to these temptations, and leaving him to his own vicious inclinations which certainly knew would in such circumstances produce the effect. So the sin was wholly from men, but the order*

and overruling their mistakes and miscarriages to the end  
of the world.

13 And David said unto Nathan, "I have sinned against the Lord. And Nathan said unto David, "The Lord also hath put away thy sin; thou shalt not die."

*I have sinned against the Lord, I now freely confess that in which I have hitherto so wickedly smothered, and I have deserved all these and far heavier judgments for it, and I am more troubled for my sin against my sovereign Lord and gracious God, than for the shame and punishment that follow it. How serious and pathetic this confession was we may see, Psal. li. The Lord also hath put away thy sin, i. e. so far as concerns thy own life and eternal salvation, both which were forfeited by this sin. Thou shalt not die, as by thy own sentence, ver. 5, thou didst deserve; and as thou mightst expect to die by my immediate stroke, though why thou mightst expect the law before a human judgment, or there be no superior to execute the law upon thee.*

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

*To blaspheme, i. e. to reproach both God and his people, and the true religion. For though these were not concerned in David's sin, the blame and shame of which should have been appropriated to him, yet heathens and wicked men would, according to their own evil minds and malicious hearts, fasten the reproach of this upon God and religion, as if God were unholv, because the man after God's own image was so, and partial, in committing a so great a crime, when Saul was cast off for a far less sin, and negligent in the government of the world, and of his church, in suffering such wickedness as even heathens have abhorred to go unpunished; and as if all religion were but hypocrisy and unbelief, and a pretence for villainies. Besides the Ammonites upon their success against Uriah and his party, did exult, and manifestly and praise their idols, and blaspheme the God of Israel. The child shall surely die, which, considering his affection to it and the punishment threatened to a poor innocent infant for his sake, must needs be grievous to him.*

15 ¶ And Nathan departed unto his house. And the Lord struck the child that Uriah's wife bare unto David, and it was very sick.

*The Lord struck the child with some sudden and dangerous disorder.*

16 David therefore besought God for the child, and David fasted, and went in, and lay all night upon the earth.

*David besought God for the child, supposing the threatening might be conditional, and so the execution of it prevented by prayer. Went in, to wit, into his closet, as Mat. vi. 6, to pray solitarily and earnestly, as he had done with others. Or this word may only note his private and unobtruded prayers in the actions here expressed.*

17 And the elders of his house arose, and went to him, to raise him up from the earth; but he would not, neither did he eat bread with them.

*The elders of his house, the chief officers of his kingdom and household who were there present.*

*This excessive mourning did not proceed simply from the fear of the loss of the child, but from a deep sense of his sin, and from the Divine displeasure manifested herein, and particularly from a just apprehension of the injury which he had done to the child by his sin, which justice urged him to do his utmost to repair by prayer or other means.*

18 And it came to pass on the seventh day, that the child died. And the servants of David besought to tell him that the child was dead, for they said, Behold, while the child was yet alive, we

spoke unto him, and he would not hear: on which our voice: how well, he then vex himself, if we tell him that the child is dead?

*On the seventh day; either, 1. From the beginning of the disorder. Or rather, 2. From the day of his birth, which is the most usual way of computation of men's days or years, for it is apparent that this happened during the time of David's fasting and lying upon the earth, ver. 20, which it is not probable that it lasted for seven days. They said, whispering among themselves, ver. 19.*

19 But when David saw that his servants whispered, David perceived that the child was dead; therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped. Then he came to his own house, and when he required, they set bread before him, and he did eat.

*Into the house of the Lord, i. e. to the tabernacle, to confess his sin before the Lord, and to own his justice in this stroke and the other threatenings, and to deprecate his great and just displeasure, and to acknowledge God's righteousness in sparing his own life, and to offer such sacrifices as were proper and required in such cases. Nor did David imagine that his law Num. xix. 11 in going thither before the seven days were expired. For neither is there the same reason of a tent, and of a dwelling house, where the several rooms of the house are as distinct as several times; nor is it here said, that David was in the same room, or in the same house, where the child died.*

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou hast risen and eaten bread.

22 And he said, While the child was yet alive, I fasted and wept; but I said, Who can tell whether God will be gracious to me, that the child may live?

*For God's decree of the child's death might be conditional, as that was of Jonah's destruction, Jonah in 4.*

23 But now he is dead, wherefore should I fast? I shall go to him, but he shall not return to me.

*Wherefore should I fast, seeing fasting and prayer cannot now prevail with God for his life? I shall go to him, into the land of the dead, in which he is, and into heaven, where I doubt not I shall find him.*

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her; and she bare a son, and he called his name Solomon; and the Lord loved him.

*David comforted Bath-sheba, who was now much dejected both for her former sin, which she truly repented of, as may be gathered from Prov. xxxi. 1-3, &c., and for the loss of that child which was very dear to her, and which might seem to be the only tie of David's affection to her, which being now dead, she might think that David would utterly cast her off, and leave her to that shame and punishment which she had deserved. Went in unto her, to wit, into her chamber or bed. The Lord loved him, i. e. the Lord declared to David that he loved his son, notwithstanding the just cause which David had given to God to alienate his affections from him.*

25 And he sent by the hand of Nathan the prophet; and he called his name Jeduthiah, because of the Lord.

Either because of the Lord's love to him, as the name signifies, or because the Lord commanded him to do so. <sup>26</sup> ¶ And <sup>27</sup> Joab fought against <sup>28</sup> Rabbah of the children of Ammon, and took the royal city.

<sup>1</sup> ¶ That part of the city where was the king's palace, where he ordinarily resided, though now it seems he was returned to a strong fort.

<sup>27</sup> And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

The same royal city so called, because it either stood beside the river or was encompassed with water, both for defence and delight. Although the words are by some learned men rendered thus, *I have taken, or intercepted, or cut off waters from the city*, which well agrees, both with the words *city being here put for meeth*, which is frequent, as Gen. i. 12. *And ix. 29 &c.*, and with the relation of Josephus the Jew, who saith, The conduits of water were cut off and so the city was taken, and with a relation of Polybius concerning the same city, which was taken afterward by Antiochus in the same manner by cutting off water from the city.

<sup>28</sup> Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and <sup>1</sup> it be called after my name.

<sup>1</sup> *Interit* for having taken one part of the city, he concluded the remaining part of it could not long stand out. *Lest it be called after my name*, lest I have the honour of taking it. Thus he seeks to ingratiate himself with the king, by pretending great care for his honour and interest.

<sup>29</sup> And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

David gathered all the people together, either because Joab needed more help for the storming of the city, or, at least, for the prosecution of the victory, and execution of justice upon the whole land: or because he would have them all to partake of the spoil of the city, which was there in great abundance. <sup>30</sup> ¶ The rather because they were all exposed to the hazard of utter ruin, in case the Ammonites had prevailed against them.

<sup>30</sup> ¶ And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of the city in great abundance.

The weight whereof was a talent of gold, or rather the price whereof &c. For as the Hebrew *shekel* signifies both a weight and a piece of money of a certain price, so also may *much* it as proceeding from the same root. And, in general the same words both in Hebrew Greek and Latin are promiscuously used to signify either weight or price, as is well known to the learned. And the addition of *precious stones* which are never valued by the weight of gold makes this signification here most proper and probable. Moreover, the weight might seem too great either for the king of Ammon or for David, to wear it upon his head. Although it is well meant of the weight, it might be said that this was not a crown to be worn ordinarily, but merely to be put on upon the king's head at his coronation or upon solemn occasions as here where this was done, in token of the translation of this kingdom to David. And, it may be, it was held up or supported by two officers of state, that it might not be too burdensome to him, and after a little while taken off.

<sup>31</sup> And he brought forth the people that were therein, and put them under saws, and under harrows of iron and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

The people that were therein: the words are indefinite and therefore not necessarily to be understood of all the people, for it had been barbarous to use women and children thus, but of the men of war, and especially of those who had been the chief actors or abettors of that villainous action against David's ambassadors, (which was contrary to the law of nature, and of nations, and of all humanity,) and of the dreadful war ensuing upon it, for which they might seem to deserve the severest punishments. Although indeed there seems to have been too much rigour used, especially, because these dreadful deaths were inflicted not only upon those great counsellors, who were the only authors of that vile usage of the ambassadors, but upon a great number of the people, who were innocent from that crime. And therefore it is probably conceived that David exercised this cruelty whilst his heart was hardened and impenitent, and when he was bereaved of that free and good Spirit of God which would have taught him more mercy and moderation. *Put them under saws* he sawed them to death; of which punishment we have examples, both in Scripture, Heb. xi. 37, and in other authors. *Under harrows of iron, and under axes of iron*, he caused them to be laid down upon the ground, and torn by sharp iron harrows drawn over them, and hewed in pieces by keen axes. *Made them pass through the brick-kiln*, i. e. to be burnt in brick kilns. Or, *made them to pass through the furnaces of Malcham*, i. e. of Maloch called also Malchom, and here Malchen punishing them with their own sin, and with the same kind of punishment which they inflicted upon their own children. *see 2 Kings xvi. 3, xxii. 10, Lev. xxiv. 21, xx. 2, Deut. xxi. 10*

### CHAP. XIII.

Amnon loveth his sister Tamar, ravisheth her, then hateth and driveth her away, 1-19. Absalom entertameth and revengeth her with Amnon's death, 20-29. David is grieved. Absalom flieth to Gethur, 30-39.

AND it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar, and Amnon the son of David loved her.

<sup>1</sup> *fair sister*, his sister by father and mother. *see 2 Sam. vi. 1*

<sup>2</sup> And Amnon was so vexed, that he fell sick for his sister Tamar, for she was a virgin, and <sup>1</sup> Amnon thought it hard for him to do any thing to her.

*He fell sick* the passion of his mind disturbed his body as is usual. *She was a virgin*, and therefore diligently kept, so as he could not get private converse with her, and without modest, and abhorring any compliance with his lustful desires, both from her inclination and interest.

<sup>3</sup> But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother and Jonadab was a very subtil man.

*Shimeah*, called also *Shammah*, 1 Sam. xvi. 9.

<sup>4</sup> And he said unto him, Why art thou, being the king's son, <sup>1</sup> Hean <sup>1</sup> from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

*From day to day*, Heb. *from morning to morning* for whereas in the day he had many diversionous and restful minutes, in the night he was pestered with tormenting thoughts and passions, the effects whereof appeared in his countenance in the morning. *Wilt thou not tell me* thy sure friend and faithful servant, who am ready to advise and assist thee?

<sup>5</sup> And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give



meat, and dress the meat in my sight, that I may see it, and eat it at her hand

Let *me* *come*, so he calls her, to prevent the suspicion of any dishonest design upon so near a relation whom neither nature nor respect and affection would permit him to vitiate. But at her hand, pretending that his stomach was so nice that he could eat nothing but what he saw dressed, and that by a person whom he much affected

¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat

It is strange that so wise and sagacious a person as David did not see through so vain a pretence: but that must be ascribed partly to the instincts of nature, which generally preserve near relations from such monstrous actions, and partly to God's providence which blinded David's mind, that he might bring upon him the designed and threatened judgments

8 So Tamar went to her brother Amnon's house, and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes

He was laid down upon his bed, or rather his couch

9 And she took a pan, and poured them out before him, but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him

Poured them out, out of the frying pan into the dish

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother

Inte the chamber, an inner chamber, either 1 That where he lay sick upon his bed where also Tamar made the cake in his sight, who then carried the meat into the next room to bring them in again when he called for them. Or rather 2 Another chamber, Amnon lying upon his couch in one chamber where the company were with him, where also she made the cakes before him, first send them all out of that room, and then rise from his couch, and upon some pretence, goes into another secret chamber where he might have the better opportunity for his intended wickedness

11 And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister

12 And she answered him, Nay, my brother, do not force me, for no such thing ought to be done in Israel: do not thou this folly

¶ *My brother*, whom nature both teacheth to abhor such thoughts, and obligeth to defend me from such a mischief with thy utmost hazard if another should attempt it. *Do not force me* thou shouldst abhor it, if I were willing, but to add violence to thy filthiness is abominable. *In Israel*, among God's people, who are taught better things, who also will be infinitely reproached for such a base action

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak

unto the king; for he will not withhold me from thee

¶ *Whither shall I cause my shame to go?* how can I either endure or avoid the shame and reproach of it? *As one of the fools in Israel*, i. e. loathsome and contemptible to all the people, whereas now thou art in great reputation, and her apparent of the crown. *He will not withhold me from thee* this she spoke, either because she did not understand or not remember that the law of God prohibited such marriages between a brother and his half sister, or because she thought her royal father could or would dispense with it upon this extraordinary occasion, to save his first-born son a life, or that by this pretence she might free herself from her present and most urgent danger, knowing she should have opportunity enough to prevent other mischiefs

14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her

15 ¶ Then Amnon hated her exceedingly, so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone

Then Amnon hated her exceedingly partly because, his lust being now satisfied his mind and conscience had a true and clear prospect and deep sense of the natural turpitude and baseness of the action, and of that shame and contempt and loss and mischief which was likely to follow it and consequently an utter aversion from her who had been the instrument and occasion of his sin, and principally by the just judgment of God both upon Amnon and David that so the sin might be made public and way made for the succeeding tragedies, for otherwise it would probably produce love and kindness to her as it did in another Gen xxxiv 2, 3, especially in him whom both nature and interest, and even lust itself, obliged to allay her grief and shame by all possible demonstrations of kindness

16 And she said unto him, There is no cause for this evil in sending me away: is greater than the other that thou didst unto me. But he would not hearken unto her

There is no cause to wit, given thee by me. *This evil is greater than the other* thus she may truly say, because though the other was in itself a greater sin, yet this was an act of greater inhumanity and barbarous cruelty, and a more wrong and damage to her (who she was by birth) because it exposed her to public infamy and contempt, as it she had been an impudent slut, and had either enticed him to sin, or at least consented to it, and besides, it turned private offence into a public scandal, to the great dishonour of God and of his people Israel, and especially of all the royal family, and was likely to cause direful passions, and mischief among them

17 Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her

18 And she had a garment of divers colours upon her for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her

Of divers colours, of embroidered work. Compare Gen xxxviii 3

19 ¶ And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying

Put ashes on her head, and rent her garment, to signify her grief for some calamity which had befallen her, and what that was concurring circumstances did easily discover. Laid her hand on her head, in token of grief and shame, as if she were unable and ashamed to show her face. See Jer. ii 37. Went on crying, to manifest her abhorrence of the fact, and that it was not done by her consent



20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister he is thy brother, regard not this thing. So Tamar remained desolate in her brother Absalom's house.

*Seen with thee* *Amnon* *He is thy brother* Behold, and imitate the modesty of Scripture expressions. *He is thy brother*, therefore thou must forgive and forget the injury, therefore thy disgrace of him will be a blot to us all, therefore thou wilt not go right from David against him, because he is as near and dear to him as thou, therefore thy dishonour is the less, because thou wast not abused by any mean person, but by thy kinsman, therefore this evil must be borne, because it cannot be revenged. And thus he covers his design of taking vengeance upon him at the first opportunity. *Regard not this thing*, so as to torment thyself. *Desolate*, neglected and forsaken by others, none now seeking her in marriage, and through shame and dejection of mind, giving herself up to solitude and retirement.

21 ¶ But when king David heard of all these things, he was very wroth.

To wit with Amnon, whom yet he did not punish at least so exactly as he should, either from the conscience of his own guilt in the like kind, or from that too indulgent which he oft showed to his children, or because the case was perplexed, for if he had been put to death for the fact, by virtue of that law Deut. xxii. 26, 27, who was innocent must have died with him, because she did not cry out, although indeed that law did not reach the present case. Tamar not being betrothed to a husband, and for the following law concerning a virgin not be trothed that could have no place here. He could not force Amnon to marry Tamar, because that marriage had been incestuous.

22 And Absalom spake unto his brother Amnon neither good nor bad, for he had forced his sister Tamar.

*Absalom saith unto his brother Amnon neither good nor bad* he said nothing, at all to him to wit about that business. It is a syncdochical expression used in his manner. Gen. xxi. 21. He neither debated it with him nor threatened him for it, but seemed willing to cover it and pass it by with brotherly kindness. For if he had wholly forborne all discourse and converse with him it would have roused great jealousies in Amnon and David, and hindered him in his intended and desired revenge. For *Absalom hated Amnon*, or rather, but not though *Absalom* the Hebrew particle commonly signifies, for the following clause is not added as a reason of the former, but by way of exception or opposition. Though he outwardly expressed no dislike of the fact, yet he inwardly hated him.

23 ¶ And it came to pass, after two full years, that Absalom had shepherders in the country of Gath, and in the country of Ephraim, and Absalom invited all the king's sons.

*After two full years* this circumstance of time is noted partly as an aggravation of Absalom's malice, which was so inordinate and implacable, and partly as a caveat of Absalom's policy, that both Amnon and David might more securely comply with his modes as being more free from all suspicion of violence. *Absalom had shepherders* according to the manner of those ancient times, when princes did not give themselves up to both and luxury, but spent the time and pains in the most honest employment. *In the country of Gath*, the country of Ephraim, or Ephraim, both in the second, the tribe of Ephraim, towards, or might which this place was situated.

24 And Absalom came to the king, and said, Behold now, thy servants have shepherders, let the king, I beseech thee, and his servants go with thy servant.

To the feast, which was usual upon these occasions.

25 And the king said to Absalom, Nay, my

son, let us not all now go, lest we be chargeable unto thee. And he pressed him, howbeit he would not go, but blessed him.

*He pressed him*, pretending great desire of his presence there, to prevent any jealousies, which otherwise he thought would arise in the breast of a king so wise and experienced, and under the expectation of God's dreadful judgments to be inflicted upon his family. *Blessed him*, dismissed him with thanks for his kindness, and with his fatherly blessing.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

*Let my brother Amnon go with us*, for the king designed (as the following words show) to keep him at home with him, as being his eldest son, and heir of his kingdom, otherwise Absalom would never have made particular mention of him, which now he was forced to do. Nor did this desire of Amnon's presence want specious pretences, as that seeing the king would not, he who was next to him might honour him with his company, and that this might be a manifest and public token of that love and friendship which was between him and his brother, notwithstanding the former occasion of difference.

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

It is strange that his urgent desire of Amnon's company raised no suspicion in so wise a king, but God blinded his mind, that he might execute his judgments upon David and bring upon Amnon the just punishment of his lewdness.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon, then kill him, fear not. Have not I commanded you? be courageous, and be valiant.

*When Amnon's heart is merry with wine*, when he least suspects and will be most unable to prevent the evil. *Hath not I commanded you* I who am the king's son and when Amnon is gone his heart who therefore shall easily obtain pardon for you, and will liberally reward you.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

Mules were in use amongst the Israelites. See I Kings i. 33. For though they might not promote such wicked kind of prostitution, Lev. xix. 19, yet they might use for times of engendered.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

Which was not improbable, when the sword was once drawn among them and one of them killed, which might provoke the rest to draw their swords, both to defend themselves and to revenge their brother's death, and thereby occasion the death of all. And God suffered this fall to report to be spread for David's greater terror and humiliation, that he who had formerly rejoiced in the tidings of Uriah's death might now be tormented with the report of the death of all his sons.

31 Then the king arose, and tare his garments, and lay on the earth, and all his servants stood by with their clothes rent.

32 And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons, for Amnon only is dead, for by the appointment of Absalom thus hath been

determined from the day that he forced his sister Tamar

*Amnon* was a man of great craft and subtlety, and one that had exact knowledge of Amnon's fact, and of Absalom's. *By the appointment, or, by the command; Heb. 11, put for command, Num. 10. 16. From the day,* it was resolved from that time in his breast, but the word of command was not then given to others, for that would probably have hindered his design. But all this he seems to have spoken from a probable conjecture rather than of certain knowledge, as appears by the sequel.

13 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead for Amnon only is dead

14 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him

*Absalom fled,* he who had undertaken to defend his servants' lives, or his own life. *Behind him,* behind the watchman, for it seems they did not come in the direct road where the watchman looked for them but (for some reason or fancy they had) fetched a compass, and came that way which he least expected them

15 And Jonadab said unto the king, Behold, the king's sons come as thy servant said, so it is

16 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept, and the king also and all his servants wept very sore

17 ¶ But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And David mourned for his son every day

*Talmai, the son of Ammihud,* his mother's father's son, that he might have protection and succour from him, and that by his mediation he might obtain his father's pardon and favour

18 So Absalom fled, and went to Geshur, and was there three years

19 And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead

*To go forth unto Absalom,* to wit, to visit him, or to send for him. And thus this word the soul is here understood partly from the Hebrew verb which being of the feminine gender agrees not with David but with David's soul, and partly by comparing this with other places, where the same verb is used and the soul expressed, as Psal. lxxxv. 2, cxxxv. 6. But as this supplement may seem too bold, so this version seems not so well to agree with that phrase of going out to Absalom, for David neither desired nor intended to go out to Absalom, but that Absalom should come home to him. And these words may be and are otherwise rendered by the most ancient and remarkable interpreters to this purpose, *And king David made an end of going out* (to wit in an hostile manner, as that verb is oft used Gen. xiv. 15. 2 Sam. x. 1) *against* (for so the Hebrew particle *el* is used Jer. xxiv. 7, Ezek. xiii. 9, 20. Amos vi. 1) *the soul,* i. e. having used some, though it is probable but cold and remiss, endeavours to pursue after Absalom, and to fetch him from his grandfather's, to receive condign punishment he now gave even thoughts of it. Thus the same verb, and that in the same conjugation is used in the same manner, 1 Kings iii. 1, *he made an end of building.* It is to be objected, That the Hebrew verb is of the feminine gender, and therefore doth not agree with king David which is masculine. It may be answered that this usage of genders is a most frequent figure, and as the masculine gen-

der is sometimes applied to women when they do some manly and valiant action, Exod. i. 22, so the feminine gender is sometimes used of men when they show an effeminate tenderness in their disposition, which is the case here, as some learned Hebrews have noted.

## CHAP. XIV.

*Joab suborning a widow of Tekoah by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem, but not into David's sight, 1—24. Absalom's beauty, hair, and children 25—27. After two years Joab bringeth him into the king's presence, 28—33.*

NOW Joab the son of Zeruiah perceived that the king's heart was toward Absalom

He desired to see him but was ashamed to show kindness to one whom God's law and his own conscience obliged him to punish, and wanted a fair pretence, which therefore Joab gave him

2 And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead

*Tekoah* a city of Judah, 2 Chron. xi. 5, 6. One of Jerusalem was not convenient, lest the king might know the person on such out the business. And besides, this woman seems to be of great eminency for her wisdom as the following discourse manifests. *A wise woman* rather than a man, because women can more easily express their passion, and do sooner procure pity in the hearers, and an answer to their requests. *Anoint not thyself with oil,* as they used to do when they were out of a mourning state. See Ruth. iii. 3. Matt. vi. 17.

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, ¶ Help, O king

5 And the king said unto her, What aileth thee? And she answered, ¶ I am indeed a widow woman, and mine husband is dead

*I am a widow woman,* one of them in whom most men find compassion and assistance, and whom thou art by God's law obliged in a singular manner to protect and relieve

6 And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him

*There was none to part them* and therefore there is no witness, either that he killed him, or how he killed him, whether from some sudden passion and great provocation, or in his own necessary defence, or otherwise. *Slew him,* as the avengers of blood report

7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew, and we will destroy the heir also, and so they shall quench my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth

*I that we may kill him,* according to the law, Num. xxxv. 19. Deut. xix. 12. *We will destroy the heir also,* so they plainly discover that their prosecution of him was not so

much from love of justice, as from a covetous desire to deprive him of the inheritance, and to transfer it to themselves, which self-interest might justly render their testimony suspected. Or perhaps these words are not spoken as the express words of the prosecutors, (who can hardly be thought so directly to express a sinister design,) but as the woman's inference or comment upon what they were doing, (for this would be indeed the result of it though they did not say so in express words,) thereby to represent her case as the more deserving pity. *My coal which is left*, the poor remainder of my light and comfort, by whom alone my hopes may be revived and repaired. *To my husband*, she names him rather than herself, because children bear the names of their fathers, not of their mothers.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

That thy cause may be justly and truly examined, and thy son preserved from their unjust and malicious proceedings.

9 And the woman of Tekoah said unto the king, My lord, O king, 'the iniquity be on me, and on my father's house' and the king and his throne be guiltless.

The sense is either first, that if I do not inform thee aright and thou thereby be drawn to give an unrighteous sentence on my behalf, I am willing to bear the whole blame of it before God and men. I acknowledge thou art wholly innocent in the case. Compare Gen xxvii 13. Or secondly this, If through thy forgetfulness or neglect of this my just cause my adversaries prevail and destroy my son, my desire is, that God would not lay it to the king's charge, but rather to me and mine. So the king may be exempted thereby. Whereby she both insinuates her great esteem of and affection for the king, thereby winning upon him to compass her design, and without implies that such an omission of the king's will bring guilt upon him, and yet most prudently and decently orders her phrase so as not to seem to blame or threaten the king. Compare Exod xvi 2 Sam xx 16. This case seems best to agree with David's answer, which shows that she did need some further assurance of the king's care and justice in her concern.

10 And the king said, Whosoever saith ought unto thee bring him to me, and he shall not touch thee any more.

So as to hurt or molest thee by pursuing thy son.

11 Then said she, I pray thee let the king remember the Lord thy God: that thou wouldest not suffer 'the revengers of blood to destroy any more.' Lest they destroy my son. And he said, 'As the Lord liveth, there shall not one hair of thy son fall to the earth.'

If the king remember the Lord thy God, the sense is, either first, Make mention (as this Hebrew verb is often rendered) of the name of the Lord thy God, to wit in an oath. I do swear to me by God that thou wilt protect me and my son against all revenger of blood, for so David did in compliance with this desire of hers. Only she was forced to express her mind in more general and ambiguous terms, because it had been presumption and rudeness for her in plain terms to demand the king's oath as if he durst not trust his word. Yet without she insinuates her meaning so plainly that the king understood it, and yet so handsomely and elegantly that the king was much pleased with her wisdom, and thereby inclined to grant her request. Or secondly, this Remember the Lord thy God, the sense is, who is not to sever and remove me at all that is mine, nor doth cut off every one's slave, as appears from Numb xxxi, and from the example of Cain and from thyself, O king; though this she expressed not but only with such words which she knew would give so wise and good a king occasion to reflect upon himself and upon the goodness of God in sparing him, though a villain in order that thereby he might be obliged to maintain and in sparing the person whom she desired. Or thirdly this, Remember the Lord, whose presence thou hast made me thus

promisc, and who will be a witness against thee, if thou breakest it. *That thou wouldest not suffer the revengers of blood to destroy any more*, Heb *lest the avenger of blood multiply to destroy* i. e. lest they cause one destruction to another, and add my surviving son to him who is slain already. Or *lest thou dost multiply avengers of blood to destroy* i. e. lest by thy connivance at their cruel and malicious proceedings against my son, thou dost encourage avengers of blood to the like furious practices, and thereby increase the number of that sort of men, and upon that pitiable occasion multitudes of murders. *Lest they destroy my son*, or, and let them not destroy my son; the future tense being put for the imperative mood, as is frequent. *There shall not one hair of thy son fall to the earth*, i. e. he shall not suffer the least damage. We have the same phrase used 1 Sam xiv 45, 1 Kings 1 52, Acts xxvii 34 compare Matt x 30.

12 Then the woman said, Let thine handmaid, I pray thee, speak one word unto my lord the king. And he said, Say on.

Having obliged the king by his oath in her supposed case, she now throws off the veil, and begins to apply thus parable to the king's and kingdom's present case.

13 And the woman said, Wherefore then hast thou thought such a thing against 'the people of God?' for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again 'his banished.'

If thou wouldest not permit the avengers of blood to molest me or to destroy my son who are but two persons, how unreasonable is it that thou shouldst proceed in thy endeavours to revenge Amnon's blood upon Absalom, whose death would be highly injurious and grievous to the whole commonwealth of Israel all whose eyes are upon him as the heir of the crown and a wise, and valiant, and amiable person unhappy only in this one act of killing Amnon, which was done upon a high and heinous provocation and whereof thou thyself didst give the occasion, by permitting Amnon to go unpunished. *The king doth speak this thing as one which is faulty* by thy word, and promise, and oath given to me for thy son thou condemnest thyself for not allowing the same equity towards thy own son. *Thy banished* to wit, Absalom, from that heathenish country, where he is in evident danger of being infected with their idleness and other vices, which is likely to be a great and public mischief to all thy people, if he come to reign in the stead which he is very likely to do. It is true there was a considerable disparity between her son's and Absalom's case, the one being rash and sudden action the other a deliberate and premeditated murder, but that may seem to be balanced in some measure partly by Amnon's great and lasting provocation, and principally by the vast difference between a private injury, which was her case, and a public calamity and grievance which she affirmed and the king easily believed, was Absalom's case. And what David said in the case of Joab's murder of Abner, that he could not revenge it, because *the sons of Zeruiah were too hard for him*, 2 Sam iii 39, the like peradventure might have been said in this case, where the people's hearts may seem to have been universally and vehemently set upon Absalom, and the rather, because his long banishment moved them pity, and his absence made him more desirable as it frequently happens among people, and therefore it might really be out of the king's power to punish him, and so he might seem to be obliged to spare him for the common safety of his whole kingdom.

14 For we must needs die, and are as water spilt on the ground, which cannot be gathered up again, 'neither doth God respect any person.' yet doth he 'devise means, that his banished be not expelled from him.'

We must needs die. Heb *in dying we shall die*, i. e. we shall certainly and suddenly die all of us, both thou O king who therefore art obliged to take due care of thy successor, who is Absalom, and Absalom, who, if he do not

die by the hand of justice, must shortly die by the necessity of nature, and Amnon too must have died in the common way of all flesh, if Absalom had not cut him off. Therefore, O king, be not implacable towards Absalom for supping a flower a little before its time of fading, and restore him to us all before he die in a strange land *Split in the ground, which cannot be gathered up again, which is quickly drunk up and buried in the earth, and cannot be recovered.* Neither doth God respect any person, to wit, so far as to exempt him from this common law of dying. But this version seems not to agree with the Scripture phrase, for the accepting of a person is never to my knowledge expressed in Hebrew by *nasa nephesh*, which is the phrase here, but by *nasa panim*, every where. The words therefore may be rendered either thus, *yet God will not take away, or doth not use to take away*, (the future tense of noting a continued act, as Hebrews observe,) *the soul, or souls, or lives of men*, to wit, by violence. God doth not merely and instantly cut off offenders, but suffers them to live till they die by the course of nature: and therefore so shouldst thou do too. Or rather thus, *yet God hath not taken away his soul or life*, the pronoun *his* being understood here as it is in many other places, and as being easily supplied out of the context. So the sense is, God hath hitherto spared him, and did not suffer his brethren to kill him, as in reason might have been expected, nor hath God him self yet cut him off for his murder, as he oft doth with persons who are out of the magistrate's reach: but hath hitherto preserved him even in a heathenish land, all which are intimations that God would have him spared. *Yet doth he devise means that his banished be not expelled from him* or, *but hath devised means that he hath given laws to this purpose*, that the man slayer who is banished should not always continue in banishment, but upon the high priest's death return to his own city: whereby he hath showed his pleasure that the avenger of blood should not imperiably persist in seeking revenge, and that the man slayer should be spared. Or rather thus, *but thinketh thoughts*, or, *but hath designed*, or, *therefore he intendeth that he who is banished* (to wit, Absalom) *do not* (always) *expelled or banished from him* i. e. from God and from his people, and from the place of his worship, but that he should return home to him. So the sense is that God by sparing Absalom's life in the midst of dangers did sufficiently intimate that he would in due time bring him back to his land and people.

15 Now therefore that I am come to speak of this thing unto my lord the king, it is because the people have made me afraid: and thy handmaid said, I will now speak unto the king, it may be that the king will perform the request of his handmaid.

*It is because the people have made me afraid*, the truth is I was even forced to this bold address to thee by the disposition and condition of thy people: who are discontented at Absalom's perpetual banishment and full of fears: either lest, upon thy death which none knoweth how soon it may happen, they should be involved in a civil war about thy successor, or lest, in the mean time if Absalom by his father-in-law's assistance invade the land, and endeavour by force to regain and secure his right to the succession the people, who have a great opinion of him, and kindness for him, and think he is very hardly used, should take up arms for him, or lest he who is thy heir and successor should by continual and familiar conversation with his kinsmen be insinuated in their errors, or alienated from the true religion, and from God's worship from which he is now utterly excluded. And thy handmaid said or, therefore thy handmaid said, either within myself i. e. I intended, or to the people, to quiet them.

16 For the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my son together out of the inheritance of God.

For I know the king is so wise and just that I assure myself of audience and acceptance, which expectation of his is eminently insinuated here that the king might conceive himself obliged to answer it, and not to disappoint her

hope, nor to forfeit that good opinion which his subjects now had of him. *To deliver his handmaid out of the hand of the man*, to grant my request concerning my son, and consequently the people's petition concerning Absalom *Me and my son*, implying that her life was bound up in the life of her son, and that she could not outlive his death, (and supposing, it is like, that it might be David's case also, and would therefore touch him in a tender part though it were not proper to say it expressly,) and thereby suggesting that the tranquillity, safety, and comfort of the people of Israel depended upon Absalom's restitution and the settlement of the succession in him. *Out of the inheritance of God*, i. e. out of that inheritance which God hath given to me and mine, or out of that land which God gave to his people to be their inheritance and possession, and in which alone God hath settled the place of his presence and worship, whereby she intimates the danger of Absalom's living in a state of separation from God and his house, and amongst idolaters.

17 Then thine handmaid said, The word of my lord the king shall now be comfortable for as an angel of God, so is my lord the king to discern good and bad: therefore the Lord thy God will be with thee.

*The word of my lord the king shall now be comfortable*, I doubt not the king will give a gracious and satisfactory answer to my petition. *As an angel of God*, to wit, in wisdom, and justice and goodness. *To discern good and bad*, to hear and judge of causes and requests whether they be just and good and fit to be granted as mine is, or unjust and unreasonable, and fit to be rejected. So she intimates her confidence in the justice of her cause, and thereby confirms the king in his purpose and promise to grant her request and withhold arms the king against the suggestions of them who should advise him to a rigorous execution of God's law against Absalom, and be ready to continue him for restoring Absalom and this for want of that angelical wisdom which the king had who wisely considered many things far above the reach. *Therefore*, because thou art so wise and just and pitiful, and gracious to those who in true justice deserve punishment. *The Lord thy God will be with thee* God will own and stand by thee in this thy act of grace: or, God will prosper thee in thy enterprise, or, it shall not be offended with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, Is not the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid.

*Is not the hand of Joab with thee in all this?* hast thou not read and done thus by Joab's direction and contrivance? *None can turn to the right hand or to the left from ought that my lord the king hath spoken* as the king is so wise that no man can deceive him by any turnings or windings to the right or left hand: but he quickly searcheth out the truth in every thing, so, (it is a folly to dissimble or go about to conceal it,) it is even so thou hast now discovered the truth of this business. *He put all these words in the mouth of thine handmaid*, to wit, for the scope and substance of them, but not as to all the expressions which she used, for these were to be varied as the king's answer gave occasion, which also she did with singular prudence.

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the

+ Heb  
for rest  
+ ver 20  
ch 19  
+ Heb  
to hear

+ ver 17  
ch 19

wisdom of an angel of God, to know all things that are in the earth

To fetch about this form of speech, i. e. to propose mine, and his, and the people's desire of Absalom's restitution in this parabolical manner, in mine and my son's person. In the earth, or, in this land in all thy kingdom, all the counsels and devices of thy subjects which have any relation to thee or thy affairs

21 ¶ And the king said unto Joab, Behold now, I have done this thing go therefore, bring the young man Absalom again

I have done this thing, in compliance with thy desire, although in truth it was according to his own desire. He overlooks the woman in this grant because she was but Joab's instrument in it. The young man, by which expression he hints at his crime, as being an act of youthful heat, and folly, and rashness

22 And Joab fell to the ground on his face, and bowed himself, and thanked the king. And Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of thy servant

He restored Absalom at my request, whereby Joab thought to establish himself for ever, and that he should be both the father's and the son's favourite. Quest. Whether David did well in granting this request? Isaac. Altho' there be some circum. stances which in part extenuate David's fault herein, as Amnon's high provocation of Absalom, Absalom's being out of the reach of David's justice, which also he could and would have kept himself if David had not promised him impunity, the extreme danger of Absalom's infection by his rash principles and practices, the safety of David's kingdom which seemed to depend upon the establishment of the succession, and that upon Absalom to whom the hearts of the people were universally and vehemently inclined if the matter was really so, and not pretended or magnified by the art of this subtle woman: yet it seems most probable that David was faulty herein because this action was directly contrary to the express laws of God, which strictly command the supreme magistrate to execute justice upon all wilful murderers without any revocation, Gen. ix. 6, Numb. xxxv. 30. 31. And David had no power to dispense with God's laws, nor to spare any whom God commanded him to destroy, for the laws of God did bind the kings and rulers as well as the people of Israel to observe and obey them as is most evident from Deut. xxi. 18. 19. and from Josh. i. 8. and many other places. And indeed we may read that he was in the place of those tremendous judgments of God which befall him, by means of his indulgence to Absalom. For although God's providence be in themselves no rule to judge of the good or evil of men's actions, yet where they comply with God's word and accomplish his threatenings as here they did, they are to be taken for the tokens of God's displeasure

23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house and saw not the king's face

Let him not see my face, lest whilst he showed some mercy to Absalom he should seem to approve of his sin, and thereby wound his own conscience, and lose his honour, and encourage him and others to such like attempts, and that by this means Absalom might be drawn to a more thorough humiliation and true repentance

25 ¶ But all Israel there was none to be so much prized as Absalom for his beauty from the sole of his foot even to the crown of his head there was no blemish in him

This is here noted as the occasion of his pride and im-

moderacy, and of the people's affections to him, and consequently of the following rebellion

26 And when he polled his head, (for it was at every year's end that he polled it) because the hair was heavy on him, therefore he polled it: he weighed the hair of his head at two hundred shekels after the king's weight

Whereas ordinarily the hair of a man's head which grows in a year's space comes not to half so much. But some men's hair grows much faster, and is much heavier, than others. But others understand this not of the weight, but of the price of his hair, which was sold by him that polled it at that rate

27 And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance

Three sons, all which did not long after they were born as may be gathered from chap. xviii. 18, where it is said that Absalom had no son. Tamar, so called from her aunt chap. xiii. 1

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face

29 Therefore Absalom sent for Joab, to have sent him to the king, but he would not come to him: and when he sent again the second time, he would not come

To have sent him to the king, that by his mediation he might be admitted into the king's favour and pardon. He would not come, partly because perceiving David's affections to be cold to Absalom, he would not venture his own interest for him especially in desiring that which he feared he should be denied, partly lest by interceding for Absalom he should give the remembrance of his former murder and meet with the reproach of one murderer's interceding for another, and partly, because by converse with Absalom he observed his temper to be such that if once he were fully returned to the king's favour, he would not only eclipse and oppose Joab's interest and power with the king, but also attempt high things not without danger to the king and kingdom as it happened

30 Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there: go and set it on fire. And Absalom's servants set the field on fire

Go and set it on fire, that Joab may be forced to come to me to complain of, and demand reparation for, this injury

31 Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face, and if there be any iniquity in me, let him kill me

It had been good for me to have been there still, rather than here, because my estrangement from him now when I am so near to him is both more grievous and more shameful to me. But the truth of the business was this, Absalom saw that his father had accomplished his design in bringing him thither, having caused both his own natural affection, and his people's desire of Absalom's return from banishment, but that he could not without restitution into the king's presence and favour compass his design, i. e. confirm and improve that interest which he saw he had in the people's hearts. Let him kill me, for it is better for me to die, than to want the sight and favour of my dear father. Thus he insinuates himself into his father's affections, by pretending such respect and love to him. It seems that by this time Absalom having so far recovered his father's fa-

† Heb. blessed

1 Or thy

1 Heb. 18. 27

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your as to be recalled. It began to grow upon him, and took so much evidence as to stand upon his own justification, as if what he had done had been no iniquity, at least such as to deserve death, for so much this speech justified.

33 So Joab came to the king, and told him, and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom. In testimony of his thorough reconciliation to him, which Absalom did very ill requite, as the next chapter manifesteth.

## CHAP. XV.

*Abalom stealeth the hearts of Israel, 1-6 Under pretence of a row obtaineth leave to go to Hebron there with Ahithophel's aid he conspires to be king 7-12 David fleeth from Jerusalem with all his men, leaveth ten of his concubines, 13-17.*

AND it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

As being the king's eldest son, now Amnon was dead, for Chisleah, who was his eldest brother, 2 Sam. iii. 3 was either dead or manifestly incapable of the government. And thus came he knew would draw the eyes and minds of people to him, and make them conclude that David intended him for his successor.

2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

Rose up early, then by making a show of solicitude and diligence and solicitude for the good of the public, and of every private person, as he had opportunity. Beside the way of the gate, either first, Of the king's palace. Or rather, secondly, Of the city: for that was the place of judgment or judgment, for which these men came. Absalom called unto him, preventing him with the offers of his assistance. Of what city art thou? as if he were ready to make particular inquiry into the state of his cause. Of one of the tribes of Israel, or rather, of one city (which word is easily understood out of the foregoing question) of the tribes of Israel, i. e. of an Israelitish city, either this or that of such or such a city.

3 And Absalom said unto him, See, thy matters are good and right, but there is no man deputed of the king to hear thee.

Thy matters are good and right upon some very slight hearing of their case he approved it that he might oblige all. No man deputed of the king to hear thee, to wit, no such as will do thee justice. The other sons and relations of the king, and the rest of the judges and rulers under him and them, are wholly corrupted, and swayed by favour or bribes; or, at least not careful and diligent, as they should be, and my father being grown in years, is negligent of public affairs, leaving them wholly to their conduct.

4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

Oh that I were made judge in the land! for the king had only restored Absalom to favour but it ought not fit to put him into any place of power and trust. I would do him justice, I should refuse no man, and decline no pains to do it in good, so he proceeds to a very public spirit.

And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

Putting on the garb of singular humanity and good will to all men; for that seems to have been a ceremony in frequent use in those times of showing respect, as pulling off the hat, and bowing, or embracing, as at this day with us.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

He secretly and subtly undermined his father, and robbed his father of the good opinions and affections of his people, that he might turn them to himself, by such insinuations into their affections, by his plausible and over-civil curings.

7 ¶ And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron.

After forty years. Quest. Whence are these to be computed? Not from Absalom's birth, for he was born in Hebron some considerable time after David had begun his reign. Nor from his coming to the throne, for he was made king of Hebron in banishment, but either, first, From the time of David's election or designation to the kingdom 1 Sam. xvi. 15. Or secondly, From the beginning of Saul's reign, which being a denumerate and observable fact, the time of the government in Israel, might very fitly be made an epocha from which the computation or account of times began, as the Greeks and Romans begin their accounts in the same manner, and upon the same ground. Or rather, thirdly, From the beginning of David's reign, who reigned forty years, and so the words may be rendered, about or towards the end of forty years, i. e. in the beginning of the fortieth year. And so this very phrase is used Dent. xi. 1, At the end of every seven years, i. e. in the seventh year even from the beginning of it as is manifest and confessed. So in a like expression, After three days will I rise again Matt. xvi. 31, i. e. on the beginning of the third day when Christ did rise, the number of three days being then completed when the third day is begun. And the forty years are here expressed as a motive or inducement to Absalom to rebel, because as his father's end grew near, and one of the Hebrew doctors affirms that there was a tradition, or rumour, or prediction that David should reign but forty years. And Absalom might easily understand that David intended to decline him, and to make Absalom his successor as well by the conscience of his own wickedness and unfitness for so great a trust, as by that counsel of wisdom and piety which appeared in Solomon in his tenth year, and that great respect and affection which his father must needs have and manifest to him upon this account and by that promise and oath given to Bathsheba concerning his succession mentioned 1 Kings i. 30 but made before that time, which also might come to Absalom's ear. Against this opinion two things are objected, first, That David was in the time of this rebellion a strong man, for he marched on foot, ver. 30, where as in his last year he was very much and decayed. Secondly, That after this rebellion was ended divers other things happened, as the three years' famine, 2 Sam. xxi. 1, and other things following in the history. But it may be answered to the first, that David might in the beginning of his last year have so much strength and vigour left as to march on foot especially when he did so humbly and afflict himself, as it is apparent he did ver. 30, and yet through his tedious marches and the tormenting cares, fears, and griefs of his son's rebellion, might be so strungely and suddenly impeded, as in the end of the same year to be very feeble and he might be being a very common accident, especially in old men, and upon extraordinary occasions, to languish and decay exceedingly, and to fall from some competent degree of strength and vigour to be very infirm and decayed in the space of a few months. And to the second objection, That the several things related chap. xxi. &c., though the time placed after this rebellion, yet indeed were done before it, the

proof of which see on chap. xxi. 1. For it is so confessed and evident, that things are not always placed in the same order in which they were done, that it is a rule of the Hebrews, and approved by other learned men. *Non datur prius et posterius in Sacris literis* that is, *There is no first and last in the order of Scripture relations*. And here is a plain reason for this transposition of this history, which is allowed in other like case: that when once the history of Tamar's rape had been mentioned, it was very fit to subjoin the relation of all the mischiefs which followed upon that occasion. If my reader will yet cavil with this first and number of year, let him know, that instead of *forty*, the Syriac and Arabic and Josephus the Jew read *four years*: and that it is much more rational to acknowledge an error of the scribe who copied out the sacred text than upon so frivolous a ground to question the Divine authority of the Holy Scriptures. And that some men choose the latter way rather than the former, is an evidence that they are misled by the choice of their wills, more than by the strength of the reasons. *Let me go and pray my vow*, he pretends piety which he knew would please his father and easily procure his consent. *Hebron* is mentioned as the place not where the vow was made, for that was at Geshur, ver. 8. but where he intended to perform it. The pretence for which was, that he was born in this place 2 Sam. iii. 3, and that here was a famous high place and till the temple was built it was permitted to sacrifice upon the high places.

8 ¶ *Or thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.*

¶ *Worship him by the offering of sacrifice*, of thanks giving to God for restoring me to the place of his presence and service and to my father's favour. But why should not this service have been performed at Zidon or at Gebon? There was some ground of suspicion, but God blinded David's eye that he might bring upon David and upon Absalom the judgments which they deserved and he designed.

9 And the king said unto him Go in peace. So he arose, and went to Hebron.

This place he chose, as being an eminent city and next to Jerusalem the chief of the tribe of Judah and the place of his birth and the place where his father began his kingdom which he took for a good omen and where it is probable that he had secured many friends and which was at some convenient distance from Jerusalem, that his father could not suddenly reach him.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

Absalom sent spies from Hebron, or had sent from Jerusalem that when he went to Hebron they should go into the several tribes to inform the people and to dispose them to Absalom's party and acquaint them with his success. *As soon as ye hear the sound of the trumpet* which I shall take care to have sounded in several parts by other persons and when that is done you shall inform them of the reason of it. Or as soon as you understand that the trumpet was sounded at Hebron partly to call the people together for my assistance and partly to celebrate my inauguration to the kingdom, which you should speedily know by messengers whom I shall send to you to that end.

11 And with Absalom went two hundred men out of Jerusalem, that were called, and they went in their simplicity, and they knew not any thing.

¶ *That were called* such as Absalom had picked out as fit for his purpose, such as were of some quality and reputation with the king and people which would give great countenance to his undertaking and a great occasion to people at first to think that this was done by his father's consent or connivance, as being now grown up to manhood and willing to resign the kingdom to him, as his eldest son, and the noblest too, as being descended from a king by both parents, and such as by their wisdom and interest in the people

might have done David much service in this needful time, yet such as were not very martial men, nor likely with violence to oppose his proceedings. *They knew not any thing* concerning Absalom's design.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong, for the people increased continually with Absalom.

Ahithophel is thought to have been the author, or, at least the fomentor of this rebellion, either because he was discontented with David, for which there might be in my reasons, or because he saw the father was old and might fail, and he thought it best policy to worship the rising sun and to follow the young prince, whom he observed to have so great an interest in the hearts of the people, and whom he supposed he could easily manage as he pleased which he could not do with David. *While he offered sacrifices*, which he did not in devotion to God, for he neither feared God, nor revered him, nor to implore God's favour and assistance against his father, which he knew was a vain thing to expect, but merely that upon this pretence he might call great numbers of the people together, who would come to join with him in the worship of God and most to partake of the feasts which were made of the remainders of the sacrifices, according to the manner.

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

The generality of the people are for him, which is not strange considering either first David, whose many misdeeds had greatly to him in the hearts of his people. Or secondly The people whose temper is generally unstable weary of old things and desirous of changes and apt to expect great benefits thereby. Or thirdly Absalom whose noble birth and singular beauty and most obliging carriage and in plain promises had won the people's hearts, considering too that he was David's first born, to whom the kingdom of right belonged and yet that David intended to give away his right to Solomon which the people thought might prove the occasion of a civil and dreadful war, which he had thus designed to prevent. Or fourthly, The just and holy God who ordered and overruled all these things for David's chastisement, and the instruction and terror of sinners to all future ages.

14 And David said unto all his servants that were with him at Jerusalem Arise, and let us flee, for we shall not escape from Absalom: make speed to depart lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

Arise, and let us flee, for though the fort of Zion was strong and impregnable, and he might have defended himself there yet he had not laid in provisions for a long siege and if he had been once besieged there, Absalom would have got speedy and quiet possession of his whole kingdom whereas if he marched abroad, he might raise a considerable army for his defence and the suppression of the rebels. Besides the greatest part of Jerusalem could not be well defended against him. And he suspected that a great number of the citizens might take part with Absalom, and possibly deliver him up into Absalom's hands. Besides if he had made that the seat of the war he feared the destruction of that city, which he vehemently desired to preserve because it was the chief and royal city, and the place in which God had appointed to put his name and worship. More over when David considered that God's hand was now against him and that he was now bringing evil upon him out of his own house as he had threatened chap. xii. 11, it is no wonder if he was intimidated and disposed to flee.

15 And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.



16 And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house.

*After him, or on foot by comparing ver 30, which the king chose to do rather than to ride, partly, to humble himself under the hand of God partly to encourage his companions in this hard and comfortless march, and partly, to move compassion in his people towards him. The king left ten women, for he supposed that their sex would protect them even among barbarians, and their relation to David would gain them some respect, and at least safety from his son. But it seems he did not now actually consider that clause of the third item concerning his wives, (And diverting his mind to other things) or he thought that would be accomplished some other way concerning that Absalom would abhor the thoughts of such incestuous converse, especially with persons which were now grown in years.*

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

*Either to rest and refresh themselves a little, or rather, in expectation of others who should or would come after him, that they might march away in a considerable body which might both defend the king, and invite others to come in to their assistance. A place that was far off, at some convenient distance, but not very far.*

18 And all his servants passed on beside him, and all the Cherethites, and all the Pelethites, and all the Gittites six hundred men which came after him from Gath, passed on before the king.

*Of the Cherethites and the Pelethites see the notes on chap viii 18. The Gittites were either, first Israelites by birth called Gittites because they went with him to Gath and thence with him in that country. Or rather secondly strangers, as Ittai their head is called ver 19, and they are called his brethren, ver 20, and probably they were Philistines by birth born in the city or territory of Gath, at the following words imply who by David's counsel and example, and the success of his arms were won to embrace and profess the true religion, and had given good proof of his military skill, and valour and fidelity to the king.*

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king for thou art a stranger and also an exile.

*Return to thy place, either, first To thy native country of Gath where thou wilt be remote from our troubles. Secondly To Jerusalem, where thou settledst abode now is and abide, or as abide, for he could not both go to Gath and tarry in Jerusalem with Absalom. Although this part of the verse lies otherwise in the Hebrew text, and may be rendered thus, Return (to wit, to Jerusalem) and abide with the king (there), for thou art a stranger and exile from thy own place, or, in respect of thy own place, or as concerning thy place, i.e. in regard of the place of thy birth and former habitation. With the king, with Absalom, who is now made king by the choice of the people and therefore is able to give thee that protection and encouragement which thou deservest, whereas I am in a manner disposed, and unable to do for thee what I desired and intended. A stranger, and also an exile, not much concerned in our affairs, and therefore not fit to be involved in our troubles.*

20 Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren - mercy and truth be with thee.

*Thou camest but yesterday, by which it may be gathered that these were not the Israelitish soldiers which went with David to Gath, and came up with him from thence to Hebron, which was above thirty years before this time, but some proselytes which came from thence more lately. For though this word yesterday be sometimes used of a time long before past, as 2 Kings ix 26, Job viii 9, Isa*

xxx 33, yet it seems to be here restrained to a shorter compass by the following words, and by the argument here used. Go whither I may, I know not whither, having now no certain dwelling-place. Thy brethren, thy countrymen and soldiers the Gittites, ver 18. Mercy and truth be with thee, since I am now unable to recompense thy kindness and fidelity to me, my hearty prayer to God is, that he would show to thee his mercy in blessing thee with all sorts of blessings and his faithfulness, in making good all those promises which he hath made, not to Israelites only, but in and with them to all true-hearted proselytes, such as thou art.

21 And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.

*For being so deeply engaged for David, he durst not leave his little one to Absalom's mercy.*

23 And all the country wept with a loud voice, and all the people passed over the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

*All the country, i.e. the generality of the people by whom they passed. For it must be considered that Absalom's friends and partisans were gone to him to Hebron, and the rest of the people thereabouts were either well-wishers to David, or at least moved with compassion at the sad and sudden change of so great and good a king, which was able to affect a heart of stone. The brook Kidron was near Jerusalem. See Matt xxvi 36, John viii 1. Toward the way of the wilderness, which was between Jerusalem and Jericho.*

24 ¶ And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God, and they set down the ark of God, and Abiathar went up, until all the people had done passing out of the city.

*Bearing the ark of the covenant of God, as a pledge of God's presence and assistance, and that David might inquire of it upon occasion. They set down the ark of God, either in expectation of drawing forth more people to David's party, it not from their loyalty to their lawful king, yet from their piety and reverence to the ark, or that all the people might pass along and the ark might come in the rear of them for their safeguard and encouragement. Abiathar went up, either 1. From the ark, which now was in the low ground being near the brook Cedron, to the top of the Mount of Olives, whence he had the prospect of the city and temple as appears from Mark xiii 3, where he could discern when the people ceased to come out of the city after David, which when they did he gave notice to David that he should wait no longer but in such away and carry the ark with him. Or 2. From the ark to the city, which was in a higher ground, that so he being high priest, might in his authority and inurest with the people to persuade them to do their duty, in going forth to defend and help their king against his rebellious son, and there he stood until all those whom he could persuade were gone forth.*

25 And the king said unto Zadok, Carry back the ark of God into the city. If I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation.

*Carry back the ark of God into the city, partly, out of care and reverence to the ark which though sometimes it was and might be carried out to a certain place, yet he might justly think unfit to carry it from place to place by*

know not whither, and to expose it to all the hazards and inconveniences to which he himself was likely to be exposed, partly, out of respect to the priests whom, by this means, he thought he should expose to the rage of Absalom, as he had before exposed them to Saul's fury on another occasion, 1 Sam xxii, and partly, that by this means he might have the better opportunity to search out and to counterwork Absalom's plots, which was so necessary, not only for himself but for the defence and maintenance of the ark, and all God's ordinances and of the true religion. *His habitation* is the tabernacle which David had lately built for it chap vi 17 in which the ark and God by means thereof, ordinarily dwelt. And here by he intimates another reason of his returning the ark to Jerusalem because there was the tabernacle made for the receipt of it.

26 But if he thus say, I have no delight in thee, behold, *here am I*, let him do to me as seemeth good unto him. *I have no delight in thee*, I will not receive thee into my favour, nor restore thee to thy throne and city and to the enjoyment of my ark and ordinances. *Here am I* ready to obey him and to submit to his will and pleasure commandment.

27 The king said also unto Zadok the priest, *Art not thou a seer?* return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

*The king said also unto Zadok*, either because Abiathar was gone from him, ver 21 and not yet returned, or because David put more confidence in Zadok. *I seer*, i. e. either, 1. A prophet for such were called seers 1 Sam ix 9, 2 Sam xxiv 11 Amos vi 12. And such he may be called either because he really had the gift of prophecy, or because as the name of prophet is one time given to those who had not prophetic gift but were good officers and ministers devoted to and employed in God's worship and service 1 Sam x 5 &c. 1 King xviii 13 compare 1 Chron xxi 13, so it is reasonable that the name *I seer* be extended to the same latitude and therefore he may properly and fully be called a seer as he was with and under Abiathar the chief governor of the house and worship of God who by his office was to instruct and direct the people in those matters wherein he had many opportunities both of sitting out Absalom's counsels and of minding the people of their duty to David as he saw opportunity. *I seer* sense suit well with David's scope and design. Or, 2. *I seer* or *diviner*, or *consecrating man* for so the Hebrew verb *seer* is taken. And the suits well with David's mind. Thou art a wise man and therefore fit to manage this great business which requires prudence and secrecy. *I seer* is a man of peace giving over all thoughts of war and devoted to his service chiefly to God's service.

28 See, I will turn in the plain of the wilderness until thou come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered and he went barefoot: and all the people that were with him covered every man his head, and they went up, weeping as they went up.

*He went barefoot* in testimony of his deep sorrow, and humiliation and shame for his sin whereby he had procured this evil to himself. These were the habits of mourning, 2 Sam xiv 4 1 Sol vi 12 1a xv 3 4 Jer xiv 3, 1, and to take a holy revenge upon himself for his former idleness and luxury.

31 And one told David, saying, Ahithophel is among the conspirators

with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness.

*One told David*, or, *David told*, i. e. David being heretofore informed, acquaints his friends and followers with it, to turn them up to join with him in the following prayer against him. *Turn the counsel of Ahithophel into foolishness*, either intimate him, that he may give foolish counsel, or let his counsel be rejected as foolish, or spoiled by the foolish execution of it.

32 And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head.

*He worshipped God*, looking towards Jerusalem, where the ark and tabernacle was. Compare 1 Kings vii 42, 43 Dan vi 10.

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me.

Increasing my charge, and care, and sorrow for what may befall thee and being but of little use to me for it may seem he was an old man, and fitter for counsel than for war.

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king, as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel.

*I will be as faithful to thee as I have been to thy father* which he neither was nor ought to be, and therefore the profession of this was great dissimulation. And David's suggesting this crafty counsel may be reckoned amongst his errors, which, proceeding from a violent temptation and his present pressing straits, God was pleased mercifully to pardon, and to direct this evil advice to a good end.

35 And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests.

36 Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son: and by them ye shall send unto me every thing that ye can hear.

*There with them*, not in Jerusalem, but in a place near to it to which they could easily send upon occasion. See chap xvii 17.

37 So Hushai David's friend came into the city, and Absalom came into Jerusalem.

## CHAP XVI

*Ziba*, by presents and false suggestions, obtaineth of David his master's inheritance, 1-4. Shimei revileth and curseth David, who restraineth Abishai from revenging it 5-14. Absalom cometh with Ahithophel to Jerusalem, lieth with his father's concubines in the sight of all Israel according to the counsel of Ahithophel, who was esteemed as an oracle 15-23.

AND when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred

bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

*Ziba*, a crafty man, who, being persuaded that God would in due time appear for the righteous cause of so good a king, and scatter the cloud which was now upon him, takes this occasion to make way for his future advancement. *A bottle*; a large bottle or vessel proportionable to the other provisions.

¶ And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on, and the bread and summer fruit for the young men to eat, and the wine, that such as be faint in the wilderness may drink.

*For the king's household to ride on*, for the king and his wives and children were all on foot, not that he had not or could not procure asses for them at Jerusalem, but because he chose it as best becoming that state of penitence and humiliation in which they were.

¶ And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem for he said, To day shall the house of Israel restore me the kingdom of my father.

Which though it might seem a very unlikely thing, yet such vain expectations do often get into the minds of men, or was it impossible, that when David's family was thus divided, and one part engaged against another they might destroy themselves by mutual wounds: and the people being tired out with civil wars might restore the kingdom to the family of Saul their old master, whereof this was the top branch. And this was a time of general defection of many whom the king had greatly obliged, witness Abishai and Mephibosheth's absence made the column very probable.

¶ Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king.

*Thine are all that pertained unto Mephibosheth* a rich man and unrighteous, to condemn a man unheard upon the single testimony of his accuser and servant. But David's mind was both clouded by the deep sense of his guilt and blessed by Ziba's art and his subtle kindness. And he might think that Ziba would not dare to accuse his master of so great a crime which if true might easily be disproved. *I humbly beseech thee that I may find grace in thy sight* thy favour is more to me than this gift which, as a token of thy favour, I accept with all thankfulness.

¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera. He came forth, and cursed still as he came.

*Bahurim*, a city in Benjamin, chap. iii. 16. xxi. 10. i. e. the territory of it, for to the city he came not till ver. 11.

¶ And he cast stones at David, and at all the servants of king David and all the people and all the mighty men were on his right hand and on his left.

*He cast stones*; not so much to hurt them, as to show his contempt of them. *All the people were on his right hand and on his left*, which is noted to show the prodigious madness of the man, though rage (which is truly said to be a short madness) and the height of malice hath oft transported men to the most hazardous and desperate speeches and actions.

¶ And thus said Shimei when he cursed, Come

out, come out, thou bloody man, and thou man of Belial!

Or rather, go out, as the word properly signifies. He goes out of thy kingdom as thou deservest.

8 The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned, and the Lord hath delivered the kingdom into the hand of Absalom thy son and, behold, thou art taken in thy mischief, because thou art a bloody man.

*All the blood of the house of Saul*, either, 1. The blood of Abner and Ish-bosheth, which he maliciously imputes to David as if they had been killed by David's contrivance, especially the former because David did only give Joab hired words, as in policy he was obliged to do, but instead of punishing him did reward and prefer him. Or, 2. The death of Saul's seven sons, chap. xxi. 8, which, though related after this, seems to have been done before; of which see the notes on chap. xxi. 7. *In thy mischief* the same mischief thou didst bring upon others, is now returned upon thy own head. Or, thy sin hath found thee out, and thou art now receiving the just punishment of it.

9 ¶ Then said Abishai the son of Neri, rush unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

*What have I to do with you?* to wit in this matter I ask not your advice, nor will I follow it: nor do I desire you should at all concern yourselves in it: but why leave it to me to do what I think fit? *Because the Lord hath said unto him*, not that God commanded it by his word for that severely forbids it, Exod. xxii. 28. or moved him to it by his Spirit for neither was that necessary nor possible, because *God telleth no man* Tim. i. 9. but that the secret providence of God did order to punish him in it: God did not put any wickedness into Shimei's heart, for he had of himself a heart full of indignity and venom against David, but only left him to his own wickedness, took away that common prudence which would have kept him from so foolish and dangerous an action, directed his malice that it should be exercised against David, rather than another: and as when God gives up one traveller into the hands of a robber rather than another, inclined him to be at home, and then to come out of his doors at that time when David passed by him, and brought David into so distressed a condition, that he might seem a proper object of his scorn and contempt. And this is ground enough for this expression *the Lord said*, not by the word of his precept, but by the word of his providence in respect whereof he is said to command the revengers, 1 Kings xxii. 1. and to send forth his word and commandment to punish wickedness, Ps. cxlviii. 15, 16. *Who shall then say?* not unto Shimei for it was justly said so to him afterwards, 1 King. ii. 9. but unto the Lord who shall reproach God's providence for permitting this? Or who shall by words or actions restrain him from executing God's just judgment against me?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more may this Benjaminite do it? let him alone, and let him curse, for the Lord hath bidden him.

*My son seeketh my life*, which is a greater mischief than to reproach me with words. *This Benjaminite* of that tribe and family from which God hath taken away the kingdom, and given it to me which was his to be in up his rage and hatred against me. *Let him alone* do not now hinder him violently from it, nor punish him for it: it is meet &

should bear the indignation of the Lord manifested herein, and submit to his pleasure, and possess my soul with patience, and by bearing the so lesser evils, prepare myself for greater, which are coming towards me

12 It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day

It may be, he speaks doubtfully because he was conscious that by his sin, he had forfeited all his claim to God's promises. The Lord will look on mine affliction with an eye of commiseration

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust

Not that he could reach or hurt him with it, but only as an expression of contempt. And the like is to be thought concerning the stones where with he could not think to reach David when he was incamped with his men on every side

14 And the king, and all the people that were with him, came weary, and refreshed themselves there

Came to the city of Bahurim, ver 5

15 ¶ And Absalom, and all the people the men of Israel came to Jerusalem, and Ahithophel with him

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, ¶ God save the king, God save the king

To wit Absalom whom he pretend to own for his king and loyal lord

17 And Absalom said to Hushai Is this thy kindness to thy friend? why wentest thou not with thy friend?

Is this thy kindness to thy friend? doth the action answer that probation of great friendship which thou hast hitherto made to him? Dost thou thus requite his favour and true friendship to thee? He speaks thus only to try him And he saith *thy friend* by way of reflection upon David, as one who was a friend to Hushai and to strangers, but not to his own son whom, by his severity and design to give away his right to Solomon he provoked to this course and therefore he doth not vouchsafe to call him his father

18 And Hushai said unto Absalom Nay, but whom the Lord, and this people, and all the men of Israel, choose, his will I be, and with him will I abide

Thou art a private person I loved and paid friendship to David whilst he was king yet I must make all my obligations give place to the authority of God who putteth down and setteth up kings at his pleasure and to the common sense and decree of the whole body of the nation But Hushai expresseth him self very cautiously for though he would be thought to understand Absalom yet in truth this character did not refer to him, whom neither God nor all the people had chosen but only a part, and that the worst part of them

19 And again whom should I serve? should I not serve in the presence of his son? as I have served in thy father's presence so will I be in thy presence

Thou art his son and heir and successor and now in his place and stead, whereby my friendship which was due to him is devolved upon thee by right of inheritance, and I reckon that my friend him is wholly alienated from him, when it is transferred upon me that came out of his bowels

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do,

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house, and all Israel shall hear that thou art abhorred of thy father. then shall the hands of all that are with thee be strong

This counsel he gave, partly to revenge the injury done to Bath-sheba, who was the daughter of Eliam, 2 Sam xi 3 who was the son of Ahithophel, chap xxiii 34, and principally for his own and the people's safety, that the breach between David and Absalom might be made wide and irreparable by so vile an action, which must needs provoke David in the highest degree, both for the sin and shame of it, as the like action had done Jacob, Gen. xlix 3, 4, and cut off all hopes of reconciliation, which otherwise might have been expected by some treaty between Absalom and his tender-hearted father, in which case his followers, and especially Ahithophel himself, had been left to David's mercy. Israel shall hear that thou art abhorred of thy father, and therefore obliged by his own interest to prosecute the war with all possible vigour, and to abandon all thoughts of peace, as knowing that his father, though he might desist yet would never forgive so foul and scandalous a crime. Then shall the hands of all that are with thee be strong, they will fight with greater courage and resolution when they are freed from the fear of thy reconciliation which otherwise would make their hearts faint and hands slack in thy cause. But by this we may see the character of Absalom's party, and how abominably wicked they were whom such a loathsome and scandalous action did the fester to him, whom for that very reason they should have deserted and abhorred. And we may further learn how corrupt and filthy the body of the people was, and how apt for that severe judgment which is now hastening to them

22 So they spread Absalom a tent upon the top of the house and Absalom went in unto his father's concubines in the sight of all Israel

Upon the top of the house to wit of the king's palace the very place from whence David had spied and gazed upon Bath-sheba chap xi 2. So that his sin was legible in the very place of his punishment. Into his father's concubines, i. e. to one or some of them and by so doing did further make claim to the kingdom as his own and as it were, take possession of it as being usual in the eastern countries to account the wives and concubines of the late king to belong of right to the successor see the note on chap xii 8. In the sight of all Israel, who saw him go into the tent, and thence concluded that he lay with them, as he had designed to do

23 And the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God so was all the counsel of Ahithophel both with David and with Absalom

Was as if a man had enquired at the oracle of God, it was received by the people with equal authority and veneration and was usually attended with as certain success which is mentioned as the reason why a counsel which had so ill a face should meet with such general approbation. With David, to whose pious disposition he accommodated himself as policy obliged him, but being weary of it he takes this first occasion to discover himself, and excite that wickedness which before lay in his heart

## CHAP XVII

Hushai, David's friend, being, by David's order, gone over to Absalom, by God's appointment overthroweth Ahithophel's counsel, 1—11. Hushai certifieth David thereof, and adviseth him forthwith to march on, 15—21. David passeth over Jordan, 22. Ahithophel hangeth himself, 23. David cometh to Mahanaim. Absalom passeth over the

*Jan, making Amasai the captain of his host, 24-26. David is there furnished with provisions, by his friends, 27-29.*

**MOREOVER** Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

*I am so well assured of the goodness of this counsel, that I will venture my own person and life in the execution of it.*

*And I will come upon him while he is weary and weak-handed, and will make him afraid and all the people that are with him shall flee, and I will smite the king only.*

*Heavy and weak-handed, tired with a tedious march on foot and destitute of men and military provisions and disheartened by his own small numbers, and by the general defection of his subjects.*

**3.** And I will bring back all the people unto thee the man whom thou seekest, as if all returned so all the people shall be in peace.

*The man whom thou seekest is as if all returned, i. e. the death of that man whom thou seekest to destroy is no less considerable to thee, than if all the people that follow him should desert him and return unto thee.*

**4.** And the saying pleased Absalom well, and all the elders of Israel.

**5.** Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

*A wonderful effect of Divine Providence, blinding his mind and influencing his heart, that he could not rest in Ahithophel's counsel, though it was so evidently wise, and good, and approved by the general consent of his whole party, and that he should desire Hushai's advice, though not his reputation for wisdom was equal to Ahithophel's nor had he yet given any one proof of his fidelity to Absalom as Ahithophel had done, nor was he so fixed by his interest to him as Ahithophel was, and though there wanted not just cause to suspect him and his counsel too. But there is no contending with that God who can arm a man against himself, and destroy him by his own mistakes and passions, without any other help.*

**6.** And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not, speak thou.

**7.** And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time.

*Though at other times he generally gives most wise and admirable counsel, yet, as he is a man, he sometimes now to be under a mistake, and not sufficiently to consider all the present circumstances of this business.*

**8.** For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds as a bear robbed of her whelps in the field, and thy father is a man of war, and will not lodge with the people.

*Mighty men, of approved courage and strength therefore not so soon vanquished as Ahithophel supposed. Chafed in their minds, Heb. bitter of soul, inflamed with rage, desperate, and therefore resolved to sell their lives at a dear rate. A man of war, a wise prince and general, who knowing of what importance it is to secure his own person, and that your great design is against his life, will doubtless use extraordinary care to keep out of your reach, which he may easily do.*

**9.** Behold, he is hid now in some pit, or in some other place, and it will come to pass, when some of them be taken, that whosoever hear-

eth it will say, There is a slaughter among the people that follow Absalom.

*He is hid now in some pit, or in some other place, having been oft accustomed to that course, and well acquainted with all hiding-places from Saul's time. In one of them, unknown to us, he will lurk with some of his chosen men, and lie in ambush for us, and when they see a fit opportunity, they will suddenly come forth and surprise some of our men when they least expect it, and fall upon them with great fury, and probably will at first put them to flight. Some of them, to wit of Absalom's men sent against David Overthrown at the first, implying that their good success at first would mightily animate David's men to proceed vigorously in the fight, and intimidate Absalom's army, and consequently would be both a prejudice and an occasion of their total defeat. If however heareth it will say, they who first hear these ill tidings will propagate it, and strike terror with it into the rest of the army.*

**10.** And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men.

*The known fame of the prodigious valour of David and his followers will easily gain credit to that report, and shake the stoutest of our men with dread, even Ahithophel himself if he should go with them.*

**11.** Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, is the sand that is by the sea for multitude, and that thou go to battle in thine own person.

*His pretence was that they might have a far greater army, and make more though low work. His design was to gain David more time that he might increase his army, and make better provision for the battle, and that the present heat of the people might be cooled, and they might at last be think themselves of their duty to David and return to their former allegiance. That thou go to battle in thine own person, for thy presence will put more life and courage into all thy soldiers who will be ambitious to show their utmost skill and courage in defence of person and cause, when they know that all their actions are observed by him, who hath the habit of reward and punishment in his hands. So may it thou also give occasion for others to follow thee, and encourage them to follow David which otherwise they may possibly be afraid to do. Besides the glory of the victory will be wholly thine which now Ahithophel seeks to get to himself.*

**12.** So shall we come upon him in some place where he shall be found, and we will light upon him as he dew falleth on the ground, and of him and of all the men that are with him there shall not be left so much as one.

*As the dew falleth on the ground, i. e. plentifully suddenly irresistible, and on all sides, for so the dew falls.*

**13.** Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

*Then shall all Israel bring ropes to that city, not that they should do so, or that it was the custom to do so, but it is an hyperbolical and thrausomical expression, suited to the young temper of this insolent young man, and therefore most likely to prevail with him, implying that they would do so if they could not discover and destroy him in other way, or that they should be enough to do so, if there were occasion. We will draw it into the river, adjoining to the city, it being usual to build cities near some river, both for defence, and for other accommodation.*

**14.** And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel.

to the intent that the Lord might bring evil upon Absalom.

*Absalom and all the men of Israel were inflated by a Divine power, and given up to believe lies and mistakes. The Lord had appointed to defeat the good counsel, so it was, politically considered, being the wisest and most effectual counsel to accomplish Absalom's end.*

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel, and thus and thus have I counselled.

16 Now therefore send quickly, and tell David saying, Lodge not this night in the plains of the wilderness, but speedily pass over, lest the king be swallowed up, and all the people that are with him.

*Lodge not this night in the plains of the wilderness, lest the king's and people's minds change, and Ahithophel by his deep wit and great interest, persuade the king to follow his former adviser, and to pursue you speedily.*

17 ¶ Now Jonathan and Ahimaiz stayed by En-gedi, for they might not be seen to come into the city: and a wench went and told them, and they went and told king David.

*In-ragel, or, the fuller's well. A place near Jerusalem. Josh. xv. 7. xviii. 16. A wench went and told them, pretending to go thither to wash some clothes.*

18 Nevertheless a lad saw them, and told Achish, but they went both of them away quickly, and came to a man's house in Bithurim, which had a well in his court: whether they went down.

*A lad saw them who knew them to be favourers of David, and observed them to wait there upon David, and to gain intelligence, and possibly saw the wench pretending to go thither. They went both of them away quickly, by this lad's observation, and came to that they were discovered. Whether they went down either to one hole in the side of the pit, or to the bottom of the pit, or being then day as pits often were in those hot countries. And thus being in so open a place, they concluded none would imagine them to be hid there. And besides they relied upon God's good providence, which they knew watched over David and them for his sake.*

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon, and the thing was not known.

*Spread ground corn thereon, under pretence of drying it by the sun, which shows it was summer time.*

20 And when Absalom's servants came to the woman to the house, they said, Where is Ahimaiz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem.

*Over the brook of water, over Jordan. This was a manifest lie, but because it was spoken for no hurt but good only, many persons in the times concerned such lies to be lawful. Compare Exodus 23. 1. Josh. 2. 21. But although David was pleased to overlook and pardon the sin, and graciously to reward the good intention which accompanied them, yet it is certain that all kinds of lies are moral evils, and condemned by plain scriptures, and that we must not do evil that good may come, nor kill a lie for God's glory. Rom. 7. 8.*

21 And it came to pass, after they were departed, that they came up out of the well, and went

and told king David, and said unto David, Arise, and pass quickly over the water, for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked none of them that was not gone over Jordan.

*They passed over Jordan, either at the ford, or in boats.*  
23 ¶ And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

*Put his household in order, disposed of his estate by will. Compare Isa. xxxiii. 1. Hanged himself, partly because he could not endure to outlive his disgrace, and the rejection of his counsel, and partly because he foresaw by this means David would gain time and strength, and in all probability be victorious, and then the storm would fall most heavily upon his head, as the main author and pillar of the rebellion, and the contriver of the two pernicious counsels above mentioned.*

24 Then David came to Mahanaim, and Absalom passed over Jordan, he and all the men of Israel with him.

*Mahanaim, a place in the country of Gilead, bordering upon the land of the Ammonites, Jer. 27. See Gen. xxxii. 2. Sam. ii. 8. Absalom passed over Jordan, not speedily, but when a little men of Israel were gathered together to combat to resist him, and who are said to be with him to fight to-day.*

25 ¶ And Absalom made Amasa captain of the host instead of Joab, which was an Ishmaelite, whose name was Ishmael, the daughter of Nahash, sister to Zeruiah Joab's mother.

*He was an Ishmaelite, 1 Chron. 2. 17. Not Amasa, but Ithra or Jether, Amasa's father is there so called, because he was such either by birth from such parents, or by his long habitation among them, or for some other reason now unknown. Compare 2 Sam. xv. 18. And Amasa is here called an Ishmaelite, either because he was a proselyte, or in opposition to Joab, who was of the tribe of Judah, as Amasa was of one of the ten tribes, or rather, to intimate, that although he or his parents were called Ishmaelites for some reason, yet as to their extraction they were indeed Israelites, which if Amasa had not been it is not probable that he could have had so powerful an influence upon the tribe of Judah, as he had. Chap. xix. 11. That went in to Abigail, she lay with her, whether being first married to her, or not, is uncertain. The daughter of Nahash, Nahash is either another name of Jesse, or rather the name of Jesse's wife, by whom he had this Abigail, as he had Zeruiah by another wife, so they were sisters to the father, but not by the mother, and Nahash is here named to signify so much.*

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

*Shobi as it may seem, disliked and disowned that barbarous action to the ambassadors, and therefore, when the city was destroyed, was left king or governor of the residue of the Ammonites. Machir the son of Ammiel of Lo-debar. See above, chap. ix. 4.*

steeds and harnes & all sorts of household stuff, as well  
other provisions, all which David now wanted

c. Having been in the wilderness, which is an easy and common ellipsis. Or because of (the Hebrew participle *both* is oft used) the wilderness, which they have passed through, in which provisions are very scarce.

1 and marring the armies, in them may he give them charac-  
 of Absalom, 1-5, whose men are smitten he hanging  
 he has him on an oak, is slain by Joab and cast into a  
 pit his pillar and monument 6-18 David leaving  
 his wife 19-32, now ready for Absalom 33

The people that were with him when flooded to him  
that he could make up a small army

*Under the hand of fear* to sit for his perfect conduct and management in the battle. Otherwise I but was the coward of all the forces my lord David yet taken away by power from him nor was this a time to do it. But such distribution of forces are usual in battles. *I will not go forth with you myself* also that is my purpose. I will put life and courage into my soldier and become it. I should run the same hazards with you which you run for my sake.

Then shall not go forth, for this was At don't it  
to which he was drawn by a Divine and a  
by I wish craft, to go to battle in the  
the utter ruin of him and of his country. That  
thousand of us, not only for the danger of the  
but also for the importance of our common  
which, if thou art slain is irrecoverably lost  
thou secure us out of the city by either upon  
and provisions of all sorts as we have occasion  
our retreat, if we be assisted. O thou  
to the battle with us, but only go out with the  
company us out of the city, (to encourage the company)  
retire for thy own safety. And so it seems by  
the

the gate side, i.e. between the two gates of the city, as  
expressed below, ver 24

9 ¶ And Absalom met the servants of David  
And Absalom rode upon a mule, and the mule





To Cushi, or to an Ethiopian, so he might be by birth, and yet by profession an Israelite.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?

My son, so he calls him with respect both to his younger years, and to that true and tender affection which he had for him.

23 But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

The way of the plain was the smoother and easier, though the longer way.

24 And David sat between the two gates, and the watchmen went up to the roof over the gate unto the wall and lifted up his eyes, and looked and behold a man running alone.

Between the two gates, for the gates of the cities then were as now they are, large and thick, and for the greater security had two gates, one made outward the other inward. Here he sat, that he might have tidings when any came into the city. Into the wall, unto the top of the wall or tower upon the gate, where watchmen used to watch. Compare 2 Kings ix 17, Jerk xxiii 2.

25 And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near.

In his tidings in his mouth, he is sent with some special message, which was very probable conjecture. For if he had run or fled from the enemy, in any other way he would have followed him.

26 And the watchman saw another man running, and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, I Me thinketh the running of the foremost like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

He loves me well and therefore would not afflict me with evil tidings.

28 And Ahimaaz called and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king.

Let us find and power, or to dejection. 1 Sam xxv 18 xxvi 8.

29 And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent thy king's servant, and me thy servant, I saw great tumult, but I knew not what it was.

The king's servant Cushi. I knew not what it was, he seems to tell an untruth, as is evident from ver 20, because he now plainly perceived what Joab foretold him that such things would be very unwelcome to David. But he made choice, to offend God with a lie rather than to disappoint the king with a truth. Yet thus far it might be true, that though he had reason to think Absalom was dead yet was not able to give account of the particulars which concerned it, where Cushi was intrusted.

30 And the king said unto him, Turn aside,

2 s 2

and stand here. And he turned aside, and stood still.

31 And, behold, Cushi came, and Cushi said, Tidings, my lord the king, for the Lord hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man.

May they perish and be cut off, as he is.

33 And the king was much moved, and went up to the chamber over the gate and wept, and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

He went up to the chamber over the gate, returning himself from chamber and business that he might wholly give up himself to lamentation.

David might speak thus from a deep sense of his eternal state because he died in his sins without the least testimony of repentance and because David himself had by his own sin been the unhappy instrument and occasion of his son's death.

## CHAP. XIX.

Joab by hard words moved the king to cease his mourning, and shew himself to the people. 1 s. The king is brought back by the men of Judah and Amasa put in his place, 9-15. Shimei smite for David and ob touch it 16-23. Mephibosheth meeting the king, receives half his estate, 24-30. Barzilai is dismissed, 31-40. Absalom is deposited with Judah for bringing horses to the king, 41-43.

AND it was told Joab, Behold the king weepeth and mourneth for Absalom.

He called Joab by his name, or upon their return.

2 And the victory that day was turned into mourning unto all the people, for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that night into the city as people being ashamed, steal away when they flee in battle.

Not openly and orderly and triumphantly, as conquerors do, but secretly, and disorderly, and ashamed, as they were afraid and ashamed lest David should scold them, and look upon them with an evil eye, as those that had a hand in the killing of his dearly beloved son.

4 And the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

He covered his face, as a deep mourner, as one that desired neither to see, nor to be seen by any others.

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines.

Joab came into the house, either the gate house or his now dwelling house in the city, to which he was retired, that he might more freely indulge himself in the expressions of his grief. Thou hast shamed the faces of all thy servants, by disappointing their just hopes of praises and rewards, and by requiting them with contempt and cruel rebukes.



13 <sup>1</sup> And say ye to Amasa, *Art thou not of my bone, and of my flesh?* <sup>2</sup> God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

*Amasa*, Absalom's late general, who judging his case, move all others, desperate, might be ready to use all his influence with that tribe to delay or hinder the king's return. *(If my bone and of my flesh,)* i. e. my near kinsman, my nephew. See 1 Chron ii 16-17. *Before me* i. e. in my presence, or now whilst I live, lest he should think he promised him only the reversion of it. *In the room of Joab*, who, besides his other crimes had lately exasperated the king by his wilful murder of Absalom contrary to David's express command, and by his insolent carriage towards him. And therefore the king having now the opportunity of another person, who had a greater interest both to Judah and Israel than Joab, he gladly complied with it, but so he might both chastise Joab for his faults, and rescue himself from the bondage in which he had tied himself to him. Yet it is not necessary from these words in the room of Joab, to conclude that Joab was to be displaced to make room for Amasa, but that he might be so like a condition with Joab, but what follows in the next chapter makes it very probable that he was indeed displaced, and Amasa put in his place.

14 And he bowed the heart of all the men of Judah, <sup>1</sup> even as the heart of one man, so that they sent this word unto the king, *Return thou, and all thy servants.*

*He* either first Amasa by his great influence upon him. Or rather secondly, David by his prudent and kind message, and his free offer of pardon and favour to them, as if they had never offended.

15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

*To attend upon the king in his passage over Jordan* and to furnish him with conveniences for his passage and journey. See below ver 11-12.

16 <sup>1</sup> And Shimei the son of Gera, a Benjamite, which was of Bahurim, <sup>2</sup> hosted and came down with the men of Judah to meet king David.

17 And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul and his fifteen sons and his twenty servants with him, and they went over Jordan before the king.

*A thousand men of Benjamin with him*, whom he left partly to show his power and interest in the people where he was able to do David either great service or great disservice, and partly as intercessors on his behalf, and as witnesses of David's clemency or severity, that it might be seen what the rest of them might expect. *Intending*, i. e. being conscious of his former abuse of David, and of his master Mephibosheth, which he knew the king would understand, designed to sweeten David's spirit towards him, by his great officiousness and his cordial greeting him, and congratulating his return. *They went over Jordan before the king*, they did not revile or stir the king, but waited till the king came over, as the most of the men of Judah did, but went over Jordan to pay their respects and duty to the king there, to express their eager and impatient desire to see the king.

18 And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan,

*A ferry boat, made by the men of Judah for the king's*

proper use, besides which there were doubtless many boats ready for the use of others. *As he was come over Jordan*, or rather, *as he was passing, or about to pass, over Jordan*, but this was beyond Jordan, for as he went over Jordan to the king ver 17, so doubtless he fell down before him at his first coming into his presence there.

19 And said unto the king, <sup>1</sup> Let not my lord impute iniquity unto me, neither do thou remember <sup>2</sup> that which thy servant did perversely the day that my lord the king went out of Jerusalem: that the king should take it to his heart.

*Be affected with it, or excited to revenge it.* 20 I or thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

*Thy servant doth know that I have sinned*, I do not excuse my sin, but with a mixed and shame confess it, in which case the Lord thy God is ready to pardon offenders, and so I trust wilt thou be. *I am come the first*, the sense of my former sin now hath, and whilst I live will make me the first and next forward in all a true duty and service to thy master. *Of all the house of Joseph*, i. e. He was a Benjamite, chap xvi 5. How then doth he make himself one of the house of Joseph? *How*, The house of Joseph is here put either, 1. For the ten tribe, which it is distinguished from Judah, and then they are called the house of Joseph, 1 Chron x 6. But this distinction was not made before the division of the people into two kingdoms, and even after that division Benjamin was constantly reckoned with Judah, and not with Ephraim or Manasse. Or 2. For all the tribes of Israel, who are called the children of Joseph, Psal lxxviii 15 compare Psal lxxx lxxxv as well they might, not only because of Joseph's eminency, the most eminent persons and thus being oft put for the rest of the kind, and because the right of primogeniture were in great part devolved upon him, 1 Chron v 1. But 3. Because Joseph had been as a father to them, and had nourished them all like children, it is expressed in the Hebrew text Gen xlviii 12. But in this sense the way is not made for the house of Judah come before him ver 19. Or 4. For all the tribes, even Judah which are conveniently called the house of Joseph, for the reasons now mentioned, and are fully distinguished from Judah, because the rights of the first born were divided between Judah and Joseph, 1 Chron v 2. And though Benjamin, after the division of the kingdoms was fully joined with Judah, because then they adhered to that tribe, yet before that time they were conveniently joined with Joseph, because then they were under the standard of the house of Joseph, 1 Chron v 1, Numb x 22-24, whence it is that Ephraim, Benjamin and Manasse are put together, Psal lxxxv 2.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he <sup>1</sup> cursed the Lord's anointed?

*The king*. By this expression he mended David of his zeal against those who offered any injury to Saul, because he was the Lord's anointed, 1 Sam xxiv 6, xxv 9, and therefore demands the same justice against Shimei for his cursing of the king, which was so expressly forbidden, 1 Rod xxii 28, and by the analogy of that law, 1 Rod xvi 17 might seem punishable with death.

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?

*What have I to do with you?* I do not care whether I take your advice in this matter. *Sons of Zeruiah*, implying that Joab's hand was in this contrivance, or that he suspected it. *That ye should this day be adversaries unto*

me, I c that you put me upon things unfit for me to do, and contrary to my present interest, for it was David's interest at this time to appease the people and reconcile them to him, and not now to give them any new distaste by acts of severity, for this would make others jealous that David will not forgive them in their but would watch an opportunity to be revenged on them. You pretend friendship to him, and would have me take it for an effect of your zeal for my service but in truth you give me such counsel as my enemies would wish me to follow that the cry I might awake the fear and jealousies of my people which are now asleep and cast them into a second rebellion which either Job and Abishai really designed by this advice that so Job might recover his place again, and be made necessary for the king's service, or David suspected that they did so. Do not I know that I am this day King over Israel? is not my kingdom which for reasons was in a manner wholly lost but now restored and is used to me? And when God hath been so merciful to me in forgiving my sin shall I now show myself revenged on Shimei? Shall I sally the public joy and glory of this day with upbraid of such severity? or shall I threaten the hearts of my people from me now when they are returning to me?

23 Therefore the king said unto Shimei, Thou shalt not die. And the king swore unto him.

*Thou shalt not die, to wit this day.* Abishai do not kill him whilst I live, nor by my hands as it is repeated and explained, 1 Kings i 8 nor for this cause done. For though David gave order to Solomon for his punishment after his death, nor was it fit for the public good that such a horrid crime should go unpunished yet he would not have him punished for the fault alone but for some other capital crime which he presumed. Shimei's temper would easily betray him to, and Solomon not deep wise it would easily find out 1 Kin xii 9. *The king says nothing but that he would not put him to death with the sword.* And is expressed, 1 Kings i 8.

24 ¶ And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet nor trimmed his beard nor washed his clothes, from the day the king departed until the day he came again in peace.

*The son of Saul* i.e. the grandson 2 Sam i 3 6. *Had neither dressed his feet*, by cutting his nail and by washing his feet which was usual in those hot climates and very refreshing and then for now naked it is becoming a mourner. *Not trimmed his beard* but suffered it to grow very long and disorderly as was usual with many persons in a solemn or mournful state. *Not washed his clothes* his inner clothes. This and the former signify that he was a true and obstinate mourner that had such his usual bashfulness and they are here mentioned as evidences of the falsehood of Ziba's former relation concerning him chap xvi 2.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me Mephibosheth?

*When he was come to Jerusalem*, so it is supposed that Mephibosheth then he went to meet the king, wanted either courtesy or an opportunity to speak to the king till he came to Jerusalem because of the great multitudes that attended themselves to be known by the king. Though it might more reasonably be thought that he could not go join Jerusalem to meet the king as others did because he wanted convenient notes for his journey for Ziba had gotten all his lands and goods chap xvi 1 and it is not likely that he, who would not provide him an ass to ride on or to accompany the king at his departure would now be hasty to furnish him with one to meet the king to whom he knew he would complain of his loss. But the words may seem to be better rendered thus, *And it came to pass* the Hebrew verb signifies, both in 7, I have come from (which preposition is oft understood) *And it came to pass* for there he was, chap xvi 2 and having contented there as probably he did, (because he wanted an ass to convey him elsewhere,

and know not where to be with more safety,) he could not properly nor truly be said to have come thither to meet the king. Wherefore wentest not thou with me, as justice and gratitude obliged thee to do?

26 And he answered, My lord, O king, my servant deceived me for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king, because thy servant is lame.

*My servant deceived me*, by carrying away the ass which I had him saddle for me.

27 And he hath slandered thy servant unto my lord the king, but my lord the king is as an angel of God do therefore what is good in thine eyes.

*As an angel of God*, to distinguish between true reports and chummes. See on chap xiv 20.

28 I or all of my father's house were but dead men before my lord the king yet didst thou set thy servant among them that did sit at thine own table. What right therefore have I yet to cry any more unto the king?

*Before my lord the king*, i.e. before thy tribunal we were all at thy mercy, not my estate only (which thou hast now granted to Ziba) but my life also was in thy power if thou hadst dealt with rigour and earthly kings use to do with their predecessors' and enemies children. For otherwise by the law of God Saul himself had not deserved to die by David's hands as David himself confessed, much less his children who were not to die for their father's sin. But xvi 16. But Mephibosheth speaks like a courtier and like an orator aggravating matters against himself that he might seem to justify the king's sentence, and to submit to it and so insinuate himself into the king's favour. *To cry any more unto the king*, to wit for the vacation of my throne and the restitution of my estate.

29 And the king said unto him, Why spakest thou my more of thy matters? I have said, Thou and Ziba divide the land.

*Why spakest thou my more of thy matters?* For as Ziba was present so doth he, he was not silent, but said and did what he could to make good his former charge which must needs occasion many words before the king. And the king was not now at leisure for long debates and therefore makes in end of the matter. *I have said*, to wit, within my self. I have considered the matter and it is now I can and upon the whole am come to this resolution, wherein I expect that thou and he do both acquiesce. Or *I have said*, I pronounce this sentence in the name of the Lord. *Thou and Ziba divide the land* the meaning is either 1. The land shall be divided between thee and him, as it was by my predecessor chap ix 10, he and his sons managing it and supporting themselves out of it as they did before and giving the rest of the profits thereof to thee. And to this the following words may well enough be accommodated. *Yea let him take all*, to wit to his own sole use. Or 2. The right and profits of the land shall be equally divided between you. It seems a very rash and harsh sentence and very unbecoming David's wisdom, and justice, and gratitude to Jonathan and Ziba seems to have deceived death for falsely accusing his master of treason rather than the impotence. But the whole transaction of the matter is not here set down. Possibly Ziba might bring plausible pretences to justify his accusation, and it might be pretended that Mephibosheth neglected the tithing and dressing himself only in policy, and that for a season till David and his family had destroyed one another by their civil wars and given him a fit opportunity to take the crown. So that David might really be at a loss what to determine. And Ziba had given proof of his affection to David by an act of kindness which could not be without his aid to himself chap xvi 1, 2 which Mephibosheth had not done. And possibly this was only a present sentence and David resolved to examine things more thoroughly when he had more leisure, and then to make a more full and final determination of the business, which also he might do, though it be not here recorded, for we must not

think that nothing was done and said about such things but what is mentioned in Scripture. Besides, Ziba being a powerful man and the crown not yet firmly fixed upon the king's head, David might think fit to suspend his final sentence till a more convenient season, and not now to provoke him too much by taking away all his estate from him at once but to proceed against him by degrees. However this is certain, we cannot pass a right judgment upon the action of David's, unless we understood all the circumstances of it, which we cannot pretend to do.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

I am contented to lose all, being fully satisfied with the loss of being my dear and dread sovereign restored to his crown, and truth and peace returned to his kingdom.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

And then to cross Jordan again, and so return to his native land.

32 Now Barzillai was a very aged man, even fourscore years old, and he had provided the king of sustenance while he lay at Mahanaim, for he was a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?

Seeing my time of continuance in the world is but short, it is not advisable to change my habitation, or to give thee any further trouble.

35 I am this day fourscore years old, and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

My senses are grown dull, and unworthy of the delights of the court. I am just taking pleasure in the olden tastes of sweet music and other such delights of the court. I am through now both useless and burden to thee, and therefore most improper for a courtier.

36 Thy servant will go a little way over Jordan with the king, and why should the king recompense it me with such a reward?

A little way over Jordan, a little onward in this way to Jerusalem and then return. Recompense it me, or let me go, for my small kindness to thee is but a part of my duty to thee.

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant Chimham, let him go over with my lord the king, and do to him what shall seem good unto thee.

(Chimham, Barzillai's son.)

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee, and whatsoever thou shalt require of me, that will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and

blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went off with him, and all the people of Judah conducted the king, and also half the people of Israel.

Conducted the king, attended upon him on his journey towards Jerusalem, and also half the people of Israel, whereas the men of Judah came entirely and unanimously to the king, as is noted here, and above, ver. 14, the Israelites of the other tribes came in but slowly, and by halves, as being no less guilty of the rebellion than the tribe of Judah, but not encouraged and invited to come in by such a particular and gracious message as they were. And this is here mentioned as the occasion both of the contention here following, and of the sedition, chap. xx.

41 ¶ And, behold, all the men of Israel

came to the king, and said unto the king,

Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?

All the men of Israel, to wit, such as were present, stolen thee away, conveyed thee over Jordan hastily and privately, not expecting nor desiring our consent and concurrence in the business, which we were no less ready to afford than this. It is also a secret reflection upon the king, for permitting this precipitation. All David's men, i. e., all the men, such changes of persons being most frequent in the Hebrew language, thy officers, and guards, and soldiers. This is mentioned as an aggravation of their fault, that they did not only carry the king over Jordan, but all his men too, without asking their advice.

42 And all the men of Judah answered the men of Israel, Because the king is near of kin to us, wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?

Near of kin to us, of the same tribe with us, and therefore both with the more respect to us, and might expect more respect from us. Hath he given us any gift? we have neither sought nor gained any advantage to ourselves hereby, but only discharged our duty to the king, and used all expedition in bringing him back, which you also should have done, and not have come in by halves, and so slowly as you have done. See ver. 40.

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David than ye, why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

We have ten parts, they say but ten, though strictly there were eleven, either because they accounted Joseph (which comprehends both Ephraim and Manasse) under it for one tribe, as it is sometimes reckoned, or because Simeon, whose lot lay within the tribe of Judah, were joined with them in this action. In the king's case, in the kingdom, and the management of the affairs of it, the word king being put for kingdom, as it is 2 Chron. xxiii. 29. 1st. xxiii. 15. Dan. vii. 17. Hos. x. 15. Or, in the king's person, and the disposal thereof. We have also more right in David than ye, as in the general we have more right in the king and kingdom, so particularly we have more right in David, than you, because you were the first beginners, and the most zealous promoters of this rebellion, and as David is more near of kin to you, so he hath been more injured by you, howsoever as he is king, we justly have a more interest in him than you, inasmuch as we are the farthest part of his subjects. That our advice should not be first had

in bringing back our king, that we bring the far greater number, should not have the first and chiefest vote in this action. But the words are by some and may well be, rendered interrogatively. And was not my word first about bringing the king back? Did not we make the first mention of it, before you could be drawn to it? For so indeed they did, ver 11, and therefore the neglect of their advice herein might seem more excusable. The words of the men of Judah were fierce instead of mollifying them with gentle words they answered them with greater fierceness and insolence, so that David durst not interpose himself in the matter.

## CHAP XX.

By occasion of this quarrel Sheba sturth up Israel to sedition, 1, 2. David's ten concubines are shut up in prison 3. Amasa is slain by Joab 4-10. He and Abishai pursue Sheba unto Abel, 11-15. The citizens, by the advice of a wise woman, cut off his head and cast it over the wall to Joab, 16-22. David's officers 23-26.

1022 AND there happened to be there a man of Belial, whose name was Sheba the son of Bichri, a Benjamite: and he blew a trumpet, and said, "We have no part in David, neither have we fellowship in the son of Jesse: every man to his tents, O Israel!"

There happened to be there, his presence was caused in itself through custom and ordered by God's providence. Man of Belial, a lawless person one that attempted to shake off the yoke of civil authority. See Deut xiii 13. Benjamite agreed at the foundation of the kingdom to him Saul and that tribe to David. We have no part in David, the tribe of Judah have monopolized the king to themselves, and will not allow us any share in him, let them therefore enjoy him alone, and let us seek out a new king. The son of Jesse, an expression of contempt, implying their rejection of him that he was no more to be owned as their king. But a private person, as the son of Jesse. Every man to his tents, let us all desist from this unthankful office of bringing the king back, and go each to our homes that we may consider and then meet together to choose a new king.

2 So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah cleve unto their king from Jordan even to Jerusalem.

Every man of Israel &c. the generality of those Israelites who were present.

3 ¶ And David came to his house at Jerusalem, and the king took the ten women his concubines whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

Put them in ward, partly because they had not vigorously opposed Absalom's sinful design, as they should have done, even with the hazard of their lives, and partly lest the sight of them should renew the memory of Absalom's situation, and therefore own and David's reproach which it was fit to bury in perpetual oblivion, and partly because it brought upon them no more to have to do with those who had been debilitated by his own sin, and partly, because it would not, so it was not now convenient that any man should have any kind of conversation with them.

4 ¶ Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.

Assemble me the men of Judah, and much in the head of them as their generals, &c. have provided these, chap.

xix 13. Within three days, which he supposed Amasa, having been their late general, could easily do, and the business required haste. Be thou here present within that time to receive orders and instructions from me.

5 So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.

Either because the people, being wearied out by the late civil war, were not forward to engage in another, or because the soldiers had more affection to Joab than to their new general to whom, all conduct possibly they might impute their unsuccessfulness in the last battle, or because Amasa for his own interest might seek delays, to render himself more necessary and useful to the king, and to keep up his honourable and profitable employment, which is the common policy of such men.

6 And David said to Abishai, Now

shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants and pursue after him, lest he get him fenced cities, and escape us.

David said to Abishai, not to Joab lest by this means he should recover his place and Amasa be discontented and David's fidelity in making good his promise to Amasa be questioned. Thy lord's servants &c. my guards that attend upon my person and the other soldiers who are now pacified with me. He speaks of himself in the third person, as is very frequent. For it is not probable he would now call Joab next of kin, whom he had lately disposed, nor Amasa who had just taken actual possession of his place, nor had the command over the king's guards.

7 And there went out after him Joab's men, and the Cherethites and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

Joab's men, the remainders of Joab's army who were there present with whom also Joab might go as a reformer, watching in opportunity to do what he designed. Of the Cherethites and the Pelethites see chap viii 18.

8 When they were at the great stone which was in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof, and as he went forth it fell out.

Amasa went before them, having gathered some forces and given due orders for the rest to follow him, he returned to Jerusalem, and by the king's command went after those mentioned ver 7, and being come up to them at the place where they waited for him, he put himself into the head of Joab's men, and the Cherethites and the Pelethites, and such as he had brought along with him, and marched before them as their chief and general. Girded unto him after the manner of travellers and soldiers. As he went forth to meet and salute Amasa, who was coming towards him to his high honour. It fell out, things having (it is likely) been contrived by Joab, that upon the least motion of his body his sword should drop out, and he might take it up without raising Amasa's suspicion.

9 And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

As the manner of ancient times was when they kissed and saluted one another.

10 But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

The sword that was in Joab's hand, which falling out



it seemed, casually, he supposed that Jacob intended only to put it into his scabbard, and therefore took no care to defend himself against the stroke. *In the fifth act*—see on chap. ii. 23. *Struck him not again*—he de-patched him at one stroke or gave him his death's wound at the first blow, and needed not to smite him again. *Jacob* now boldly resumed his former place, and marched in the head of the army. It is not strange that Amasai's soldiers did not fight to revenge his death, partly because not many of them were yet come up, but wane by degrees, with the following verses show, and partly because Jacob's interest and authority with the military men was very great especially with David's guards, who were here present and who had no kindness for Amasai, as having been the general of the rebellious army—and, as they might think was not fit to be put into a place of so great power and trust.

11 And one of Joab's men stood by him, and said He that favoureth Joab, and he that is for David let him go after Joab

One of Joab's men, left there on purpose to deliver the following message: *He that saoureth Joab* he that would have Joab to be general rather than such a perfidious rebel and traitor as Amasa. *He that is for David* he that wisheth David good success against Sheba, and against all rebels, who by themselves that thought thus of it of his was done against the king's command yet it was for his interest to defend

12 And Aniasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Aniasa out of the highway into the field, and cast a cloth upon him when he saw that every one that came by him stood still.

He *rolled himself*, being, in the pangs of death, yet having so much life left as to move himself a little though not to raise himself up from his place. *Indeed*, in his own blood which washed there. *All this* *perceiveth* the soldiers which were upon their march. *And still* wondering at the spectacle and gazing into the Father and occasion of it. *He removed Amasa, out of the way*, *into the field* perceiving that it both succeeded the argument, and hindered the king's present service.

15 When he was removed out of the highway,  
all the people went on after Joab to pursue after  
Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto <sup>h</sup> Abel, and to Bethmaachah, and all the Benites, and they were gathered together and went also after him.

He went, rather 1 Joab, who pursued Shiba through all the tribe, as far as Abel. Or rather 2 Shiba, who was last mentioned, who marched from tribe to tribe to stir them up to sedition, and to him the following words seem best to agree. Into Abel and to Beth maachah, i. e. unto Abel, even to Beth maachah, i. e. unto Abel h th maachah, as this place is called here in the Hebrew text ver 15. 1 Kings xv 20, 2 Kings xv 29 to distinguish it from other Abels, and to signify that this was that Abel which was in the tribe of Naphtali in the northern border of Canaan towards that part of Syria called Maachah 2 Sam x 8. The Benites, such as lived in the city or territory of Beeroth of Benjamin Josh xvi 2, who born of the same tribe, if not city, with Shiba and his greatest acquaintance and friends, or being most implacable against David, adhered to Shiba and followed him through all the tribes of Israel. They were gathered together to wit the tribes of Issachar, &c a considerable number of them might well be expected, when the dissenters were so high and general. After him, i. e. after Shiba

15 And they came and besieged him in  
Abel of Beth-maacchah, and they cast up  
a bank against the city, and it stood in  
the trench and all the people that were  
with Joab battered the wall, to throw it  
down.

*They cast, i. e. Joab and his army, which is easily understood, both from the foregoing and following verses. They cast up a bank; from whence they might either batter the wall, or shoot at those who defended it against them who should assault it. See 2 Kings-xix. 32 for xxxix. 24; xxxix. 4. Otherwise, ~~the~~ threw down the bank of the city, which they had raised up to defend the city on the weakest side. It stood in the trench i. e. the bank stood in or near to the trench, or wall of the city, so that the city was in great danger of being taken. Otherwise, the city stood within the trench, or wall, being defended only by a single trench or weak wall, the bank which was raised up there to defend it being thrown down.*

16 ¶ Then cried a wise woman out of the city,  
Hear, hear, say, I pray you, unto Joab, Come  
near hither, that I may speak with thee

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, ¶ They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.

According to this translation the sense is This city which thou art about to destroy is no man and contemptible one, but so honourable and venerable for its wisdom and the wise people in it that when any differences did arise among any of the inhabitants they used proverbially to say *He will ask the opinion and advice of the men of Abel about it and we will stand to their arbitration, and so all parties were satisfied and disputes ended*. But there is another translation in the margin embraced also by some others which seems to be the best *They (i. e. the citizens of this city) plainly (or commonly) spoke among themselves in the beginning (i. e. wit, when Shela and his men first came into the city and they were informed that Joab was pursuing him) saying Surely they will ask of Abel and so make an end*. They will probably expostulate the business with us and inquire why we received Shela into our city and whither we would deliver him up into their hands, and would inform us of the reason of their hostile attempt upon us and oblige us to our sense of piety, which by God's law Deut. xx. 10 they were not to do in strange, and much more to Jewish cities. So shal doth both modestly reprove Joab for the neglect of this duty, and oblige him to the performance of it.

19 *I am one of them that are peace-  
able and faithful in Israel: thou seekst  
to destroy a city and a mother in Israel:  
why wilt thou swallow up the inherit-  
ance of the Lord?*

Ch. 1 (to wit, the city of Abel in whose name and person she speaks this) in one of the *peaceable and faithful cities of Israel*. Whence ever Sheba may design whom we have innocently received into our city before we well understood the matter we of this city abhor the thoughts of warring, and rebellious against the king, as having had no hand in Absalom's late rebellion which is probable enough considering both their situation in the utmost borders of the land very remote from the seat of that civil war and then open profession of their peaceableness and fidelity to the king, which had been unpudient if they had been so lately involved in the late war and rebellion. *I city and a mother* i.e. a mother, for great cities are commonly called *mothers*, as lesser towns or villages subject to them and depending upon them for direction and defence are called their *daughters* as Luke xvi 26. *The inheritance of the Lord*, i.e. a considerable part of that land which God hath chosen for his peculiar possession. The destruction which thou art about to bring upon us is an injury also to Israel, and to the God of Israel.

20 And Job answered and said I ar be it, far  
b it from me, that I should swallow up or de-  
stroy.

21 The matter is not so but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David deliver him only, and he will depart from the city And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall

*A man of Mount Ephraim.* Quest. How can this be so, when he is called a Benjaminite, ver. 1. *Answer.* Either he was a Benjaminite by birth but dwelt in the tribe of Ephraim, as many did upon several occasions dwell out of the tribe of Ephraim, or Mount Ephraim was a place in Benjamin which might be so called either because it was upon the borders of Ephraim and looked towards it, or from some notable action in event of the Ephraimites in that place. Compare chap. xviii. 6. *Hath lifted up his hand* i. e. taken up arms or raised rebellion. *This head shall be thrown to thee over the wall*, which she undertook because she knew the present temper and great fears of the citizens and soldiers too, and that considering their evident and extreme danger, they were generally desirous of peace from which they were restrained only by Sheba's authority and interest, and therefore did not doubt by God's blessing upon her wise counsel to effect it as indeed she did. And it is not unlikely that this woman might be a governess in that city for though in this office was commonly performed by men yet were not the women wholly excluded but sometimes employed in the government as we see in Deborah who judged Israel, Judges 4, and queen Athaliah 2 Kings xi.

22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

*In her wisdom* gently treated with them about it, either civilly or gently as he ought to continue to them the certainty and necessity of all their sin if they did not speedily comply with her desires and certain deliverance if they did. *They retired*, Joab and his army which he urged them.

23 ¶ Now Joab was over all the host of Israel and Benhail the son of Jehoiada was over the Cherethites and over the Pelethites.

*Joab was over all the host of Israel* the good man of this and of the former expedition under the conduct of Joab had chiefly his interest in the army, and others of David's trusty friends that the king could not without danger to the public weal displace him.

24 And Adoram was over the tribute, and Jehoshaphat the son of Ahilud was over the king's records.

*Over the tribute* the receiver and manager of the king's public revenue. See 1 Kings iv. 6. *Jehoshaphat was over the king's records* See 2 Sam. viii. 16.

25 And Sheva was scribe and Zadok and Abiathar were the priests.

26 And Hui also the Jarmite was chief ruler about David.

*The Jarmite*, so called from his birth or dwelling in the tribe of Jarm, in Galad Num. vi. xxxv. 11, Judges 4. *Chief ruler about the king's council* or his chief minister (i. e. the chief who would take the business of state instead of the king's person) or one of other very high place near the king's person. Compare 2 Sam. viii. 18, where this title is given to Balaam the chief of which were now cut off. And these names are here repeated with some alteration to show that David was now fully re-established in his former estate.

## CHAP. XXI.

*A three years' famine declared by God to be for the Gibeonites' sake, occasioned by their hanging seven of Saul's sons, 1—9. Rimmon preservecloth the dead bodies, 10—11. David burrieth the bones of Saul and Jonathan, as also of them that were hung up, in his father's sepulchre 12—14. Four battles against the Philistines, wherein four valiants of David slew four giants 15—22.*

THEN there was a famine in the days of David three years, year after year, and David inquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.

*Then there was a famine* when? Either, first after Achish's and Sheba's rebellion, as it is here related, or rather secondly in some other time before. It is well known and confessed that the particle *then* doth not always note that the thing was done in that order in which it is mentioned, but is oft of an indefinite signification as also that the Scripture in its histories and relations doth not always observe the order of time, but the order of things putting that after which was done before as occasion requires. And so it seems to be here. The thing related here in chap. xxi. is by the most and best interpreters conceived to have been done long before Absalom's rebellion. And this opinion is not without still great grounds. First The particle *then* is explained in the days of during the life and reign of David which general and indefinite words seem to be added as an intimation that these things were not done after the next foregoing passage, for then the said words could rather have added, *after these things* or some such expression, as it is 2 Chron. xxxiii. 1 and in many other places. Secondly Here are divers passages which it seems very improbable to ascribe to the last year of David's reign such as these in 1, That Saul's sin against the Gibeonites should so long remain unpunished. And indeed that this was done and Saul's seven sons hanged by David's order before that time seems plainly to be intimated by that passage, 2 Sam. xvi. 5, where he is charged with the blood of the house of Saul, for which there was not the least colour till this time. Secondly That David should not remove the bones of Saul and Jonathan to their proper place here ver. 12—14 till that time. Thirdly That the Philistines should wage war with David again and again, ver. 15 &c. so long after he had fully subdued them, chap. viii. 1 and that David's old age should attempt to fight with a Philistine giant or that his people should suffer him to do so. Fourthly That David should then have so vehement a desire to number his people chap. xxi. 1 &c. which being a work of youthful heat and vigour, seems not fit to a man of old age nor with that state of deep humiliation and great affliction to which he then was. And the reason why the matters are put here out of their proper order is plainly this because David's sin being once related it was very convenient that David's punishments inflicted for it should immediately succeed this being very frequent in Scripture story to put those things together which belong to one matter, though they happened at several times. And this is the more considerable because it tends to the clearing of that great difficulty, 2 Sam. xi. 7. *David inquired of the Lord concerning the reason of his displeasure and the judgment.* Because he slew the Gibeonites, which was not only an act of cruelty, but also of perfidiousness and perjury, because it was a direct and public violation of that solemn oath given to them for their security by Jonathan and the princes in the name of all the Israelites of that and succeeding generations, and consequently a great scandal to the true religion, and the professors of it, and a mean to discourage others from embracing it as the Gibeonites had done. *Quest.* Why did not God punish Saul whilst he was alive for this fault, but his innocent children, and David, and the Israelites of this age? *Answer.* First God did severely punish Saul for this and his other sins. Secondly As God may justly inflict temporal punishments upon any offender either in his person or in his posterity, when he pleases,

so it is meet he should take his own time for it; and if he fully and wickedness in us to quarrel with God for so doing. Thirdly The Israelites might sundry ways make themselves guilty of Saul's sin though it be not particularly mentioned in Scripture; advising or encouraging him to it, or by assisting him in the execution of it, or by conniving at it, or by rejoicing in it for some worldly advantage which they received or expected from it; or by not repairing the injuries which Saul had done them as far as they might. And some of these ways David himself might be involved in the guilt, although indeed this evil fell principally upon the people. And whereas many of the people probably were innocent of that crime, yet they also were guilty of many other sins, for which God might punish them, though he took this occasion for it. And it may be further observed, that God is pleased many times severely to punish never delinquents and to suffer the guilty for the present to go unpunished, and that not only to manifest his own sovereign power and liberty, but also to give the world thereby assurance of a future judgment, and punishments reserved for the next life.

2 And the king called the Gibeonites, and said unto them, (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites, and the children of Israel had sworn unto them, and Saul sought to slay them in his zeal to the children of Israel and Judah.)

Saul sought to slay them? he sought to slay them, and he sought how he might cut them off with some colour of law or justice, diligently searching out and executing their faults, and punishing them worse than they deserved, oppressing them with excessive labours, and openly killing some of them, and intending by degrees to wear them out, as he did to the children of Israel and Judah, concerning which he pretended, that it was not for the honour, nor for the advantage of God's people, to nourish any of the viperous brood in their bosoms, and that how ever the king and the princes which then were had by their fraud brought down into an oath to preserve them, Josh. ix. 15, yet in truth that oath was contrary to God's command, 1 Sam. xii. 2. Dent. x. 2, and therefore (as he thought) not to be observed. This was his pretence. But how little zeal he had for God, or for the public good of his people, is evident by the whole course of his life, and therefore it is not then probable he had some particular motive or design in this case, either because some of them had highly provoked him, for whose sake he would have avenged of the whole race, or because they being cut off their estates, and being forfeited to the crown, or for some other reason now unknown.

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?

Unto the Gibeonites, to some of the cluck of the men, who were to impart it to the rest. What shall I do for you? what satisfaction do you expect or require for the injuries formerly done to you? That ye may bless the inheritance of the Lord, that by your acknowledgment of satisfaction received the guilt and curse may be removed from the land and people of God, and by this means as also by your prayers God may be reconciled, and it may be that his blessing of plenty to us, which hitherto he hath denied us.

1 And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house, neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you?

Any man in Israel, except Saul's family as it here follows. What ye shall say, to wit, in any reason, and as far as God's law will permit.

5 And they answered the king, The man that consumed us, and that he devised

against us, that we should be destroyed from remaining in any of the coasts of Israel.

That we should be either killed, or banished from the land of Israel; which is as bad as death to us, because here, and here only God is truly worshipped and enjoyed. Whereby it seems divers of them were hearty proselytes, and godly persons, and therefore God is more severe in punishing the injuries done to them. Compare 1 Sam. xvi. 19.

6 I of seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, of whom the Lord did choose. And the king said, I will give them.

Unto the Lord, to vindicate his honour, which was injured by Saul's violation of the oath and covenant of God, and to appease his wrath. In Gibeah of Saul, Saul's country, 1 Sam. x. 26, xi. 1 for their greater shame, of whom the Lord did choose, this is added to aggravate Saul's offence, that it was committed not only against them, but also against the Lord, who had chosen and anointed him, and therefore did little deserve this from Saul's hand, to have his laws broken, and his name dishonoured by perjury. I will give them, he says doubtless, consulted God in the matter, who as he had before declared Saul's bloody house to be the cause of the judgment so now commanded that justice should be done upon it, and that the remaining branches of it should be cut off, as sufficiently appears from hence, that God was satisfied and well pleased with the action, which he would not have been if David had done it without his command. For then it had been a sinful action of David's, and contrary to a double law of God, Dent. xxi. 21, xxiv. 16, which none but God himself could dispense with.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the Lord's oath that was between them, between David and Jonathan, the son of Saul.

The king spared Mephibosheth, for the Gibeonites desiring only such a number without design on the persons, it was at David's choice whom to spare. Or he prevailed with the Gibeonites that they did not do so, and with the Lord, that he might not be one of those who were devoted to destruction. The son of Jonathan thus expressly added to distinguish him from the other Mephibosheth, ver. 8.

8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bore unto Saul, Armoni and Mephibosheth, and the five sons of Michal the daughter of Saul, whom she brought up unto Adriel the son of Barzillai the Meholathite.

Rizpah Saul's concubine ver. 11, chap. x. 7. The five sons of Michal, or of Michal's sister, to wit Merab, for Michal had no children, 2 Sam. vi. 23, nor was she married to this Aiah, but to Phalti, or Phaltai, the son of Uzziah, 1 Sam. xxv. 41, 2 Sam. iii. 15, and Merab her sister was married to this very Adriel, the Meholathite, 1 Sam. xxvi. 16. And it must be remembered, that the Hebrew language is very short, and full of ellipses, and facts of words, which yet may be easily understood from the sense. Particularly relative words are oftentimes not to be supplied, as Goliath is put for Goliath's brother, here ver. 19, and Leah for Leah's son, Jer. xxxiv. 7, 12. On the sons of Merab are called the sons of Michal, to wit by adoption, or the near kindred, and next heirs of Michal, and brought up by her, for upon that, and such like accounts, the title of son is oft given in Scripture, as Gen. xlii. 5, Exod. x. 10, Dent. xxv. 5, 6, Ruth i. 11, 12, 13, 14. Quest. But why then are not these called the sons of Merab? Answer. Because they were better known by their relation to Michal, who was David's wife, and it may be alive at this time, and having no children of her own took these, and bred them up as her own, when Merab was now a

more obscure person and possibly dead many years before this. *Whom she brought up*, for so this Hebrew verb, which primarily and properly signifies to bear, is sometimes used as Gen 1:23, Ruth iv 17 because the education of children is a kind of bearing of them, as requiring frequently no less care and pains than the bearing doth whence it is that nurse, are reputed as mothers and sometimes go under that name both in sacred and profane writers. See Ruth iv 16 17, and compare Gen xvi 2, xxx 3, Numb xi 12, Gal iv 19. *The Micholite*, of Abel meholah in the tribe of Benjamin Judg vi 22, so he is here called by way of distinction from *Benjamin the Gileadite*, chap xix 31.

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

*He delivered them into the hands of the Gibeonites.* *Quest.* How could David do this when he had sworn that he would not cut off Saul's seed? 1 Sam xv 21 22. *Ans.* Because he had special warrant and direction from God about it, who is all compass and dispenser with men's souls, and with his own laws when he pleaseth. And that he did so here is manifest because God was pleased with it, and removed the judgment upon it: which is otherwise David had been guilty of the same in with Saul to wit of the breach of his oath and covenant for which this curse was inflicted. See the note on 1 Sam xxv 22. *In the hill* or, *in a fall* in or near Gibeon, in a conspicuous place for their public infamy and for the caution and terror of others who should make any attempt upon the Gibeonites for the future. *Before the Lord*, as a sentence offered up to God to impose his wrath, in that the Lord's was said ver 6. *They fell*, i. e. died (for so the word is fall is often used) 1 Exod xix 21, 1 Chron xxi 14, Ps lxxvii 7, Jer xxxix 18. *He was* 5, or were executed. *The barley harvest* was before the wheat harvest.

10 ¶ And Rizzah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

*Spread it for her*, as a tent to dwell in, being informed that their bodies were not to be taken away speedily, is the course of the law was in other and ordinary cases. Dent xxi 23 but was to continue there until God was entreated and did remove the present judgment. And God was herein pleased to deal mercifully with his own law, that it might plainly appear that those were not put to death by David for public reasons, as that he and his sons might be freed from compunction which doubtless David's enemies were ready to suggest, but by God's special command, who was pleased to execute this judgment upon them as partly and principally for the punishment of Saul's sin so secondarily for the tablification of David's claim to himself and to his seed for ever, as he had promised. *Upon the rock*, in some convenient place, as a rock near adjoining. *Until water dropped upon them out of heaven*, until they were taken down, which was not to be done until God had given rain as a sign of his favour and to denote relief to the family which was cruelly by the war. *They fell on them*, i. e. on their carcases. *At the least of the field*, from which she might preserve her self and them, by several methods.

11 And it was told David what Rizzah the daughter of Aiah the concubine of Saul, had done.

*It was told David*, who heard it with so much approbation, that he thought fit to impute the party being by her own provocation to do what she had neglected to do, to show an honourable interment upon the remains of Saul and Jonathan, and with them upon those that were now put to death, that *the honour* done to them herein

might be some comfort to this dejected and disconsolate widow.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa.

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son, and they gathered the bones of them that were hanged.

Having first burnt off the flesh which remained upon them when they were taken down. Compare 1 Sam xxxi 10 &c.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father, and they performed all that the king commanded. And after that God was intreated for the land.

*Zelah*, a place in Benjamin, mentioned Josh xviii 28. *After that*, after those things were done which were before related, i. e. after they were hanged up, for by the God was purified and not by their burial. So the relation belongs to the former antecedent. Or if this relate to what was last mentioned, the meaning is that God was pleased to restore the blessing of plenty to the land.

15 ¶ Moreover the Philistines had yet war again with Israel, and David went down and his servants with him, and fought against the Philistines, and David waxed faint.

These wars, though here related, were transacted long before the time of which see the notes on ver 1. For it is now very probable, either that the Philistines, being so fully and perfectly subdued by David, chap viii 1, should in his day be in a capacity of warring with the Israelites, or that David in his old age would undertake to fight with a giant, or that his people would permit him to do so.

16 And Ishbi-benob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.

*The giant*, so called by way of eminency. Or, of *Isiapha*, a giant so called. *The weight of whose spear weighed three hundred shekels*, see 1 Sam xviii 3. *With a new sword* or rather *with a new girdle or belt*, for first, this was the usual habit of soldiers. 1 Sam xviii 1, 2 Sam xviii 11, xxviii 1 Kings ii 26, Isai x 27 and when it was of an extraordinary fashion and price, an ensign of dignity and command in the army Jerk xxiii 15. So this may be questioned to note that this was the first time either of his going out to fight, or of his advancement to some eminent place in the army, which made him desirous to strengthen himself with some great action. Secondly, This supplement is more natural and usual, the word *middle* being easily supplied from the word *being girded*, such ellipses of copulative words being frequent in the Hebrew tongue, as Numb xi 11, Psal lxxvi 12, Matt xx 12. Thirdly, The newness of the sword seems to have no emphasis nor significance for the present purpose, seeing an old and tried sword would seem more considerable for his encouragement than one new and unproved.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

Least thou be slain, and thereby thy people be ruined.

great kings are in Scripture justly called the *light* of their people as 1 Kings xi 36, xv 4. Psal cxxxiii. 17, because of the beauty and glory, the conduct and direction, the comfort, and safety, and welfare of a people depend upon them, and come from them.

18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew the giant of the sons of the giant.

After this; after the battle last mentioned at Gob, or in Gath, as it is 1 Chron xx 1 where by it seems God and Gazer were neighbouring places and the battle fought in the confines of both. Sibbechai the Hushathite, one of David's worthies, 1 Chron xi 29.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare Oregim, a Bethlehemitite slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

Elhanan, another of David's worthy and valiant commanders. The brother of Goliath the Gittite, the relative word brother is not in the Hebrew text, but is truly supplied out of the parallel place 1 Chron xx 5 where it is expressed. And such defects of relatives are not unusual in Scripture. Thus the word *wife* is understood Mat i 6. John xix 25. and *father* or *mother* Mark xv 10, 17 compared with Mark xxi 1, Luke xxiv 10, and so 1 Mat xv 21. Mark ii 14. John xxi 15, and *brother* Luke vi 16 compared with Jude 1. And such ellipses do also frequently occur in profane authors. Although the place may be and is otherwise rendered, Elhanan the son of Jaare Oregim slew Beth-halelcham or Ishum (as he is called by way of abbreviation, 1 Chron xx 5) which is very frequent in the Hebrew tongue) who was (which words are frequently understood in the Hebrew & X) *gith* (Gath) oft rendered, as hath been noted before) Goliath the Gittite. In his company, bred up with him to the war, and related to him as his brother. Or, he slew Beth-halelcham, a Goliath (or another Goliath) of Gath, or the Gittite. So the name of the giant was Beth-halelcham, who may be called Goliath not only for his resemblance to him being his brother, but for his exact resemblance of him in feature or in stature and strength or in courage and military skill as John the Baptist was called *Tha* for the like reason. Peradventure also, after the death of the first and famous Goliath the Gittite, 1 Sam xvii that name was either given to him by others, or taken by himself. Take a name's beam in thickness. See 1 Sam xvii 7.

20 And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers and on every foot six toes, four and twenty in number, and he also was born to the giant.

In Gath, i.e. in the territory of the city of Gath, which circumstance intimates that this, and consequently the other battles here described were fought betwixt David and the Philistines at the hands of the Philistines which he did 2 Sam viii 1, compared with 1 Chron xxi 1 and here fore not in the last days of David as some conceive from their mention in this place. A man of great stature, a man of Hadlin or Madon, as the LXX render it, so called from the place of his birth, as Goliath said to be of Gath for the same reason.

21 And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

Fell by the hand of David, either because they were slain by his conduct, and counsel, or concurrence; for he attributed by his hand to the death of one of them, whilst

maintaining a fight with him, he gave Abishai the easier opportunity of killing him, yet 16, 17, or because what is done by the inferior commanders is commonly ascribed to the general, both in sacred and profane writers.

CHAP XXII.

A Psalm of thanksgiving for God's powerful deliverance and manifold blessings.

This chapter is in a manner wholly the same with Psalm xvi, and therefore I shall adjourn the exposition of it to that place.

AND David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul.

2 And he said, The Lord is my rock, and my fortress, and my deliverer.

3 The God of my rock, in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour, thou shalt me from violence.

4 I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

5 When the waves of death compassed me, the floods of ungodly men made me afraid.

6 The sorrows of hell compassed me about, the snares of death prevented me.

7 In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears.

8 Then the earth shook and trembled, the foundations of heaven moved, and shook, because he was wroth.

9 There went up a smoke out of his nostrils, and fire out of his mouth devoured coals were kindled by it.

10 He bowed the heavens also, and came down, and darkness was under his feet.

11 And he rode upon a cherub, and did fly, and he was seen upon the wings of the wind.

12 And he made darkness pavilions round about him, thick waters, and thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The Lord thundered from heaven, and the most High uttered his voice.

15 And he sent out arrows, and scattered them, lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord at the blast of the breath of his anger.

17 He sent from above, he took me, he drew me out of many waters.

18 He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity but the LORD was my stay

20 He brought me forth also into a large place he delivered me, because he delighted in me

21 The LORD rewarded me according to my righteousness according to the cleanness of my hands hath he recompensed me

22 For I have kept the ways of the LORD, and have not wickedly departed from my God

23 For all his judgments were before me and as for his statutes, I did not depart from them

24 I was also upright before him, and have kept myself from mine iniquity

25 Therefore the LORD hath recompensed me according to my righteousness, according to my cleanness for his eyesight

26 With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright

27 With the pure thou wilt shew thyself pure and with the froward thou wilt shew thyself unsavoury

28 And the afflicted people thou wilt save but thine eyes are upon the haughty that thou mayest bring them down

29 For thou art my lamp, O LORD and the LORD will lighten my darkness

30 For by thee I have run through a troop by my God have I leaped over a wall

31 For for God, "his way is perfect the word of the LORD is tried" he is a buckler to all them that trust in him

32 For who is God save the LORD? and who is a rock save our God?

33 God is my strength and power and he maketh my way perfect

34 He maketh my feet like hinds' feet and setteth me upon my high places

35 He teacheth my hands to war so that a bow of steel is broken by mine arms

36 Thou hast also given me the shield of thy salvation and thy gentleness hath made me great

37 Thou hast enlarged my steps under me so that my feet did not slip

38 I have pursued mine enemies, and destroyed them and turned not again until I had consumed them

39 And I have consumed them, and wounded them that they could not arise even they are fallen under my feet

40 For thou hast girded me with strength to battle thou that rose up against me hast thou subdued under me

41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me

42 They looked, but there was none to save, even unto the LORD, but he answered them not

43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad

44 Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen a people which I knew not shall serve me

45 Strangers shall submit themselves unto me as soon as they hear, they shall be obedient unto me

46 Strangers shall fade away, and they shall be afraid out of their close places

47 The LORD liveth, and blessed be my rock, and exalted be the God of the stock of my salvation

48 It is God that avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies thou also hast lifted me up on high above them that rose up against me thou hast delivered me from the violent man

50 Therefore I will give thanks unto thee O LORD, among the heathen and I will sing praises unto thy name

51 He is the tower of salvation for his king and sheweth mercy to his anointed, unto David, and to his seed for evermore

## CHAP. XXIII

David's last words a character of himself, of his trials, and his usefulness 1-11 His faith on God's covenant with him 5 Destruction to the wicked 6, 7 The worthiness, and then valiant acts 8-39

NOW these be the last words of David David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said,

The last words of David not simply the last that he spoke but some of the last uttered in his last days after the approach of his death, or the last which he spoke by the Spirit of God assisting and directing him in an extraordinary manner Raised up on high, advanced from an obscure family and estate to the kingdom The anointed of the God of Jacob whom, though despised by men and rejected by his own brethren God himself singled out from all his father's house and out of all the families and tribes of Israel and anointed to be king The sweet psalmist of Israel, or sweet or delightful, or amiable in the songs of Israel either, first, As the object of them, in which the people of Israel mentioned in their songs with joy and praise as when they sang, Saul hath slain his thousands, and David his ten thousands, and many others which doubtless they made and sung concerning him upon the occasion of his eminent victories, and the blessings of his wise and righteous government some whereof we have in the book of Psalms Or secondly, As the author of them he was eminent and famous among the people of God for the composing of sweet and holy songs to the praise of God and for the use of his church in after ages, for he did not only indite most of the Book of Psalms by the direction of God's Spirit, but also invented the tunes, or appointed tunes to which they were to be sung, and the instruments of music which were used in and with those holy songs, 1 Chron.



or family to grow, i e to increase, or to flourish with worldly glory and prosperity, as I expected, but hath for my sin cut off divers of my most eminent branches, and sorely afflicted my person and family, and although he may for the future deal in like manner with my sons and successors for the like miscarriages, which it is probable they may commit yet this is my great support and comfort, that God will constantly and inviolably keep this covenant, and therefore, in the midst of all the shakings, and confusions, and interruptions which may happen in my house and kingdom will preserve my line and family until the coming of the Messiah out of my loins, whose kingdom is an everlasting kingdom, who, as he is the desire of all nations, His is 7, so in a special manner is my desire and the author of all my salvation

6 ¶ But the sons of Bebal shall be all of them as thorns thrust away, because they cannot be taken with hands

The sons of Bebal or, the men of Bebal, as it is expressed 2 Sam xvi 7, and elsewhere. Having in the foregoing verses described the nature and fidelity and stability of that kingdom which God himself had by a sure and everlasting covenant settled upon him and his seed, and especially upon the Messiah, who was to be one of his posterity, he now describes the quality, the malicious nature, the hazardous and miserable condition of all the enemies of this holy and blessed kingdom whom he justly calleth sons of Bebal because they rebelled against God's appointment, and against that king whom God had set over them for whose reason others are so called 1 Sam x 27 2 Chron xvi 7 1. *Thorns thrust away* which men do not use to handle as they do other trees but thrust them away from themselves by some instrument chosen for that purpose. And so will God remove or thrust away from himself and his people and his dominion all those who shall either secretly or openly set themselves against it. And this may be here added either 1 By way of prescription to ruler whom as before he admonished to be just and kind to their people ver 3, 4 so here he requires them to be severe in punishing and purging away wicked and incorrigible men from about his throne and from among his people, the encouraging of the good and the punishing of the bad being the two chief works of every good magistrate, and the two pillars of all government Or 2 By way of caution to show that notwithstanding the holiness, and happiness, and sureness of this kingdom yet there would be sons of Bebal in it who would endeavour to disturb and overthrow it but to no purpose for all their projects against it should be vain and fall upon their own heads

7 But the man that shall touch them must be pierced with iron and the staff of a spear and they shall be utterly burned with fire in the same place

The staff of a spear so the meaning is he must fill his hand or arm himself with some iron weapon whereby he may cut them down or with the staff of a spear or some such like thing whereby he may thrust them away from himself that they do him no hurt Or thus he will be filled or will fill himself with his hand wherewith he attempted to touch or to thrust them with thorns as with iron and the staff of a spear so he will be sorely and sorely wounded as if one should rub the iron head and part of the wood of a spear into his hand And then shall he utterly burn or be consumed by fire and cannot lightly touch them therefore they will burn them up Or once if they do not cut him down with iron or thrust them away with the staff of a spear they will burn and consume them In the same place as in the place where they grow or stand; and this will be true whether they hazard themselves to remove them without any imply that they shall be destroyed a word and where they thought themselves most secure even in their own place And it may possibly intimate, that the children of Bebal the wicked and unbelieving Jews who justly rebelled against the Messiah, David's successor and their lawful king, should be destroyed in their own, and strong, and holy city Jerusalem, where the greater part of that people were gathered together as fuel for the fire, and were destroyed

together by the Romans under Titus, where also their wicked predecessors had been destroyed by Nebuchadnezzar in former times

8 ¶ These be the names of the mighty men whom David had ¶ The Tachmonite that sat in the seat, chief among the captains, the same was Admo the Eanite. ¶ He lift up his spear against eight hundred, whom he slew at one time

Of the mighty men whom David had, i e, of his chief and most valiant commanders. And as it was noted upon chap xxi 1, that the things related in that chapter were done before Absalom's and Shoba's rebellion, though the names be mentioned after them, so that opinion is confirmed by this catalogue, which, though placed here was taken long before, as is manifest from hence, that Asahel and Uriah are named here. And whereas there are some differences between this list and that 1 Chron xi, most of them are easily reconciled by these two considerations. 1 That nothing is more common than for one person to have divers names. 2 That as some of the worthies died, and others came in their steads, so this must needs cause some alteration in the latter catalogue, 1 Chron xi, from this, which was the former. The Tachmonite or, Hachmonite, called Iashobeam 1 Chron xi 11, from his place, or, as here Iach-bissabab 1 e as we render it, that sat in the seat, i e was under Jacob chief or president of the council of war, or lieutenant (*locum tenens*). The same was Admo, this was his proper name. The Eanite, so called, either from his family, or from the place of his birth or education. He lift up his spear, which words are fully supplied out of 1 Chron xi 11 where they are expressed. Or thus he was none eight hundred, i e he conquered them. So there is only an ellipsis of the verb substantive, which is most frequent. At one time, in one battle which though it be strange, cannot seem incredible, supposing him to be a person of extraordinary strength and activity and his enemies to be weak and discouraged and flying away, and especially God's singular blessing and assistance, all which may very reasonably be supposed. Object But this must be said to have slain only three hundred in 1 Chron xi 11. I say 1 Possibly he slew eight hundred at one time and three hundred at another whereof the former is related here as being most considerable, and the latter in the Book of Chronicles which supplies many passages omitted in the former writings. 2 He slew three hundred with his own hands and the other five hundred, though killed by his men are said to be slain by him because he was the chief cause of all their deaths, for he, by his undaunted courage, killing three hundred put the rest to flight who were easily slain by his soldiers in the pursuit. Some of the Hebrew writers affirm that these were two distinct persons, being killed by differing names, the one the father and the other the son, who succeeded his father, as in strength and valour, so also in his place of honour and trust

9 And after him was Hileazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away

The Ahohite, of the children of Ahoah, 1 Chron xiii 1 One of the three, i e one of the first three ver 19. Mighty men with David, who were with David at this time or who usually attended upon David. When they defied the Philistines, when he either in the name of all the Israelites, or with the countenance and help of some of them, challenged the Philistines to fight. Or when some of, or among the Philistines defied them, i e the Israelites, according to their manner, and the example of their great Goliath, 1 Sam xvii 25, 36. Or in Hoipam (for some make it a proper name of a place) among the Philistines. Four away, i e fled away 1 Chron xi 13, being dismayed at the approach of their enemies. Heb ascended i e, vanished away like smoke, which ascends, and so disappears, as that verb is oft used

10 He arose, and smote the Philistines until his



hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day: and the people returned after him only to spoil.

He arose, i. e. he undertook the work, as that word sometimes is used. Or, he stood (as it sometimes signifies) when the rest fled. His hand clave unto the sword, either through sweat or blood, or by a contraction of the sinews. Or thus, yet still his hand cleave to his sword, i. e. though he was weary, he did not desert, but continued fighting. Only to spoil, i. e. to pursue the enemy, whom he had discomfited, and to take their spoil.

11 And after him was Shamunah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

Full of lentiles, or barley, as it is 1 Chron xi 13, for which might very well grow in the same field, in divers parts. And this fact is ascribed to Eleazar, 1 Chron xi 12, not so much as it is implied that he had some partner or partners. For it is there said, ver 14 They set themselves, &c. Eleazar might stand and fight in that part where the victory was, and Shamunah there where the lentiles were.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory.

Defended it, that the Philistines could neither burn nor cut it down and spoil it, nor carry it away.

13 And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

Three of the thirty, either 1 The three already named, is generally supposed because it is said of them in the rest of this history, 1 Chron xi 19, These things did these three mightiest. But in the Hebrew it is only these three mighty men, as the same words are rendered here, ver 17. Or rather, 2 The following three, for it is expressly said both here, ver 18, and 1 Chron xi 20, that Ishai was chief, and therefore one of the three, and thus three are plainly distinguished from the first three, ver 19, 1 Chron xi 25. Unto the cave of Adullam, which was a strong place, where David had been before, 1 Sam xxii 1, &c. and where he had now again fortified himself in the beginning of his reign, when the Philistines were too strong for him. In the valley of Rephaim, of which see above, chap 18.

14 And David was then in an hold, and the garrison of the Philistines was then in Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate.

Being hot and thirsty, he expresseth how acceptable a draught of that water would be to him, as is usual with men to do in such cases, but was far from desiring or expecting that any of his men should hazard their lives to procure it, as appears from ver 17.

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord.

The host of the Philistines was in the valley of Rephaim, ver 13, and in the way to Beth-lehem. He would not drink thereof, lest by gratifying himself upon such terms, it should seem either to set too high a price upon the satisfaction of his appetite, or too low a price upon the lives of his soldiers, or should encourage others to the like unglorious and foolish attempts. Poured it out unto the Lord.

And he acknowledged the Lord, and acknowledged that the Lord had wrought a great victory for him, and that he had delivered him out of the hand of the Philistines, and that he had slain the three mighty men, and that he had slain the three mighty men, and that he had slain the three mighty men.

17 And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

Is not this the blood of the men, i. e. the price of their blood or lives, which they rashly exposed to manifold hazard? These things did these three mighty men; either one of these three are here omitted, as one of the first three is not named, 1 Chron xi, or Abishai, who follows next, was one of these three.

18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, and slew them, and had the name among three.

He fought with and killed three hundred men in one battle. And the name among the three is was the most famous and eminent among them.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three.

He fell short of them in strength and valour.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow.

Of Kabzeel, a place in Judah, Josh xv 21. Who had done many acts, this may belong either to Benaiah, or to his father, to note that Benaiah was a son becoming unto a father. Two lionlike men, for courage and strength. Or, lions of God, i. e. great and strong, lions, or two gigantic persons, and therefore both called as being either equal in might or brethren, or both. In the midst of a pit, where he put himself under a necessity, either of killing, or being killed. In time of snow, when lions are most fierce both from the sharpness of their appetite in cold seasons, and from want of provisions, cattle being then shut up, and fed at home.

21 And he slew an Egyptian, a goodly man, and the Egyptian had a spear in his hand, but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

A goodly man, for stature, as it is expressed, 1 Chron xi 23. With a staff, without a sword, or any warlike weapon.

22 These things did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more honourable than the thirty, but he attained not to the first three. And David set him over his guard.

Heb. over (for el is sometimes put for al) the men (which is oft understood, as hath been noted before) of his command. So his guard is called, because they were always at the king's hand, ready to hear and receive the king's commands, and to put them in execution. Over the Cherethites and Pelethites, as appears by comparing 2 Sam viii 18, xx, 23, who were faithful and obedient to him, when others revolted from him, chap. xv 18.

24 Asahel the brother of Joab was

one of the thirty; Elhanan the son of Dodo of Beth-lehem.

One of the thirty, Heb. *with or among the thirty*, not only as one, but as the chief of them  
 1 Sam. 17: 25 <sup>a</sup>Shammah the Harodite, Elika the Harodite

In 1 Chron. xi 27, *Shammah the Harodite*, concerning which and such like alterations and other changes of the names, which will be observed by comparing this catalogue with that it will be sufficient to suggest, 1 That the same names of persons or places are differently pronounced, according to the different dialects used by men of diverse places or ages. 2 That one man had oft two names. 3 That David had more worthies than those here mentioned, and as some of these were slain in the former part of David's reign, as Asahel was, so others came up in their steads, and some were added to this number, as appears from 1 Chron. xi, where they are named but not numbered as they were here, and where there is a greater number than is here expressed.

26 Hilez the Pallite, Ira the son of Ikesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeon of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks of Gath,

31 Abiahon the Arbathite, Azmaveth the Barhumite,

32 Ithabba the Shaalbomite, of the sons of Jashin, Jonathan,

33 Shammah the Harodite, Ahum the son of Sharar the Harodite,

34 Hiphlet the son of Abasbai the son of the Maachathite, Eliam the son of Ahithophel the Gilomite,

35 Hezrai the Carmelite, Pairu the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Nahai the Beerothite, amonibeari to Joab the son of Zeruiah,

38 Ira in Ithrite, Gieob an Ithrite,

39 Uriah the Hittite thirty and even more.

Here are but thirty six named, either therefore one must be supplied whose name is not expressed among the three second worthies, or Joab is comprehended in the number, as being the lord general of all.

## CHAP XXIV

David tempt *the* Satan, *fourth* Joab to number the people, who are *then* humbled *thousand* fighting men 1-9 David acknowledged his sin in it *having* three judgements propounded by God he is in great distress and chooseth the pestilence, *thousand* he said *thousand* men die, 10-15 David built his family *to* piece *with* the destruction of Jerusalem 16-17 He built a church and order from God *and* set *up* *the* *house* of *God* *to* build *an* altar *there*, *to* which he *as* *said*, *the* *plague* *came*, 18-25

AND <sup>a</sup>again the anger of the LORD was kindled against Israel and he moved David against them to say, <sup>b</sup>Go, number Israel and Judah

Again, to wit, after the former sin of his anger such as the three years' famine, chap. x. <sup>c</sup>he moved David

he <sup>a</sup> *father*, i. Satan, as is expressed, 1 Chron. xxi 1 Or, <sup>b</sup> God, who is said, in like manner, to *stir up* Saul against David, 1 Sam. xxvi. 19, and to *turn* the hearts of the Egyptians to hate his people Psal. cv. 25, and to *make* men to *swear* from his wrath, Isa. lxvi. 17, and to *bring* strong delusions, &c., and to *harden* their hearts, All which expressions are not so to be understood, as if God did work these sinful dispositions, which neither was necessary, because they are naturally in every man's heart, nor possible for the holy God to do; but because he permits them, and withdraws his grace and all restraints and hindrances from them, and giveth occasions and advantages to them, and directs their thoughts to such objects as may intend to be in nocently thought of, which yet he knows they will wickedly abuse, and give them up to Satan, who he knows will deceive and entice them to such and such sins, which, being tempted to do by Satan, and being affected by their own wicked hearts, he so orders and overrules, that they shall be punishments for their former sins *against* them, i. e. for Israel's punishment. To say, or, saying For this may be referred either 1 To God of whom the same expression is used 2 Sam. xvi. 10, *The Lord said to Shimei, curse David*, which in both places is not to be understood of any command or impulse of God but of his secret providence disposing things in manner here above expressed. Or, 2 To David, he moved David to say, to wit, to Joab as he did, ver. 2

2 I or the king said to Joab the captain of the host, which was with him, <sup>a</sup>Go, <sup>b</sup>number now through all the tribes of Israel, from Dan even to Beer-sheba and <sup>c</sup>number ye the people, that <sup>d</sup>I may know the number of the people

Which expression points at David's sin in this matter, that he numbered them, not by direction from God, nor for any important business of the church or kingdom, but out of mere curiosity and pride, and vain glory accompanied either with a secret distrust of God's promise, or rather with a carnal confidence in the numbers of his people, all which were great sins and were so manifest, that not only God saw them, and all the degrees and agonies of them in David, but even Joab and the captains of the host were very sensible of them, ver. 3 1

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

What reason of necessity is there for this action? It is to no purpose, and will be burdensome to thy people, and may offend God, and produce ill effects.

1 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

Joab perceiving the king bent upon it, would not hazard the king's favour by further disputing or disobeying his command.

5 ¶ And they passed over Jordan, and pitched in Aroer, on the right side of the river of Gad, and toward Jazer

They passed over Jordan, they began their computation in the eastern part of David's dominions which were beyond Jordan. Pitched or encamped. For Joab came with them divers of his commanders, and others, partly for his honour and the credit of the work, partly to assist him in that troublesome work, and partly, to overconfide the people, in case they should oppose it as a vain or burdensome or savouring of some evil design which David might have upon them. Of the river of Gad, i. e. of the river which lay in the tribe of Gad, or upon the borders of Gad and Ruben, which was called Arnon, Deut. ii. 36. Toward Jazer, or, near Jazer, which also was upon the river Arnon.

6 Then they came to Gilead, and to the land of Tahtim-hodshi, and they came to Dan-jaan, and about to Zidon,

To Gilead, to Mount Gilead, which lay northward from Arnon Tahtim-hodshi, a place so called. Or, the land lately gained, i.e. not given by Joshua, but taken lately from the Hagganites by Saul: which was near Gilead, 1 Chron. v. 10. Dan-jaan, i.e. probably the famous city of Dan, as it is called, Josh. xix. 17. Judg. xviii. 7, for this was in the northern border of the land and in the way from Gilead to Zidon. About to Zidon, i.e. to the city and territory of Zidon, but not into it because it was not in the power and possession of the Israelites and the like is to be thought concerning Tyre, and the cities which the Hivites and Canaanites yet possessed in the neighbourhood of Tyre and Sidon.

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites, and they went out to the south of Judah, even to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king, and there were in Israel eight hundred thousand valiant men that drew the sword, and the men of Judah were five hundred thousand men.

Eight hundred thousand. Object. In 1 Chron. xxi. 5 they are numbered 1,100,000. Answer. The sum here expressed is only of such as were not in the ordinary and settled military service upon the king, which being 219,000 for every year, as is largely related, 1 Chron. xxviii, amounts to 858,000 which either with their several commanders or with the soldiers placed in several garrisons might very well amount to 1,100,000. Or 255,000 may pass in such accounts for 300,000, it being frequent in such great sums to neglect a smaller number. But in the Book of the Chronicles which was to gather up the fragments is contained in the former books both sorts are put together, and so they amount to 1,100,000. Five hundred thousand. In 1 Chron. xxi. 5 but 170,000. Answer. Either 1. They were exactly in number called 500,000 in a round sum, as is usual in Scripture and other authors. Or, 2. The number 500,000 and such is well employed in other scriptures about the number of Israel, which are there excluded. Or, 3. They were 500,000 when Joab gave up the number to the king, the which country after that they were but 170,000. 30,000 being slain by the plague in the tribe of Judah, which being David's own tribe, it was but just and fit it should suffer more than the rest for this sin. And though it be true that Joab gave up the sum before the plague began yet the sacred penman of the Book of Chronicles thought fit to make a deduction of them who had been swept away by the plague, that the judgment of God therein might be observed. Or, 4. There are included here the 30,000 which belonged to the three colonies mentioned chap. xxiii. who are excluded 1 Chron. xxi. although it be questionable whether those were all of the tribe of Judah.

10 ¶ And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done, and now, I beseech thee O LORD, take away the iniquity of thy servant, for I have done very foolishly.

David's heart smote him, his conscience distressed him, and he was heartily sorry for it. And the occasion of his repentance was God's message by the prophet Gad, as it here follows, ver. 11. For when, &c. as formerly God's message by Nathan had the same effect, 2 Sam. xii. both which passages are noted to show how necessary the further and repeated supplies of God's grace are, even to the best of men, to raise them when they fall into sin. For I

have done very foolishly, because I am sensible of my sin and folly, as it is more fully expressed, Psal. h. 5. 6. Or, although, as this particle is oft used.

11 For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying,

David's seer, so called, because he was a prophet (for such were called seers, 1 Sam. ix. 9.) now and at other times employed by God to reveal his mind and will to David. See 1 Sam. xxv. 5, 1 Chron. xxi. 29.

12 Go and say unto David, Thus saith the Lord, I offer thee three things, choose thee one of them, that I may do it unto thee.

13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

Seven years of famine. Object. In 1 Chron. xxi. 12, it is only three years of famine. Answer. Some conceive that here was an error in the transcriber and that the true reading is three years, as the LXX read it in this place, being supposed to have found it so in their copies, and that otherwise they durst never have presumed to make so great a change in the text. 2. In Chron. he speaks exactly of those years of famine only which came for David's sin, but here he speaks more confusedly and comprehensively, including those three years of famine sent for Saul's sin, chap. xxi. And this sin of David was committed in the year next after them, which was in a manner a year of famine, either because it was the sabbatical year, wherein they might not sow nor reap, or rather, because not being able to sow in the third year because of the excessive drought they were not capable of reaping the fourth year. And three years more being added to these four, make up the seven here mentioned. So the meaning of the word is this, As thou hast already had four years of famine, so three years more come. And that it is not of these seven years, that they shall come, it is a synecdochical expression frequent in Scripture because part of the years were yet to come, even as it is said of the Israelites that they should wander in the wilderness forty years, Numb. xiv. 33, when part of that time was already spent.

14 ¶ David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord, for his mercies are great. And let me not fall into the hand of man.

Into the hand of the Lord to wit, his immediate stroke, which is chiefly in the pestilence, for though the sword and famine be also God's hand, yet there is also the hand of man or other creatures in them. The reason of this choice was partly his experience in and confidence of God's great goodness, partly, because the other judgments, especially the sword had been more dishonourable, not only to David, but also to God, and to his people, and to the true religion, and partly, because he having sinned himself, thought it just and reasonable to choose such a plague to which he was as obnoxious as his people, whereas he had better times for himself against sword and famine than they had. For his mercies are great, and therefore will not exceed measure in his stroke, as men will do.

15 ¶ So the Lord sent a pestilence upon Israel from the morning even to the time appointed, and there died of the people from Dan even to Beer-sheba seventy thousand men.

To the time appointed, either, 1. From morning to evening which is here called the time appointed, or, the time of the convention, or, public meeting, as this Hebrew word signifies, i.e. till the time of the evening prayer and sacri-

fire, when the people used more solemnly to meet together see Psal. cxi 2, Acts ii 1. Thus God mitigated his intentions, and turned three days into one, it being a thing not unusual with God to qualify his threatenings, and to take off the evil threatened sometimes wholly, as in Nineveh's case, and sometimes in part. And thus God might do here upon the speedy and serious repentance of David, and of his people. Or rather, 2 *from the morning*, (or rather, *from that morning*, for the article seems to be emphatical, and to denote that very morning in which God came to David, ver 11 and that the plague did immediately ensue after God's offer and David's choice,) *even to the time appointed*, to wit by God, i. e. for three days as God had set the time, ver 13. *Object* If it continued three days, how is it said that God repented him of the evil and stopped the angel in his course? ver 16. *Answer* This he did in the beginning of the third day, whereas otherwise it should have gone on to the end of the day. Or it may signify no more but this, At the end of the third day God gave over sinning, for then is God said (after the manner of men) to repent, when he ceaseth to proceed as before he had done. *Seventy thousand men*, so the number of his people, which was the matter of his pride and glorying, was diminished.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough stay now thine hand. And the angel of the Lord was by the threshingplace of Araunah the Jebusite.

The angel appeared in the shape of a man with a sword in his hand 1 Chron xxi 16 to convince them more fully that this was no natural nor common plague but inflicted immediately by the hand of God. Upon Jerusalem, which he had begun to smite, and was proceeding to make a further slaughter. The Lord repented him of the evil, i. e. he moderated and in part recalled his sentence of the plague's continuance for three whole days, and thus he did upon David's prayer and sacrifices as appears from ver 21, though these be mentioned afterward. Araunah called also Araunah in the Hebrew of ver 18 and Ornan 1 Chron xxi 22, such changes in the pronunciation of the names being usual in Scripture.

17 And David spake unto the Lord when he saw the angel that smote the people and said Lo, I have sinned and I have done wickedly but these sheep, what have they done? let thine hand, I pray thee be against me, and against my father's house.

Let thine hand be against me, wherein David shows his justice, and piety, and entirely care of his people, and that he was a type of Christ. Against my father's house, against my nearest relations, who probably either put David upon, or encouraged him in this action because they were no less vain glorious than David. And the honour which they thought would come to David thereby would also redound to them, or at least they did not use their utmost endeavours to dissuade David from it as they should have done, and therefore were involved in David's guilt. However it was not fit and reasonable that his family which did partake of his honour and happiness should also partake in his suffering, rather than those who were less related to him. Nor doth David absolutely declare they may suffer, but only speaks comparatively and with a way of supposition and with reference to God's judgment.

18 And God came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshingfloor of Araunah the Jebusite.

God came that day to David by command from God, ver 19, 1 Chron xxi 18. Go up to Mount Moriah. In the threshing floor of Araunah the Jebusite, which place God appointed for this work, partly in grace, in consideration

to and compliance with David's fear of going to Gibeon, which is expressed 1 Chron xxi 29, 30, partly, because this was the place where God by his angel appeared in a threatening posture, where therefore it was meet he should be appeased, and partly because God would hereby signify the translation of the tabernacle from Gibeon hither, and the refection of the temple here, 2 Chron iii 1.

19 And David, according to the saying of God, went up as the Lord commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the Lord, that the plague may be stayed from the people.

Wherefore is my lord the king come to his servant? wherefore doth the king do me this honour, and give himself the trouble of coming to me?

22 And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him. behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood.

Here be oxen, which were employed by him in his present work which was threshing, 1 Chron xxi 20. See the notes on Deut xvi 1.

23 All these things did Araunah; as a king gave unto the king. And Araunah said unto the king, The Lord thy God accept thee.

In saying the particle as being understood, as it often is in the Hebrew text with a royal bounty. Or, Araunah the king, as he might be called either because he was king of the Jebusites before David took their city, or because he was the son and heir of that king. These things did Araunah give, he not only offered, but actually gave them, i. e. he actually resigned his right and property of them unto David, for so he did, and David by his relation returned it to Araunah again. The Lord thy God accept thee, he was a Jebusite by nation, but a hearty proselyte which made him so liberal in his offers to God's service and the common good of God's people.

24 And the king said unto Araunah, Nay, but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.

Of that which doth cost me nothing, for this would be both dishonourable to God, as if I thought him not worthy of costly sacrifice, and a disparagement to myself, as if I were unable and unwilling to offer a sacrifice of my goods, and unsatisfactory to the command of God who obligeth all offenders, and me in a particular manner to offer sacrifice of their own estate. For fifty shekels of silver. *Object* In 1 Chron xxi 25, he is said to give for the place six hundred shekels of gold by weight. *Answer* These two places may be fairly reconciled divers ways. First, Here he speaks of the price paid for the threshingfloor, the oxen, and instruments, and there for the whole place, including on which the temple and its courts were built, which certainly was very much larger than this threshing floor, and probably had Araunah's house, if not some others now built upon it. Secondly, The shekels here may be of gold, and in 1 Chron xxi of silver, and so the proportion of gold to silver being that of twelve to one fifty shekels of gold make six hundred shekels of silver. And when it may be objected, that on the contrary these fifty shekels

was said to be of silver, and the six hundred of gold, thus they answer by another translation of the words. For they render this place thus, agreeably enough to the words and the order of the Hebrew text, he bought them for silver, (or, for money, as the Hebrew word *chesech* oft signifies, and particularly in this very history in the parallel place, 1 Chron. xxi. 24, where David desires to buy it for the full price, or for full money, where in the Hebrew it is for full silver,) even for fifty shekels, to wit of gold, as it is expressed 1 Chron. xxi. 25, which place they render thus, and that consonantly to the Hebrew, he gave shekels of gold of the value (for the Hebrew word *miskal* signifies value as well as weight, as was before noted on 2 Sam. xii. 30) of six hundred shekels, to wit, of silver. And this may seem added in the Book of the Chronicles, lest it should be thought that the fifty shekels here mentioned were but common and silver shekels. Thirdly, There is a considerable difference in the phrase in these two places here he mentions for what David bought it, or what he was obliged to give for it, and in Chronicles what he actually gave

for it, to wit, of his royal bounty, over and besides the full price of it, which was decent and convenient for so great a king, and especially upon so great an occasion, and to him who had given him such a noble example.

25 And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was entreated for the land, and the plague was stayed from Israel.

David built there an altar unto the Lord, which he might well do, having God's command for it, and the place being sanctified by God's special presence in and by the angel. Offered burnt offerings, to make atonement for his sins. And peace offerings, to praise God for his gracious manifestation of himself. The Lord was entreated for the land, as appears both by fire from heaven, which consumed the sacrifice, as was usual in such cases, and by the speedy cessation of the plague.

## THE FIRST BOOK OF

## THE KINGS,

COMMONLY CALLED

## THE THIRD BOOK OF THE KINGS.

### THE ARGUMENT

THESE two Books called *Of the Kings* because they treat of the Kings of Judah and Israel, were written by the prophets or holy men of God, living in or near their several times, and by some one of them digested into this order. But whoever was the penman, that these are a part of those Holy Scriptures which were Divinely inspired is evidently evident first from the concurring testimony of the whole Jewish church in all ages to whom were committed the oracles of God. Rom. iii. 2 who also did faithfully discharge their duty in preserving and delivering them entirely and truly to their posterity from time to time as plainly appears, because Christ and his apostles who reproved them freely for their several sins never taxed them with this fault of depraving the Holy Scriptures of the Old Testament. Secondly Because this is manifest concerning divers parts of them which were taken out of the records of the prophets Nathan, Ahijah and Iddo, 2 Chron. ix. 29 and out of the prophecies of Isaiah and Jeremiah, and the rest doubtless were of the same nature. Thirdly, From the approbation of these books by the New Testament, both generally as 2 Tim. iii. 16, *All Scripture is given by inspiration from God &c.*, which is affirmed concerning those Holy Scriptures which Timothy had known from a child, ver. 1, and therefore must necessarily be meant of all the books of the Old Testament, which the Jews owned for canonical Scripture, and particularly Rom. xi. 2, &c. where a passage out of these books is quoted and owned as a part of the Holy Scripture, called the *Scripture* by way of eminency.

### CHAP. I.

*Adonijah usurpeth the kingdom, 5—10. By the counsel of Nathan to Bath-sheba, and then petition to David he renounceth his oath of making Solomon king after him. 11—31. He by David's appointment is anointed king the people triumph, 32—40. Adonijah hearing this his servants flee, and himself fleeth to the horns of the altar, is pardoned by Solomon, and sent to his own house. 41—43.*

NOW king David was old and stricken in years, and they covered him with cloths, but he gat no heat.

Stricken in years, being in the end of his seventieth year. He gat no heat, which is not strange in a person not only of so great an age, but also who had been exercised with so many hardships in war, and with such tormenting cares and fears and sorrows, for his own sins, (as divers of his Psalms witness) and for the sins and miseries of his chil-

dren and people. See Prov. xxi. 22. Besides, this might be from the nature of his disease, or bodily distemper.

2 Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin, and let her stand before the king, and let her cherish him, and let her be in thy bosom, that my lord the king may get heat.

His servants his physicians. A young virgin whose natural heat is fresh and wholesome, and not impaired with leaching or breeding of children. The same counsel doth Galen give for the cure of some cold and dry distempers. Let her stand before the king, i. e. minister unto him, or wait upon him, (as this phrase is oft used) in his sickness, as occasion requires. Let her be in thy bosom, as his wife or concubine, for that she was so much tempted by divers arguments. First Otherwise this had been a wicked counsel and course, which therefore neither his servants durst have prescribed, nor would David have used, especially

being now in a dying condition. And seeing this as easily prevented by his taking her for his concubine which then was esteemed allowable, it is absurd to think that he would not choose the safer way. Secondly That passage, ver 4, *but the king knew her not* implies that the king might have had carnal knowledge of her without sin or scandal. Thirdly, It appears from this phrase of *lying in his bosom*, which is every where in Scripture mentioned as the privilege of a wife and concubine, as Gen xvi 5, Deut xii 6, 2 Sam xli. 8, Mic vii 5. Fourthly, This made Adonijah's crime, in desiring her to wife so heinous in Solomon's account because he wisely saw that by marrying the king's wife he designed to revive his pretence to the kingdom at least in case of Solomon's death which pretence had been ridiculous, if she had been only the king's handmaid.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

A fair damsel whose beauty might engage his affections and refresh his spirits and invite him to those embraces which might communicate some of her natural heat to him as was designed. A Shunammite, of the city of Shunem in Issachar, Josh xix 18. See 2 Kings iv 8.

4 And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

Which is mentioned to note the continuance and progress of the king's malady and the ground of Adonijah's rebellion, and of his following request chap. ii. 17.

1 Sam 4. 5 ¶ Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.

Then, upon notice of the desperation of the king's disease, and the approach of his death Adonijah the son of Haggith (see 2 Sam iii 1) exalted himself entertained high thoughts and designs. *I will be king* is the right of the kingdom is mine ver 1 so I will now take possession of it. But Solomon attempt to deprive me of it. He prepared him chariots and horsemen, and fifty men to run before him, as Absalom had done upon the like occasion, 2 Sam xv 1. such ill use did he make of that example, that he committed the same wickedness which he had done, and yet found not the same disappointment and destruction which he brought upon himself.

6 And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man: and his mother bare him after Absalom.

His father had not displeased him at any time this is noted as David's great error and the occasion of Adonijah's presumption. *Why hast thou done so?* he neither restrained him from nor reproved him for his misdeeds, which was a great sin against that plain law, Lev xix 17 and severely punished in him which David was not ignorant of except Adonijah's error were small or concealed from David. He also this phrase relates either first to Absalom being followed who also was a goodly man. Or father, secondly to what he said before to signify that this was a second ground of his confidence, because his great comeliness made him unduly in the people's eyes as his father's indulgence was the first. After Absalom, i. e. next after Absalom was born of his mother see 2 Sam iii 3, 4.

7 And he conferred with Joab the son of Zeruiah, and with Abiathar the priest, and they following Adonijah helped him.

Either because they thought the right of the crown was his, or rather from secret enmity because they perceived themselves neglected by David and possibly by Solomon too, and from carnal policy, that they might secure and

advance their own interest which they saw to be in manifest danger.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah.

His great and famous commanders, and the guards and soldiers under them.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by Beth-el, and called all his brethren the king's sons, and all the men of Judah the king's servants.

Adonijah slew sheep and oxen and fat cattle, partly for a sacrifice, and partly for feasts, that he might engage God, to be on his side and draw a multitude of people after him. By Beth-el or, the fountain of Rogel, or, of the fuller, a place near to Jerusalem see Josh xvi 7 xlii 16, 2 Sam xvi 17. Called all his brethren the king's sons; either because he knew they loved and were disoriented with Solomon and therefore would favour him, or that he might engage them so to do. All the men of Judah the king's servants, except these here excepted, ver 10.

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

Because he knew they favoured Solomon his competitor.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?

Nathan was prompted to this both by his duty as faithful minister of God declared to him and by his love to David, concerning Solomon's succession, 2 Sam vii 13, 1 Chron xxi 8. 9 and by his prudence as knowing that Adonijah hated him for being the principal instrument of Solomon's advancement. Bath-sheba being retired and private in her apartment was yet ignorant of what was done abroad and she was likely to be most zealous in the cause and most prevalent with David. David our lord knoweth it not, so far is he from consenting to it that thou mayst fear or others think that they have not yet acquainted him with it.

12 Now therefore come, let me, I pray thee, give thee counsel that thou mayest save thine own life, and the life of thy son Solomon.

For he will never reckon himself safe till his competitor and his friends be taken out of the way.

13 Go and get thee in unto king David and say unto him, Didst not thou, my lord O king, swear unto thine handmaid saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

Didst not thou swear? Then didst swear, which David himself owneth ver 30, which probably he did to satisfy Bath-sheba's doubts and fit us to it and to oblige himself to a compliance with the Divine will declared about it. See chap. ii 15, 1 Chron xxxiii 5. Thine handmaid, so she calleth herself to testify her reverence and submission to him not only as her husband but as her king. He shall sit upon my throne, another expression of the same thing, to signify David's sincerity and firmness in his swearing, which adds to his obligation. *Why then doth Adonijah reign?* how comes this to pass or why dost thou suffer it?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and I confirm thy words.

15 ¶ And Bath-sheba went in unto the king

into the chamber, and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, <sup>11th. What to thee?</sup> What wouldest thou?

17 And she said unto him, My lord, <sup>1st. 14. 70</sup> thou swarest by the Lord thy God unto these handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

<sup>11th. What to thee?</sup> Thou swarest by the Lord thy God to whom thou art highly obliged whose name thou justly fearest and honour-est, and therefore thou wilt not pollute it by perjury, but make compliance of thy oath.

18 And now, behold, Adonijah reigneth, and now, my lord the king, thou knowest it not.

This she adds partly lest she should seem to accuse the king of inconstancy and perfidiousness, and partly to aggravate Adonijah's crime, from that gross neglect and contempt of the king which did accompany it.

19 And he hath slain oxen and fat cattle and sheep in abundance and hath called all the sons of the king, and Abiathar the priest and Joab the captain of the host, but Solomon thy servant hath he not called.

Who is not so presumptuous as Adonijah usurping the throne before his time, but carries himself modestly and submissively, as thy son, and servant and subject.

20 And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldst tell them who shall sit on the throne of my lord the king after him.

The eyes of all Israel are upon thee, the generality of the people are in suspense whether Adonijah's practices be with thy consent or no and wait for thy sentence which they will readily embrace. Who shall sit upon the throne of my lord the king, she speaks only in general as owning the king's prerogative to give the crown to which of his sons he pleased, if he had not restrained him (it by his oath to Solomon. After him, i. e. after thy death whereby she taxeth Adonijah's ambition, who usurped the crown whilst his father lived.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

<sup>11th. What to thee?</sup> Shall sleep with his fathers i. e. die as his father did. See Gen. xlii. 30. I and my son Solomon shall be counted offenders, we shall be punished with death as malefactors as guilty of practising against the right heir of the crown and transferring the kingdom to Solomon and covering our ambitious designs with a pretence of religion.

22 And, lo, while she yet talked with the king, Nathan the prophet also came in.

To discourse with the king, which made it fit for her to withdraw, as she did, ver. 24.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

Is this done by thy consent without which it seems strange that he durst attempt it.

25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host,

and Abiathar the priest, and, behold, they eat and drink before him, and say, <sup>11th. Let him add. What time</sup> God save king Adonijah.

26 But me, <sup>11th. Let him add. What time</sup> even me thy servant, and Zadok the priest, and Benaiah the son of Jehonada, and thy servant Solomon, hath he not called.

Even me thy servant, whom he knew to be acquainted with thy mind, and with the mind of God in this matter, and therefore his neglect of me herein gives me cause to suspect that this is done without thy privity, which now I come to know.

27 Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?

Thou hast not shewed it unto thy servant, who, having been an instrument in delivering God's message to thee concerning the successor, might reasonably expect that if the king had changed his mind or God had since made some revelation contrary to the former, thou wouldst have acquainted me with it as being both a prophet of the Lord, and one whom thou hast always found faithful to thee and to whom thou hast used to communicate thy secret counsels.

28 Then king David answered and said, Call me Bath-sheba. And she came <sup>11th. before the king</sup> into the king's presence, and stood before the king.

Call me Bath-sheba, who upon Nathan's approach to the king, had modestly withdrawn herself, either in another room or into another part of this room, more remote from the bed upon which David lay.

29 And the king swore, and said, <sup>11th. 14th. 49</sup> As the Lord liveth that hath redeemed my soul out of all distress,

30 I even as I swore unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead, even so will I certainly do this day.

31 Then Bath-sheba bowed with her face to the earth, and did reverence to the king and said, <sup>11th. 24</sup> Let my lord king David live for ever.

For a long time, as that word is oft used a chap. ii. 1. David said, Though I desire thy oath may be kept and the right of succession confirmed to my son, yet I am far from this, after thy death for his advancement, and shall rather rejoice, if it were possible for thee to live and enjoy the crown for ever.

32 And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehonada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon.

The servants of your lord, i. e. my public officers, and my mule. <sup>11th. 14th. 49</sup> Ride upon mine own mule, as a token that the royal dignity is transferred upon Solomon and that by my consent. Compare Gen. xli. 43, Esth. vi. 8. To Gihon, a river near Jerusalem, on the west side, as it is called from 2 Chron. xxxii. 40 as Lu. read where Adonijah was inaugurated, was on the east side. Thus David chose, either as remote from Adonijah and his company that so the people might go thither, and be there without fear of tumults or bloodshed, or to show that Solomon was chosen king in opposition to Adonijah, or because this was a place of great resort and fit to receive and display that numerous company, which he knew would follow Solomon thither, or that he must come thence return and make the more magnificent entrance into the city.

a 1 Sam 10  
1 & 16 1, 12  
2 Sam 2 6  
4 & 7 1, 10  
16 2 Sam 9  
3 & 11 12  
10 2 Sam 11  
13 & 11 14

34 And let Zadok the priest and Nathan the prophet <sup>a</sup>anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon

*Anoint him there king*, as they used to do where there was any thing new, or doubtful, or extraordinary in the succession, as 1 Sam x 1, xvi 12, 13, 1 Kings xiv 13, 16 2 Kings ix 3 And this anction signified both the designation of the persons to the office, and the gifts and graces which were necessary for their office and which they, seeking them sincerely from God, might expect to receive *Blow ye with the trumpet*, to make the action more solemn and glorious, and public

35 Then ye shall come up after him that he may come and sit upon my throne, for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah

*King in my stead*, my deputy and vice king whilst I live, and absolutely king when I die Or if David and Solomon were joint kings, it is no more, than was afterwards frequent at Rome: where the father and son or two other persons were not seldom joint emperors *I have appointed*, and that by Divine direction *And over Judah*, this is added partly as being the most eminent and royal tribe: it being frequent together with the general distinction to mention one of the most eminent particulars, as 1 Kings xi 1 *I will* xvi 7 and partly lest the *rule of Judah*, who were in a special manner invited by Adonijah, see 9, might think themselves exempted from his jurisdiction

36 And Benaiah the son of Jehoiada answered the king, and said Amen: the Lord God of my lord the king say so too

*Amen* which was both an approbation of the king's fact and a profession of his allegiance to the new king and a petition to God to ratify and confirm it *The Lord God of my lord the king say so too*, the Lord establish Solomon's throne in place of Adonijah and all his other enemies

37 As the Lord hath been with my lord the king, even so be he with Solomon: and make his throne greater than the throne of my lord king David

Which petition albeit it might have offended an unworthy vain glorious, and envious father he knew would be welcome to so pious and generous a man as David was: and to one so kind and indulgent to his children

38 So Zadok the priest and Nathan the prophet and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon

39 And Zadok the priest took an horn of oil out of the tabernacle, and <sup>a</sup>anointed Solomon: And they blew the trumpet, and all the people said God save king Solomon

*Zadok the priest*, for though he was not the high priest he might do the office especially having the direction of the prophet Nathan see 34 *Out of the tabernacle*, that which David had erected for the ark 2 Sam vi 17 in which oil was kept for divers sacred uses for Moses's tabernacle was at Gihon 1 Chron xvi 39 xvi 29 which was too remote for the present occasion, which required all possible expedition

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy: so that the earth rent with the sound of them

*All the people came up after him* when a flock of <sup>a</sup>thither in abundance some out of curiosity to see so solemn a person others to do their duty and others in expectation of some advantage by their cheerful attendance upon the

new king *Rejoiced with great joy*, partly because this would certainly prevent civil wars, under which they had so lately and so sorely groaned, and which they had reason to fear from Adonijah's pretence to the crown, and the assistance he might have from the great and famous general Joab, and from Abiathar the high priest, and from others who were or might easily be engaged for him, if David had not ended the controversy in his lifetime, and partly because of the singular wisdom and virtue for which Solomon was even then famous See chap ii 6, 9 *The earth rent*, an hyperbolical expression, yet even solid bodus have been oft broken and rent by great sounds

41 ¶ And Adonijah and all the guests that were with him heard it as they had made an end of eating: And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar?

*As they had made an end of eating*, for Nathan having given wise counsel took all due care to expedite the execution of it that it might not be spoiled by delays as frequently happens

42 And while he yet spake behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in for thou art a valiant man, and bringest good tidings

*Jonathan* it seems was left at Jerusalem for a spy, as he had formerly been under Absalom *Thou art a valiant man* or *a man of might* as this Hebrew word is used Prov xii 4 and therefore a happy man, and hast good news for thyself and us Compare 2 Sam xviii 27

43 And Jonathan answered and said to Adonijah: Verily our lord king David hath made Solomon king

*Verily*, or *but* or *my bet* i e the matter is not as thou expected but quite contrary

44 And the king hath sent with him Zadok the priest and Nathan the prophet, and Benaiah the son of Jehoiada: and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again: This is the noise that ye have heard

46 And also Solomon sitteth on the throne of the kingdom

*Is put into actual possession of the kingdom*

47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne: And the king bowed himself upon the bed

*To bless our lord king David*, to praise and thank him for his great and good care in leaving them in the hand of so excellent a successor, under whom they might expect peace and all prosperity, and to congratulate with him for God's great mercy to him in giving him such a son and successor: and that his eyes had now seen the actual accomplishment of God's promise made to him concerning this thing *The king bowed himself upon the bed*, adoring for this great mercy, and thereby declaring his hearty approbation and consent to this action Compare 1 Chron 21

48 And also thus said the king, Blessed be the Lord God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it

49 And all the guests that were with Adonijah were afraid, and rose up, and went every man his way



1 e. The way to his own house, lest they should be discovered and slain.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

Father that which was at Gibeon as appears from 1 Chron. xvi. 39, 2 Chron. i. 8, and was made with four horns, Exod. xxxviii. 2, to which the sacrifices were bound, Psal. cxviii. 27. Or rather, that which David had lately set up in the threshing-floor of Araunah, which doubtless was made after the same form as that at Gibeon, for, first, this was next at hand. Secondly, The altar only is mentioned here, whereas in Joab's case there is mention of the tabernacle and altar both, chap. ii. 28, 29 which seems to be noted to distinguish the two altars, for Adonijah being the king's son, he might safely go to Araunah's altar and the people would not be forward to seize upon him, or bring him to justice but Joab truly thought it was not safe for him to venture himself there, and therefore he fled to Gibeon, as a place more remote from Jerusalem. Either he fled, either to implore God's mercy, or rather to avoid Solomon's rage, supposing that his reverence to that sacred place would not permit him to pollute it with his brother's blood, or that the consideration of God's grace and mercy which himself needed and begged of God in pardoning his offences, and accepting the sacrifices which he should offer there, would engage and dispose him to show mercy to his offending and now penitent brother or that his pity would not allow him violently to pluck him as it were out of the arms of God into which he had put himself. And for these or such like reasons the altar was esteemed a kind of sanctuary or place of refuge not only among the Gentiles, but also among the Hebrews though it be not called by that name, as may be gathered from Exod. xxi. 14, 1 Kings ii. 28.

51 And it was told Solomon, saying Behold, Adonijah hath king Solomon for, lo he hath caught hold on the horns of the altar saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.

He owns Solomon as his king and himself as his servant and subject, and being sensible of his great guilt and of the jealousy which kings have of their competitors could not be satisfied without Solomon's oath.

52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth but if wickedness shall be found in him, he shall die.

A worthy man. Heb. a man of strength or courage, for it requires great strength of mind and resolution to resist all temptations of vice, and to do virtuously. There shall not an hair of him fall to the earth. herein Solomon manifests his clemency and brotherly affection and withal his prudence in sparing him, when, being his brother and his eldest brother too, it would have been malicious to have slain him. If wickedness shall be found in him, not only if he shall be guilty of some capital crime, but of any great wickedness or evil design, for in this pardon was Solomon's secret, so he might justly qualify it as he pleased.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon and Solomon said unto him, Go to thine house.

Lead a private or retired and quiet life, without noise and numerous attendants and meddle not with the affairs of the court and kingdom.

## CHAP. II.

David lying on his death-bed, giveth charge to Solomon of a religious life, 1-4. Of Joab, Bazzai, and Shimei 5-9. He doeth Solomon succeeded 10-12. Adonijah suing for Abiathar, is put to death, 13-25. Abiathar is deprived of the priesthood 26-27. Joab fleeing to the horns of the altar is slain there, 28-34. Benaiah is put in

Joab's room, and Zadok in Abiathar's, 35. Shimei constrained to Jerusalem, going thence to Gath is put to death, 36-46.

NOW the days of David drew nigh that he should die, and he charged Solomon his son, saying,

2 ¶ I go the way of all the earth: he thou strong therefore, and shew thyself a man.

Of all the earth, i. e. of all men upon the earth. Compare Josh. xiii. 14. Heb. ix. 27. Be thou strong to govern his people according to the law of God, as I here follows, requires great fortitude or strength of mind: to arm himself against the subtle devices and evasions of some against the statutes and importunities of others, against terrors and dangers from revengeful men, and especially against himself and his own weakness, partiality, through fear or favour and against all those evil thoughts and passions to which the temptations of their great wealth and glory and uncontrollable power naturally expose them. See Prov. xvi. 32. Shew thyself a man, in manly wisdom and courage and constancy, though thou art but young in years. 1 Chron. xiii. 5.

3 And keep the charge of the Lord thy God to walk in his ways, to keep his statutes and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest and whithersoever thou turnest thyself.

The charge of the Lord thy God, i. e. what God hath charged or commanded thee to do the act him, put for the object as is usual. In the law of Moses which the prince was enjoined to transcribe and read. D. of xviii. 18, that he might govern his own and his people's actions by it. That thou mayest prosper, or, behave thyself prudently, for the word signifies both. Hereby he intimates that religion is the truest reason of state and that all true wisdom and good success depends upon piety.

4 That the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

Confirm his word, i. e. fulfil his promise, the condition upon which it was suspended being performed. Take heed to thy way, i. e. diligently observe all their actions, to order them according to God's word. To walk before me to live as those that love God before their eyes, and endeavour to approve themselves to him. In truth, not only in presence and show, but truly and sincerely. With all their heart and with all their soul, i. e. universally, freely and fervently. There shall not fail thee a man on the throne of Israel, the succession shall be continued in thy line without any interruption.

5 Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Neri, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

And to me, i. e. against me, rather, first directly and immediately, how insolently and impudently he hath carried himself towards me from time to time in plunging upon my authority and commands when they thwarted his humour or interest, provoking my spirit by his bold and wilful acts. See 2 Sam. iii. 39, xix. 7. Or secondly indirectly, in what he did against Abner and Amasa, whose death was a great injury to David, as it was a breach of his laws and

peace, a contempt of his person and government, a pernicious example to others of his subjects upon the like occasions; a great scandal and dishonour to him, as if Joab had been only David's instrument, to effect what he secretly desired and designed, whereby the hearts of his people either were or might have been alienated from him, and inflamed against him and the wounds which were well nigh-healed might have been widened again, and made to bleed afresh. And what he did, or, even, the following branches being added as an explication of the foregoing to show what and how he acted towards or against David. Or, and particularly, as his other miscarriages, so these especially. *Shed the blood of your an peace*, he slew them as if they had been in the state and act of war, when there was not only a cessation of arms but also a treaty and agreement of peace, of which also they were the great promoters and promoters. Upon his guilt that was about his loins, and in his shoes that were on his feet, this is added to note his impudence and impetuosity that although by his perfidious manner of killing them when he pretended to embrace them he stained his own garments with their blood yet he was not ashamed of it but gloried in it and marched boldly along with the army with the same guilt and blood which were sprinkled with their blood. See 2 Sam xx 10.

6 Do therefore according to thy wisdom and let not his hoar head go down to the grave in peace.

According to thy wisdom, i.e. what in reason and justice thou shalt fit. For though I was forced to forbear him when it was in my power to punish him, yet I never forgave him, and therefore do thou wisely and severely examine all his actions and particularly this last rebellion and punish him according to his demerits. Let not his hoar head go down to the grave in peace, though he be old having been the general of the army forty years, yet do not suffer him to die a natural death but cut him off by the sword of justice.

7 But shew kindness unto the sons of Buzillai the Gileadite and let them be of those that eat at thy table for so they came to me when I fled because of Absalom thy brother.

Quest. Why doth he not require the like kindness to Micaphoboth the son of his dear Jonathan? *Answer* Either he and his were now extinct or by then after miscarriages had forfeited his favour. For so, i.e. with such kindness order as I cannot express (as the particle so is elsewhere used) I command thee to show to them. They, i.e. Buzillai and his sons, for though Buzillai only be mentioned, 2 Sam xxv 27 yet his sons doubtless were instrumental in the business, especially Chibbani, 2 Sam xxv 37, 38.

8 And behold thou hast with thee Shimei the son of Gera, a Benjamite, of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim; but he came down to meet me at Jordan, and I swear to him by the Lord, saying, I will not put thee to death with the sword.

With thee, i.e. in thy power, as that phrase is oft used. Cursed me with a grievous curse, or reproached me with bitter reproaches, 2 Sam xvi 7, 8, which David could not but deeply resent in him then, as it was an affliction sent from God, he justly submitted to it. I will not put thee to death with the sword. Quest. How then could David lawfully engage Solomon to punish him for it? And did David upon his death bed bear witness against Shimei? *Answer* First, David was not a private person which might remit such offences without inconvenience, but a public magistrate, who for the honour and maintenance of government was obliged to punish such insolent and opprobrious speeches as the wickedness of his subjects had not then engaged him to pass it by. Otherwise it appears from divers passages of the Psalms, and of this history, how free David was from a rancorous and revengeful spirit, even

towards his enemies. Secondly, The following advice is not contrary to David's oath, both because this was only personal, that David would not kill him either at that time, as Absalom desired him, or whilst he lived, and did not oblige his successors, and especially, because it was not David's mind that Shimei should be put to death for that fault, (as is evident, for then there was no need of Solomon's wisdom to find out an occasion, but only of his justice to punish him for the old crime,) but for some other competent crime, which Solomon's wisdom, narrowly prying into all his actions, would easily find out. And if this condition which Solomon imposed upon Shimei, ver 36, 37, seem hard, it must be remembered that David only swore that he would pardon him as to life, but not that he would exempt him from all punishment or confinement.

9 Now therefore hold him not guiltless for thou art a wise man, and knowest what thou oughtest to do unto him, but his hoar head bring thou down to the grave with blood.

Hold him not guiltless, though I have spared his life do not treat him as an innocent person, neither let him go wholly unpunished. Thou art a wise man, and therefore wilt easily find out just occasions to chastise him, especially considering his perverse and wicked disposition. What thou oughtest to do unto him, how to punish him, not without just cause, and yet without any violation of my oath, or reflection upon me, or upon religion for my or thy sake. With blood, i.e. with the effusion of his blood, with a bloody or violent death.

10 So David slept with his fathers, and was buried in the city of David.

Slept with his fathers, i.e. of this phrase, David xxvi 16. In the city of David, i.e. in that part of Jerusalem which was called by his name, because he took it from the Jebusites. See 2 Sam v 7, 1 Chron xi 3, 2 Chron v 2.

11 And the days that David reigned over Israel were forty years, seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

Seven years, more precisely, seven years and six months, 2 Sam v 5, but smaller sums are oft neglected in scriptural computations.

12 ¶ Then sat Solomon upon the throne of David his father, and his kingdom was established greatly.

Being settled upon him with universal consent and approbation, and with the hearty affections of his people, which all wise men know to be a prince's best and surest establishment.

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.

Comest thou peaceably, or with some evil design upon me or my son, which she might well surmise, knowing his ambition and envy at Solomon, and his hatred against her, as the chief occasion of his dejection.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign; howbeit the kingdom is turned about, and is become my brother's; for it was his from the Lord.

The kingdom was mine, both by birthright and by actual inauguration. It seems he could not yet forget his pretence to the crown, nor his ambition for it but continues his claim, which, it seems, Solomon did apprehend and resent though Bath-sheba did not; the wiles and cunning of the late king being reputed to impartain to the successor. See 2 Sam, xii 8. All Israel set their faces on me; they looked upon me as their king, and David's

successor, expecting that David should confirm my election. *The kingdom is turned about*; translated from me to him, by the transference of human affairs and the changeable humour of the people. *It was his term the Lord*; either, for it, By God's providence so disposing David's mind, and the people's hearts. Or rather, secondly, By God's appointment and particular designation, whereon he would seem to acquiesce, which he mentions, not that he made any conscience of it, or had any regard to it; but only that by this pretence he might deceive both her and Solomon, as if he were but from any design of usurping the kingdom.

16 And now I ask one petition of thee, <sup>1</sup> deny me not. And she said unto him, <sup>2</sup> Say on.

*Deny me not* Heb. *do not turn away my face*; i. e. do not send me out of thy presence and so ashamed. Compare 2 Chron. vi. 42, Psal. cxlvi. 10.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me 'Abishag the Shunammite to wife.

Which though it was against a positive law of God, Lev. xviii. 7, yet either Adonijah might be ignorant of it, being a man more studious in the affairs of the court than in the book of God, or might think her not concerned in it, because David knew her not, chap. i. 1.

18 And Bath-sheba said, Well, I will speak for thee unto the king.

19 ¶ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother, <sup>1</sup> and she sat on his right hand.

The most honourable place next to the king. See 2 Chron. viii. 18, Neh. viii. 1, Psal. xlv. 9, Matt. xx. 21.

20 Then she said, I desire one small petition of thee, *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

*One small petition*: so she esteemed it because he did not perceive his design in it, and as for that law, Lev. xviii. 7, she might apprehend that because David knew her not, it was only a contract for marriage, and therefore no impediment of her marriage to any other after his death, which also is the opinion of some of the late learned Hebrew doctors, *I will not say thee nay*: supposing this request be but small, as thou sayest it is, and is unlawful, or injurious to myself or others.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

*Thy brother*, by the father's side, whom brotherly affection and relation obligeth thee to gratify, at least, in small things.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also, for he is mine elder brother, even for him, and for Abiathar the priest, and for Joab the son of Zeruah.

*Ask for him the kingdom also*: his design is not upon Abishag, but upon the kingdom, which, by this means, he thinks to recover; partly because she was the last king's wife, or concubine, which might strengthen his pretence to the crown, see 2 Sam. vii. 7, xii. 8, xvi. 21, and partly because by her eminent beauty, and near relation to David, she had a powerful interest in the court. *Quest.* Was not this too harsh a censure, and the following punishment of too severe a answer? *Answer.* 1. That Adonijah had such a design is very probable, both from his temper for he was an aspiring and designing man, and highly discontented with

Solomon's government, and desirous of a change; and from the nature of the thing, because he would not have made so daring and presumptuous a request, if he had not some great design in it. 2. It is very likely from the following words, though not expressed that he, and Joab, and Abiathar were engaged in some design against Solomon, and that Solomon had got information of it, and that he did not might reasonably take this for an indication, and the first overt act of his treason. 3. Solomon did not pardon Adonijah's treason simply and absolutely, but upon condition that he carried himself worthily, chap. i. 22, and this being confessedly a bold and unworthy action, and arising more of dishonour and presumption than became him and crown, that the appearance and intention of an incestuous marriage, he might justly revive his guilt, and take this occasion to execute the sentence which he formerly deserved. If it be said, that it is very improbable that Adonijah should expect to get the kingdom from Solomon who was so firmly established in it with universal applause, it may be answered, that Adonijah was not the only man that hath fed himself with vain hopes and engaged himself in high and unreasonable designs where to other wise men there was but little likelihood of success, and that he might now be only laying the foundation of what he further intended when he saw a fit time, and getting a pretence for his future attempt upon the crown, either when Solomon should lose the people's affections, as David had done, or when Solomon should die, which also Adonijah might secretly procure and hasten, and he had only Solomon's youth and tenderness to contend with. All which, and many other things Solomon in his great wisdom might easily discern, and so have some secret intelligence of though it be not recorded. *He is mine elder brother*, he looks upon the kingdom as his by virtue and birthright, and the love of nations, and therefore he may seek to recover his own and to cast me out is a usurper, but for Abiathar and for Joab, who have all a hand in the plot though he alone appears in it, which appears the more likely, because of Solomon's proceeding against them all at the same time as appears in the following vers. 4.

23 Then king Solomon swore by the Lord saying, God do so to me, and much more also, if Adonijah have not spoken this word against his own life.

*Swore by the Lord*, once before and again ver. 24, which he did to oblige himself more closely to it, and to prevent all intercessions for his life by using of so great importunity to him.

24 Now therefore, as the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.

That is Adonijah be my elder brother, yet I have an undoubted right and title to the crown and that from the promise and appointment of that God who disposeth of all kingdoms, and especially this of Israel to whom all people oath, and therefore Adonijah in this and his former attempt is guilty of treason against me, and of rebellion against God. *Who hath made me an house*, either 1. Who hath given me posterity as that phrase is used Jerod. i. 21, and else where for he Solomon most probably was born before this time, by commandment 1 Kings vi. 21. Or rather, 2. Who hath established me in the house and throne of David, which he thus expresses to signify, that God hath fulfilled in and to him that promise which he made to David, in 2 Sam. vii. 11, where the same phrase is used and where it doth not so much signify the giving of David posterity, which he had sufficiently before that time as the setting on of the crown in him and his seed. *Adonijah shall be put to death this day*, for he knew daily were dangerous in matters of that nature.

25 And king Solomon sent by the hand of Benaiash the son of Jehoiada, and he fell upon him that he died.

For the execution of justice was not then committed to obscure persons, as now it is, but to persons of great

honour and authority' See Judg viii 21, 1 Sam xxii 14, 2 Sam i 15, iv 12 *He fell upon him with a sword, or other instrument of death, as below ver 32, 34, 46*

26 ¶ And unto Abiathar the priest said the king, Get thee to <sup>1</sup> Anathoth, unto thine own fields, for thou art <sup>2</sup> worthy of death but I will not at this time put thee to death, <sup>3</sup> because thou barest the ark of the Lord God before David my father, and because <sup>4</sup> thou hast been afflicted in all wherein my father was afflicted

*To Anathoth* city of the priests Josh xvi 18 told a private life there *Unto thine own fields*, either that put of the tithes which fell to his share, or other land which he had purchased there See Jer xxxii 7 *At this time* he did not fully pardon him but only forbears him and reserves to him all a liberty of punishing him after wards if he saw occasion which he doth to keep him in awe that he might not dare to raise or tumult discounts or tumults among the people which otherwise he might be prone to do *Breake thou barest the ark of the Lord God before David my father* when he thought fit to carry it out with him as 2 Sam vi 21 29, 1 Chron xv 11, 12 when he a high priest was to attend upon it Thus Solomon sheweth his respect to his sacred function *Thou hast been afflicted in all wherein my father was afflicted* here he moveth mercy with justice and requites Abiathar's former kindness to David, hereby teaching princes that they should not write injuries in mable, and benefits in sand or water, as they have been too oft observed to do

27 So Solomon thrust out Abiathar from being priest unto the Lord, that he might fulfil the word of the Lord which he spake concerning the house of Eli in Shiloh

*From being priest unto the Lord*, either from his office, or, at least from the execution of his office To send <sup>1</sup> think that he was thrust from his office before David's death when Zadok was formerly made priest to the high priest, in his stead 1 Chron xxix 22 But that seems to be a mistake, for although that passage immediately follow the history of what was done in the time of David's life and health when he was in a capacity of going into the public congregation, yet it manifestly belongs to another time, and was done after it for he there speaks of Solomon's being made king the second time and he was made king but twice, once undoubtedly before this 1 Chron xxix 1 and again 1 Kings i 39 when David was bedrid and Adonijah's usurpation made a second union necessary And therefore what is said 1 Chron xxix 22 of Zadok's being made priest, was done after Abiathar's deposition and upon that occasion *That he might fulfil the word of the Lord*, for what hinders but Solomon might intend this not only as a punishment for his treason but also as a means to accomplish God's word? *Concerning the house of Eli*, i.e. concerning the translation of the priesthood from the house of Eli and of Elihu into that of Eleazar which being threatened a long time ago is now executed So Divine vengeance though sometimes it be slow is always sure

28 ¶ Then tidings came to Joab for <sup>1</sup> Joab had turned after Adonijah though he turned not after Absalom And he fled unto the tabernacle of the Lord, and <sup>2</sup> caught hold on the horns of the altar

*Tidings came to Joab* concerning Adonijah's death, and Abiathar's deposition *The tabernacle of the Lord* then was at Gibeon, 1 Kings ii 26 compared with 2 Chron i 5 *Caught hold on the horns of the altar* at which see before, chap i 50

29 And it was told king Solomon that Joab was fled unto the tabernacle of the Lord, and, behold, he is by the altar Then Solomon sent

Benaiah the son of Jehoiada, saying, Go, fall upon him

To wit, if he will not come thence, as I foresee he will not 30 And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth And he said, Nay, but I will die here And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me

*Thus saith the king, Come forth* that the king gave him this command, though it be not mentioned before, is evident, both from the nature of the thing, for Solomon would not pollute the altar without necessity, and from Benaiah's affirmation of it, for why should he tell a lie without a cause? and from his return to the king for new orders upon Joab's resolution not to come thence *I will die here*, for he supposed either that Solomon would not deale there place with his blood, or that he would spare him for his respect to it, as he had done Adonijah, or he had a superstitious conceit that his dying there might give him guilty and miserable soul some advantage

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him, that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father

*Do as he hath said*, either, 1 Kill him in that place, and for so doing Solomon might seem to have warrant from God, 1 Cor xxi 11 and might further design by this just severity to deter future offenders by showing that no plier nor person should protect them from the stroke of justice Or rather 2 Let him die as he is resolved, kill him, though he be there take him by violence from that place, and then kill him for 1 Cor xxi 14 doth not command the ruler to kill the murderer there but to remove him thence, to take him from the altar that he may die And seeing this might be done why should Solomon unnecessarily stain the altar with his blood? *The innocent blood*, i.e. both the guilt of it, which would rest upon my father and myself if it went unpunished and the scandal and reproach of it that neither this nor following ages may imagine that it was done by David's secret instigation, or with his consent

32 And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Neri, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah

*His blood* i.e. the guilt of the blood which he shed *More righteous and better than he*, of more ingenuous and cautious tempers abhorring from all such treacherous practices, and both of them then devoted to and employed in my service

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the Lord

*Upon the head of his seed for ever*, either as long as he shall have a posterity, or for a long time, as that phrase is commonly used; but in and by this execution of justice upon him, and such malefactors, my throne shall be established, and God will bless me and mine with peace and prosperity

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him and he was buried in his own house in the wilderness

Places which have but few houses and inhabitants are

oft so called in Scripture, as Isa. lxi 11, Jer xxv 21, Ezek xxiv 25

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host and Zadok the priest did the king put in the room of Abiathar.

He now put him in the execution of that office to which he may seem to have been appointed before, 1 Chron xxix 22, but of that, see my notes here on ver 27

36 ¶ And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither

This Solomon ordered, partly, for his own security, that being removed from that place where his kindred and estate, and interest lay, to a place where he was but a stranger, and sufficiently odious for his former and never-to-be-forgotten insolency towards his lord and king he might be incapable of raising any tumults and seditions, partly, as a penalty for his former wickedness, wherein yet there was more mercy than justice, and from which David had not promised him any security, but only given him liberty and partly, that being in this public theatre, all his words and actions might be narrowly observed, which considering his busy, and covetous and wicked temper, was likely to give Solomon the advantage, which he sought for in this very prohibition would probably inflame his desire of transgressing it, as the manner of men is

37 For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die thy blood shall be upon thine own head

The brook Kidron, a brook nigh unto Jerusalem, of which see 2 Sam xv 23, 2 Kings xxiii 1, which he particularly names, because that was the way to Bahurim, his former and settled habitation but this is not to be understood exclusively to other ways and places for the restraint was general, that he should not go forth thence any whither ver 36 to wit, as far as oil or wax as Cedron was which also appears from the following history, for when he went to Gath, he went not over Cedron (which lay eastward from the city,) but westward, as Gath lay Thy blood shall be upon thine own head, the blame and guilt of thy blood shall lie upon thyself only

38 And Shimei said unto the king The saying is good as my lord the king hath said, so will thy servant do And Shimei dwelt in Jerusalem many days

The saying is good, thy sentence is much more merciful than I expected or deserved So will thy servant do and Shimei did not only promise it but also swore to it to require it by Solomon to do so, as is manifest from ver 12, 13

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath And they told Shimei, saying, Behold thy servants be in Gath

Achish son of Maachah king of Gath, a king, but subject and tributary, first to David, and then to Solomon This might be either that Achish who showed so much kindness to David, 1 Sam xxvii, xxviii, or his son who in requital of this kindness, was still permitted to enjoy the title and honour of a king, but not the full power, whence it was that Achish could not, or durst not, keep these servants, though they had fled to him for protection but suffered Shimei to take them away from his royal city

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants and Shimei went, and brought his servants from Gath

Went to Gath, which, though highly dangerous, he attempted, partly, because he was blinded with covetousness and rage against his servants which two lusts have done,

and daily do, engage men to such courses and actions as are no less dangerous to their lives than this is, partly, because he thought length of time had worn this out of Solomon's mind, and other men's thoughts, and that this being done secretly and speedily, would never have come to Solomon's ears, or that Solomon would not be severe in this case where it was not wantonness nor contempt of his authority, but the necessity of his household concerns, which put him upon it; and partly, because God withdrew from him the light of common prudence, and wholly left him to his own mistakes, and folly, and lusts, and withal to the suggestion of the devil whose cunning and powerful artifices and insinuations he could not resist without Divine help

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again

It was told Solomon who doubtless had his spies appointed to observe him in all his motions

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die and thou saidst unto me, The word that I have heard is good

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

He was guilty both of rebellion against the express, and just, and (as himself called it) good command of the king, and of perjury to most God, which were two high and heinous crimes His oath he calls the oath of the LORD because it was taken in God's presence and he was called upon as a witness of it and as the avenger of all violations of it, and because the law of God obliged him to the performance of it

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father therefore the LORD shall return thy wickedness upon thine own head

Thou knowest all the wickedness which thine heart is privy to for which thy own conscience accuseth thee, and there is no need of other witnesses Shall return He hath returned which seems most proper God hath punished thee for thy former wickedness, by suffering thee to fall into further crimes, and expose thyself to thy deserved death

45 And king Solomon shall be blessed, and the throne of David shall be established before the LORD for ever

The throne of David, that royal power and dignity conferred upon David to him and his heirs for ever Shall be established by the execution of such righteous judgment as this is Before the LORD, in the presence of that God who is both an observer and rewarder of all such righteous actions, or under God's inspection and by his blessing

46 So the king commanded Benaiah the son of Jehoiada, which went out, and fell upon him, that he died And the kingdom was established in the hand of Solomon

Which went out, carrying Shimei along with him to the place of execution which was not fit to be in the king's presence The kingdom was established in the hand of Solomon, his secret and worst enemies being taken out of the way

## CHAP III

Solomon marries Pharaoh's daughter high places being used he goeth to Gibeon to sacrifice 1 There the LORD appeareth to him, gives him a house he preferreth wit

dam, obtaineth it, and also riches and honour, 5-15  
His judgment between the two harlots, 16-28.

AND <sup>a</sup>Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the <sup>b</sup>city of David, until he had made an end of building his <sup>c</sup>own house, and <sup>d</sup>the house of the Lord, and <sup>e</sup>the wall of Jerusalem round about

*Made affinity with Pharaoh king of Egypt as being a powerful neighbour. Look Pharaoh's daughter, upon what conditions I not here expressed, but it is probable she was first instructed in and proselyted to the Jewish religion, I may be persuaded 1 Because he was not yet fallen from God but loved the Lord and walked in the statutes of David, ver 3, and therefore would never have married a Pagan idolater which was so contrary to God's law and so pernicious in its consequences 2 Because he is not there reproved for this fact, as he is for loving many other strange women, 1 Kings xii 3 By comparing Psal xvi and the Book of Canticles, where by it plainly appears that this action had something extraordinary in it, and was designed by God to be a type of Christ, calling his church to himself, and to the true religion not only out of the Jews but even out of the Gentile world. The city of David, of which see chap v 10, into David's palace there The house of the Lord & the temple appropriated to the worship and honour of God. The wall of Jerusalem round about, which though in some sort built by David 2 Sam v 9 yet Solomon is here said to build either because he made it higher and stronger and more beautiful and glorious, in which of the like sense Schuchmacher is used to say he built Babylon Dan is 30, of which he built an that wall he takes the former for greater's sake, for after that time Jerusalem was encompassed with more walls than one.*

2<sup>1</sup> Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days.

Only this practice is used here and ver 3 as an excep-  
tion to Solomon's integrity and glory and his humanity  
and I think to the government that he himself had per-  
mitted and practised this which was expressly forbidden  
Lev xiii v 1 Deut xii 13 14 except in some un-  
ordinary cases. Possibly he permitted it because he  
thought it better to allow in an extraordinary circum-  
stance than to occasion the neglect of the substance of God's worship  
which he apprehended would follow upon a severe prohi-  
bition of that practice because the people's heart were  
generally and continually against these high places as  
appears from all the following history, and they were not  
willing to submit to so much trouble and charge as the  
bringing of all their sacrifices to one place would cause,  
nor would yield to it until the temple was built, which he  
knew would easily induce and oblige them to it and that  
being expedient to do in the moment I think it more advisable  
rather to delay the execution of that law of God for an  
approaching season when he doubted not they would be  
sincerely and freely drawn to it than at present to drive  
them to it by force although these and all other pruden-  
tial considerations should have given place to the will and  
wisdom of God. In high places, which were groves or  
other consecrated places upon hills in which the patriarchs  
used to offer up their worship and sacrifices to God, and  
from thence this custom was derived both to the Gentiles  
and the Jews, and in them the Gentile sacrificed to idols,  
Jer vi 31 Ezek vi 31 Hos x 8, the Hebrews to the  
true God. *Thou shalt therefore not have, which reason  
was not sufficient for there was a law made to which  
they were so much constrained to the temple Deut xii  
&c. Into the name of the Lord either 1 To the Lord  
the name of the Lord being set up in the Lord him-  
self, as Deut xxvii 13, Job i 21, Ps lxxv 17, xxvi 13,  
xxxv 1. Or 2 To the honour and praise and service  
of God to the glory of his name, and of his worship and all  
his perfections, which shall be ascribed and ascribed to*

3 And Solomon loved the Lord,  
walking in the statutes of David his fa-  
ther only he sacrificed and burnt in-  
cense in high places

And, or, yet, although he mistook and miscarried himself in the matter of high places yet in the general his heart was right with God, and he both loved him with inward affection, and walked with him in outward conversation and worship. In the statutes of David, i. e. according to the statutes or commands of God, which are here called the statutes of David, not only because they were so freely chosen, and heartily loved, and diligently practised by David but also because the observation of them was so earnestly pressed upon Solomon and fortified with David's authority and command (1 Kings 2—4, 1 Chron. xxvii 8 9

1 And the king went to Gibeon to sacrifice there, <sup>1</sup> for that ~~was~~ the great high place: a thousand burnt offerings did Solomon offer upon that altar.

*The great high place, the most eminent and frequented because there was the tabernacle and the altar of Moses 1 Chron xvi 39, xvi 29, 2 Chron i 8 5, 6, which possibly were placed upon a high or raised ground 4 thousand burnt offerings did Solomon offer upon that alt<sup>r</sup>, thereby showing his special respect for this above all other places, and by his example teaching and inviting all his people to do so*

5 ¶ In Gibeon the Lord appeared to  
Solomon<sup>m</sup> in a dream By night and God  
said Ask what I shall give thee

*Quest* How could Solomon pray in his dream, or the prayer be acceptable to God, as this was, ver 10? *Answer* The dreams of men are not such insignificant things as many imagine. That good dreams are oftentimes prove worthy, and evil dreams blameworthy is not only the opinion of the Jews and Christians but of divers of the wisest and better heathens. and the reason hereof is evident because men's dreams are commonly the images of their minds and tempers, and do only reflect and represent though but faintly and imperfectly, those very things which are most imprinted upon their hearts by their waking meditations and duly conversation, and therefore it is not unreasonable that either the sinful dreams of evil minded men should be imputed to them and punished in them, or the virtuous dreams of good men be imputed to and rewarded in them. which was Solomon's case. for his heart having been duly and constantly employed in pious acknowledgments and prayers for the wisdom which here he begs it was a natural and likely thing that his heart should as it did, work that way even in his dreams. Although to speak truly and strictly Solomon's prayer made in his dream would have been no way pleasing to God, nor profitable to himself if it had not been the result of his duty and most serious practice, and though God signified his mind in a dream yet it was Solomon's waking prayer (which were shadowed by this dark representation) which God accepted and requited, and this acceptance of God was signified to him in an extraordinary manner, and by a Divine dream which was one of those ways whereby God oft used to communicate his will to his prophets and people. So the whole business here thus Solomon dreamed that God bid him ask what he would 1 Kings in 5 and that he did ask wisdom ver 6, &c and that God accepted his desire, ver 10 and gave him that gracious answer ver 11 &c And all this was done in a dream, but with this difference, Solomon's prayer was but imaginary, but God's answer was real though conveyed in a dream. And when he awoke he knew by Divine Inspiration that this was a dream sent from God to assure him that he would give him wisdom, and riches, and honour, and thus with respect unto his frequent constant, and fervent waking desires which his dream of his prayers did sufficiently intimate See more on ver 6. *God said, I see he dreamed that God said so*

6<sup>th</sup> And Solomon said, Thou hast shew-  
ed unto thy servant David my father great  
mercy, according as he <sup>6</sup>walked before

[illegible]

thee in truth, and in righteousness, and in uprightness of heart with thee, and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

Solomon said, &c. he dreamed that he said. See on ver 5. Or he really said. For although the use of reason is ordinarily so dark and imperfect in dreams, that such actions are not human actions, yet in extraordinary and divine dreams it is but reasonable to allow something extraordinary. For who can doubt but God may so clear up and assist a man's reason in his dream, that he may have a true and strong apprehension of some things, which also may make a suitable impression upon the will or affections, and consequently such acts of the soul may be moral acts, and commendable by God and men. And this might be a kind of a statistical rapture, whereby his soul might be as it were carried out of his body, as St Paul's was 2 Cor xii 3, for a season, in which case both his reason might clearly end distinctly apprehend God's mind, and his gracious offer, and his will might make a free choice of wisdom, which therefore might be accepted and rewarded by God. In truth, either first, sincerely, and without dissimulation. But that is more fully expressed in the following words in uprightness of heart. Or rather secondly. In the true worship and service of God in the profession of his practice, and defence of the truth, or of the true religion of God's will or word which is called truth. Prov xxiii 23, John xvi 17, Gal iii 1. So truth here contains all his duties to God as righteousness, and his duties to men and uprightness the right manner of performing both sorts of duties. Uprightness of heart with thee, &c. in thy judgment, to whom thou hast put him was known, and to whom he did appeal as the witness of his integrity, and with respect to whom he performed all his duties even to men. Thou hast kept or rewarded, that which thou hast not reserved for Saul & his posterity thou didst cut off from the kingdom.

7 And now, O Lord my God, thou hast made thy servant king instead of David my father. <sup>1</sup> And I am but a little child. I know not how to go out or come in.

<sup>1</sup> I am but a little child, so he was in years, not as if he were now but twelve years old, as many gather from the name of child; for that name is even to Christ when eighteen years old, Gen xxi 14, 15, and to Rehobam when forty one years old 2 Chron xvi 7, where the word is the same in the Hebrew, and before this time David calls him a *wise man*, chap ii 9. but he was now not above twenty years old, and withal (which he principally intended) he was raw and inexperienced as a child in state affairs and altogether unfit for so hard a task. To go out or come in, &c. to govern my people and manage affairs as that phrase signifies, Numb xxvii 17. Deut xxxii 2. Josh iv 11.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

In the midst of thy people, &c. is set over them to rule and guide them, a metaphor from the governor of diverse workmen, who usually is in the midst of them, that he may the better observe how each of them discharge his office. Which thou hast chosen, thy peculiar people who thou takest special care of, and therefore wilt expect a more punctual account of my government of them.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad, for who is able to judge this thy so great a people?

An understanding heart, whereby I may both clearly discern, and faithfully perform, all the parts of my duty, for both these are spoken of in Scripture as the effects of a good understanding, and he that lives in the neglect of his duties, or in the practice of wickedness, is

called a fool, and one void of understanding. Judge, or govern, as that word is used, Judg iii 10, 14, Psal vii 8; Lxxvi 4; Isa li 5, xvi 5. That I may discern between good and bad, to wit, in causes and controversies among my people, that I may not through mistakes or prejudices, or passions, give wrong sentences, and call evil good, or good evil. Who is able of himself, or without thy gracious assistance.

10 And the speech pleased the Lord, that Solomon had asked this thing.

How such a praying prayer could please God see in the notes on ver 5, 6.

11 And God said unto him, Because thou hast asked this thing, and hast not asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgment.

Not hast asked the life of thine enemies, that God would take away their lives, or put them into thy power to destroy them.

12 Behold, I have done according to thy words. lo, I have given thee a wise and understanding heart, so that there is none like thee before thee, neither after thee shall any arise like unto thee.

I have done according to thy words. I have granted and do it thus present grant unto thee that thou desire. And accordingly at this time God did infuse into him a far higher degree and greater measure of wisdom than he naturally had. A wise and an understanding heart, &c. wisdom to govern thy people, to know and do thy several duties, which was the thing that Solomon desired, ver 9, and the effects whereof here follow ver 16 &c. and ver 18, all Divine and human wisdom, the knowledge of all things, of all the arts and sciences, as may be perceived from 1 Km, iv 29 &c. and that in a far greater proportion than by his years, and the time he could yet be in, and a child possibly produce. So that there was reason, either to lay or rather no use in his heart, but he was only before all king, but before all men, &c. &c. more in mind since he fully equaled him in all his natural knowledge and especially in the art of so governing his people. Neither after he, full any arise unto thee. Quest. Did not the patriarchs exceed him? Answer. They did not in natural and political knowledge, but only in the knowledge of the mysteries of God, which were more fully and more fully revealed in those times, the knowledge whereof was no discovery to Solomon's wisdom, because they were not discoverable by any creature without Divine revelation, which God saw fit not to afford in Solomon's time. I know no convenience in supposing that Solomon's natural capacities were higher than any of the apostles, and Solomon had a more comprehensive knowledge of all things known in that age, than the apostles had in all the discoveries of their age.

13 And I have also given thee that which thou hast not asked, both riches and honour, so that there shall not be any among the kings like unto thee all thy days.

I have also given, either, first, I have granted and decreed to give, for words signifying action are often put only for the purpose of the action. The author, secondly, I will give, as it is expressed in the parallel place 2 Chron i 12, I will as certainly give them as if I had actually done it, for future certain things are oft expressed in Scripture in the past time, as is well known to all. There shall not be so it is true of all the succeeding kings, of Israel &c. whom he speaks. Or, hath not been, as it is in the Hebrew, and so it may be true of all the kings that then were, or had been in the world, who at no time was like to him to wit, in all the things here mentioned, and why again he is compared with them, which is not only so, but also in wisdom, and in honour or renown. All thy days, to wit, of thy life,



whereby he signifies, that these gifts of God were not temporary and transient, as they were in Saul, but such as should abide with him whilst he lived.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, \*as thy father David did walk, then I will lengthen thy days.

*If thou wilt walk in my ways* this caution God gives him, lest his great wisdom should make him proud, or careless, or presumptuous, as if he were out of all danger, and to oblige him to more care and circumspection to avoid the snare and mischiefs to which so much prosperity and glory would probably expose him, and withal, to justify himself in case he should afterwards alter the course of his providence towards Solomon, and that when men are surprised with Solomon's dreadful fall, they might know it was no surprise to God, but that he did foresee it, and would overrule it to his own glory one way or other.

15 And Solomon awoke, and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

*It was a dream*, i. e. he perceived that it was a dream, not a vain dream, which with men are commonly denoted, but a Divine dream assuring him of the thing which he knew, partly by a Divine impression and inspiration thro' of this mind after he was awakened, and partly by the vast attention which he presently found within himself in point of wisdom and knowledge. *The ark of the covenant of the Lord* was there in the city of David 2 Sam. vi. 17, before which he presented himself in the way of holy mirth and adoration, which may be noted by the word *stood*. On that word may note his abode there for some considerable time as the offering of many sacrifices required. *Offered up burnt offerings*, chiefly for the expiation of his and his people's sin through the blood of Christ manifestly signified in these sacrifices. *And offered peace offerings* solemnly to pursue God for all his mercies and especially for giving him a quiet and fixed possession of the kingdom, and for his glorious appearance to him in a dream and for the great promise therein made to him and the actual accomplishment of it since wrought in him.

16 ¶ Then came there two women, that were harlots, unto the king, and stood before him.

*Harlots, or, naturally*, for the Hebrew word signifies both. See on Josh. ii. 1. And possibly they might be both, this by their open profession, and the other by their secret practice, not that they were common harlots, for neither would Solomon have tolerated such, nor durst such have presented themselves before so wise and just a ruler, nor use such use either to bring forth children, or to have such a tender care of and affection to them as these express. Yet that they were unmarried persons and so guilty of fornication seems most probable both because there is no mention of any husband whose office it was, if there were any such, to consent for their wives, and because they lived a solitary life in one house. *Unto the king* haply they had procured the cause to the inferior court, who could not determine, and therefore now they bring it to the king, as the supreme magistrate and famous for his wisdom. *Stood there* i. e. him desiring and expecting his sentence in the case.

17 And the one woman said, O my lord, I and this woman dwell in one house, and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together there was no stranger with us in the house, save we two in the house.

*The third day* so they could not be distinguished by their ages. *There was no stranger with us in the house*,

therefore no witness on either side, and although there might be some sensible difference to an exact observer between the features of the two children, yet it is not probable that was much minded by the neighbours, for cunning women might assist them both in their child-births, yet it is not likely they would afterwards converse much with them, as being persons of suspected fame, and the features of the children, especially for so few days, might easily be so like, that it was difficult to discern the one from the other. And the testimonies of the women were of equal credit, i. e. of none at all.

19 And this woman's child died in the night, because she overlaid it.

And so smothered it, which she justly conjectures, because there were evidences of that kind of death, but an appearance of any other cause thereof.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

*She arose at midnight, when I was asleep*, as she reasonably and truly concluded. *Took my son from beside me*, either because she really desired the comfort of a child, to be educated by her, and owned as hers, or because she would not be thought guilty of the child's death, for which she knew not how severely Solomon would punish her. *While thine handmaid slept*, as she might well know, because had she been awake, she had discovered and prevented her design.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay, but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

Both promptly and vehemently assumed the same thing, and repeated the same words.

23 Then said the king, The one saith, This is my son that liveth, and thy son is the dead; and the other saith, Nay, but thy son is the dead, and my son is the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

He said this with seeming sincerity and earnestly, though with a design far above the reach of the two women or of the people present, who probably with admiration and horror expected the execution of it.

26 Then spake the woman whose the living child was unto the king, for her bowels were moved upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

As is evident from her natural and motherly affection to the child, which she had rather have alienated and given away from her than destroyed.

28 And all Israel heard of the judgment which the king had judged, and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

*The wisdom of God*, either great and eminent wisdom.



as the cedars or mountains of God are the highest and most eminent of the land, or Divine wisdom, with which God had inspired him for the better government of his people. *Was in him to judgment*, to assist him in wisely examining and justly determining the causes and controversies of his people.

#### CHAP. IV.

*Solomon's chief princes, 1-6, and officers for provision 7-19 The peace and largeness of his kingdom, 20, 21 His duty provision for his court, 22-25 The stables for his harness, 26-28 His wisdom, 29-34*

SO king Solomon was king over all Israel

This is spoken with respect to his successors, who were only over a part, and that the smallest part of it in reference to the times of division and rebellion under David, when part went after David, and part after his son, or part after Absalom, or Sheba, or Adonijah, but all Israel were united under Solomon, and adhered to him, not only a part of them, especially near the death of Adonijah and Joab, (who may be suspected to have watched an opportunity of revolting,) and the confinement of Abiathar and of Shimei (if not his death also,) who could not have little or no interest or opportunity of setting up a party against Solomon, (their principals being taken away to whom they were but accessories,) nor in probability any design to attempt it.

2 And these *were* the princes which he had, Azariah the son of Zadok the priest,

*The prince's which he had, i. e. the chief rulers, or officers belonging to him. The son of the grandson by comparing this with 1 Chron vi 8, 9 Of Zadok, either Zadok the priest, 1 Chron vi 8, 9, or some other of that name. The prince, so he was the second priest or the priest that it stood upon Solomon's person in holy offices and administrations. But when this sacred writer professeth to give an account of Solomon's princes, why should he put the second priest or Solomon's domestic priest in the first place, or why should he be mentioned distinctly from his father, who was generally present with Solomon and consulted with, either by himself, or some other fit person or persons appointed by him, manage all the king's sacred concerns? or why is he named before his father? Others therefore render this Hebrew word prince as it is used Gen xli 45, xliii 22, 26, 1 xxi 16, 2 Sam viii 18, so he was either the chief in dignity the first prince, and the highest officer in the state next to the king, or the chief minister of state, by whom the great affairs of state were managed and prepared for the king's consideration. &c.*

3 Elhoreph and Ahiah, the sons of Shisha, || scribes, \*Jehoshaphat the son of Ahilud, the || recorder

*Scribes, i. e. secretaries of state. He chose two, because David had but one, either because he observed that in conveniences in trusting all those matters in one hand, or because he had now much more employment than David had, this being a time of great peace and prosperity, as empire enlarged, and his correspondence with his princes more frequent. The recorder, of which see 1 Sam viii 16*

4 And \*Beniah the son of Jehoiada was over the host and Zadok and \*Abiathar *were* the priests

*i. e. The high priests, to wit, successively, first Abiathar, and then Zadok. Quæst. Why is Abiathar named when he was deposed? Answer First, Because it is ordinary for persons to retain the names and titles of those places which in reality they have lost. Secondly, Because though he was deposed from the high priesthood yet he was a priest, and the chief of one of the priestly families, and as Zadok was jointly named with Abiathar, when Abiathar alone was the high priest, as 2 Sam viii 17, xx 23, so now Zadok and Abiathar are joined, although the high priesthood was retained in Zadok alone. Thirdly, Possibly Abiathar, though he was deposed from the supreme priesthood yet upon his VOL. 2.*

serious repentance, and by the intercession of his friends, was restored to the execution of the priestly office, and put into that place which Zadok enjoyed when Abiathar was high priest. Fourthly, Some say that here is mention made of all Solomon's chief officers, both such as now were, and such as had been, and such as were afterwards, as they gather from ver 11 and 15, where two persons are named who married two of Solomon's daughters, which could not be till many years after this time.

5 And Azariah the son of Nathan was over the officers, and Zabud the son of Nathan was principal officer, and the king's friend

*Over the officers or overseers, or superiors, to wit, over those twelve officers named ver 7, &c., where this Hebrew word is used who were all subject, and to give up their accounts to him, though the word signifies any governors or commanders of the higher sort as 1 Kings v 16, 2 Chron viii 10 Son of Nathan, the prophet who had been so highly instrumental in Solomon's establishment in the throne. Principal officer, possibly president of the king's council. The Hebrew word is *cohen*, which, ver 4, rendered priest, whence some read this place thus, and the son of Nathan the priest or the minister, (as the word properly signifies and that title well enough applies to a prophet, or the *mufti* for the prophet Nathan was a man considerable both for his quality and for his honour and esteem with the king,) was the king's friend. The king's friend, either his special favourite both for his father's sake and for his own having it seems been brought up with him, or his confidant with whom he used to communicate his most secret counsels.*

6 And Ahishai was over the household and Adoniram the son of Adonay over the tribute

*Over the household, steward of the king's household. Over the tribute to wit the personal tribute, or the levy of men as appears by comparing this with chap v 13, 14 it being very fit that there should be some one person to whom the chief conduct or inspection of that great business was committed.*

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household each man his month in a year made provision

8 And these *are* their names ¶ The son of Hur in mount Ephraim

*This and others of them are denominated from their fathers because they were known and famous in their generation.*

9 ¶ The son of Dekar, in Makaz and Beth-haiun

*Or Beth-haiun, the house or the dwelling-place of Hanan, and Hanan may be a man's name, and this place may be so different from other Beth-haiun. Or the plain (for so the Hebrew word signifies) of Beth-hanan.*

10 ¶ The son of Hesei, in Aruboth, to him pertained Sechoh, and all the land of Hopher

*There were two Sechohs, but both not together. See 1 Chron xv 3. 18 The land of Hopher, in Judah. See 1 Chron xv 6.*

11 ¶ The son of Abinadab, in all the region of Dor, which had Paphath the daughter of Solomon to wife

*The region of Dor, in Manassah within Jordan where also were Taanach, Megiddo, and Beth-shean ver 12.*

12 Baana the son of Ahilud, to him pertained Taanach and Megiddo, and all Beth-shean, which is Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam

*Zartanah beneath Jezreel which was in Issachar. And this seems added to distinguish it from the Zartanach, Josh vii 16.*

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13 ¶ The son of Geber, in Ramoth-gilead, to him pertained the towns of Jair the son of Manassch, which are in Gilead, to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars

In Ramoth-gilead, Ramoth in the land of Gilead, Deut iv 43, Josh x 8, 1 Kings xii 3, so called to difference it from Ramoth in Issachar, 1 Chron vi 73 Jair, in Manassch beyond Jordan. See Numb xxxii 41, Deut ii 11 Great cities with walls and brasen bars this is added by way of distinction from those towns of Jair, for being without Jordan they were liable to the attempts of their enemies

14 Ahinadab the son of Iddo had Manthum

The city and territory of Mahanum, of which see Gen xxxii 2 Josh xii 26 But this seems too narrow a compass for one of these great officers and unequal to the rest, although these portions seem not to be distributed into equal portion of land but into larger or lesser parts according to the utility of barrenness. And this seems to have been a very fruitful place. See 2 Sam xvii 27 Or to Mahanum. So he may understand all the space from the parts last mentioned to Mahanum which was in the tribe of Gad

15 Ahimaaz was in Naphtali, he also took Basmath the daughter of Solomon to wife

16 Baanah the son of Hushai was in Asher and in Aloth

17 Ichoshaphat the son of Paruah, in Issachar Shimea the son of Flup, in Benjamin

The son of Flup which he adds to distinguish him from that cursed and cursing Shimea, 2 Sam xvi 5

18 Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan, and he was the only officer which was in the land

In the country of Gilead, in the same part of that land of Gilead, which was mentioned above ver 13 In the land or rather in that land for the 11 brow points intimate that the emphatic article is there understood to wit, in all Gilead excepting the parcels mentioned before in all the territories of Sihon and Og, which because they were of large extent, and yet all committed to the one man it is here noted concerning him as his privilege above the rest whose jurisdiction were of narrower extent

19 ¶ And Judah and Israel were many as the sand which is by the sea in multitude, eating and drinking, and making merry

20 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt they brought presents, and served Solomon all the days of his life

From the river Euphrates, for so far David, having conquered the Syrian, extended his empire which Solomon also maintained in that extent And so God's promise concerning the giving of the whole land, is far as Euphrates, to the Israelites, was fulfilled And if the Israelites had multiplied so much that the land of Canaan would not suffice them, having God's grant of all the land as far as Euphrates, they might have seized upon it whensoever occasion required Unto the land of the Philistines, which is to be understood exclusively for it is unreasonable to think that the Philistines were within Solomon's dominions Unto the border of Egypt, unto the river Sihon, which was the border between Egypt and Canaan Josh xii 8, Compare Gen x 18 Served Solomon by tribute, or other ways, as he needed and required

21 ¶ And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, Thirty measures, Heb. ephah, each of which contained

ten ephahs Exod xvi 36 So this provision was sufficient for near three thousand persons Meal, of a coarser sort, for common use, and for the inferior sort

22 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow deer, and tatted fowl

Ten fat oxen fattened in stalls Out of the pastures, well fleshed, tender, and good, though not so fat as the former

23 For he had dominion over all the region on this side the river, from Tiph-sah even to Azzah, over all the kings on this side the river and he had peace on all sides round about him

Tiph-sah, either that Tiph-sah, 2 Kings xv 16, which was in the kingdom of Israel within Jordan, or rather, another place of that name upon the river now mentioned, to wit, Euphrates, even that eminent city which is mentioned by Ptolemy and Strabo, and Pliny, called Thapsarum And this best agrees with the following Azzah, which was the border of Canaan in the south and west Gen x 19, Deut ii 23 as Tiph-sah was in the north and east And so his dominion is described by both its borders All the kings on this side the river, who owned subjection and paid tribute to him

24 And Judah and Israel dwelt safely, every man under his vine and under his fig tree from Dan even to Beer-sheba, all the days of Solomon

Under his vine and under his fig tree, enjoying the fruit of his own labours with safety and comfort Under these two trees which were most used and cultivated by the Israelites, he understands all other fruit bearing trees, and all other comforts by a synecdoche And they are brought in as sitting or dwelling under these trees, partly for recreation delight in the shade and purity, for the comfort advantage of the fruit and withal to note their quiet security, not only in their strong cities, but even in the country, where the vines and fig trees grew, which were most open to the incursions of their enemies

25 ¶ And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen

Forty thousand stalls of horses In 2 Chron ix 25 it is but four thousand Ansu First, Some acknowledge an error of the transcriber writing arbutum forty for arabah four, which was in easy mistake And such mistakes in some copies in these lesser matters God might permit for the trial and exercise of our faith without any prejudice to the authority of the sacred Scriptures in the great doctrine of faith and good life Secondly, It is not exactly the same Hebrew word which is here and there, though we translate both stalls, and therefore there may well be allowed some difference in the signification the one signifying properly stables, of which there were 1000, the other stalls or pactions for each horse which were 40,000, which great number seems directly forbidden, Deut xxi 16 except Solomon had some particular dispensation from God which might be thought if he not recorded For his chariots, both for his military chariots, which seem to be those 1000 1 Kings x 26, and for divers other uses, as about his great and various buildings, and much sundry and other occasions which might require some thousands of other chariots Twelve thousand horsemen, appointed partly for the defence and preservation of his people in peace, and partly for attendance upon his person, and for the splendour of his government Compare chap x 26 But the words may be otherwise rendered, and twelve thousand horses for parades manifestly signifies both a horse and horsemen And there might be a better sort of horses than most of those which were designed for the chariots Or thus, and for (which phrase is easily understood and borrowed from the foregoing clause) twelve thousand horsemen, and so he means that the 40,000 horses were in part appointed for his chariots, and in part for his 12,000 horsemen

26 And those officers provided vic-tual for king Solomon, and for all that

came unto king Solomon's table, every man in his month. they lacked nothing

*These officers*, named above, ver 7, &c. *They lacked nothing*, or rather, *they suffered nothing to be lacking* to any man that came thither, but plentifully provided all things necessary

28. *Barley* also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge

*Dromedaries*, or *mules*, by comparing this with 2 Chron ix 24, or *post horses*, which are particularly mentioned and distinguished from the other horses, because they took a more exact and particular care about them. However, it is agreed that these were swift beasts, which is evident from Esth viii. 10, 14, Micah i 13

29 ¶ And God gave Solomon wisdom and understanding exceeding much and largeness of heart, even as the sand that is on the sea shore

*Largeness of heart*, i. e. either first Magnanimity or generosity, and greatness of spirit, whereby he was disposed and emboldened to undertake great things. But this seems not so well to suit with the following resemblance. Or rather secondly, Vastness of understanding, a most comprehensive knowledge of all things both Divine and human for this wisdom is the thing for which he is here commended, both in the foregoing and following words. *Even as the sand that is on the sea shore* which cannot be numbered, or measured, and which though it be so vast and comprehensive, yet consists of the smallest part, and so it may note that Solomon's wisdom was both vast reaching to all things; and most accurate, searching and discerning every small thing

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt

*The children of the east country* the Chaldeans Persians and Arabians, who all lay eastward from Canaan and who were famous in ancient times for their wisdom and learning as appears both from sacred and profane writers. *The wisdom of Egypt* i. e. the Egyptians whose fame is then great for their skill in the arts and sciences which made them despise the Grecians & children in knowledge. Acts vii 22

31 For he was wiser than all men than Ethan the Ezrahite, and Heman and Chalcol, and Darda, the sons of Mahol and his fame was in all nations round about

*Wiser than all men* either of his nation or of his time or of all times and nations, whether of the east or any other country excepting only the first and Second Adam. *Ethan the Ezrahite and Heman*, Israelites of eminent wisdom, probably the same mentioned 1 Chron ii 6 xv 19 xxv 1 Psal lxxviii title, lxxvix title *Chalcol and Darda* of whom see 1 Chron ii 6 *The sons of Mahol* Observe that these four were the sons of Zerah 1 Chron ii 6. Zerah as others call him Ansu. Either the same man with two names, Zerah and Mahol which was common amongst the Jews, and he might be called Mahol from his office or employment, for that signifies a dance, or a pipe, and he was expert in musical instruments, and so were his sons, 1 Chron xv 17—19, who possibly may here be called, by a vulgar Hebrewism, *sons of the musical instrument* out from their dexterity in handling it, as upon another account we read of the *daughters of music*, Eccles xii 4

32 And he spake three thousand proverbs, and his songs were a thousand and five

*Proverbs*, i. e. short, and deep and useful sentences, whereof a great and the best part are contained in the Books of Proverbs and Ecclesiastes. Of his songs the chief and most divine are in the Canticles

33 And he spake of trees, from the cedar tree

that is in Lebanon even unto the hyssop that springeth out of the wall he spake also of beasts, and of fowl, and of creeping things, and of fishes

*Of trees*, i. e. of all plants, of their nature and qualities all which discourses are lost, without any impeachment of the perfection of the Holy Scriptures, which were not inspired and written to teach men philosophy or physic, but only to make men wise to salvation. See John xi 31, 2 Tim iii 16, 17 From the cedar tree unto the hyssop, i. e. from the greatest to the least

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom

From all kings of the earth, to wit, from all the neighbouring kings, universal particles being frequently understood in a restrained sense, and such restriction is grounded upon the following words, where this is limited to such as heard of Solomon's wisdom

## CHAP V

Hiram sendeth to congratulate Solomon, who desireth of Hiram timber to build the temple, 1- 6 Hiram bleaseth God for Solomon, and for food for his family, sendeth him trees 7- 12 The number of labourers and workmen employed about the temple 13- 18

AND Hiram king of Tyre sent his servants unto Solomon, for he had heard that they had mounted him king in the room of his father. For Hiram was ever a lover of David.

Hiram sent his servants unto Solomon to wit, as soon as he heard of his succession in the throne, as the following words how he sent to congratulate with him, as the manner of princes is

2 And Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house to the name of the Lord his God for his wars which were about him on every side, until the Lord put them under the soles of his feet

*Thou knowest* by common fame, and by particular information thou couldst not build in house unto the name of the Lord his God for his wars. For the worship and service of God's things in 2 Or secondly, For the Lord himself, as that phrase is used, Deut xxviii 38 Psal xx 1 in 9 Which were about him on every side, which diverted his care and thoughts to other things and withal occasioned God's denial of the honour of that work to him. Put them under the soles of his feet i. e. made them subject to him that he might trample upon them at his pleasure. Compare Psal viii 6 1 Cor xv 27

4 But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrence

5 And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name

6 Now therefore command thou that they hew me cedar trees out of Lebanon, and my servants shall be with thy servants and unto thee will I give hire for thy servants according to all that thou shalt appoint for thou knowest that

there is not among us any that can skill to hew timber like unto the Sidonians

Command thus that they be thy servants, as appears both from the foregoing words, *command, &c.* and from the following opposition of *my servants*. And this assistance which these Gentiles gave to the building of Solomon's temple was a type of the calling of the Gentiles, and that they should be very instrumental in the building and constituting of Christ's spiritual temple, to wit his church *Hew me cedar trees*, which, for their soundness, and strength, and fragrancy, and durableness, were most excellent and proper for his design. Of these David had procured some, but not a sufficient number. *Lebanon* was either wholly or in part in Solomon's jurisdiction, and therefore he doth not desire that Hiram would give him the cedars, because they were his own already; but only that his servants might hew them for him, which required art and skill in the time and manner of doing of it, all which the ingenious Syrians well understood. *My servants shall be with thy servants*, either to be employed therein as they shall direct, or to receive the cedars, being cut down and hewed, from their hands, and to transmit them to me; although Hiram in his return caused him of that trouble. *Unto thee will I give here for thy servants*, i. e. pay them for their labour and art. *The Sidonians* or *Tyrus* for these places and people being near, and subject to him, are promiscuously used one for another.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this great people.

He rejoiced greatly, being in dignum prince a lover of excellency and a faithful friend to David and to his house. *Blessed be the Lord*, in though it be not probable that he was a sincere proselyte because he did not condemn the idolatry of his people and the extinction of their gross idolatry which by God's blessing and Solomon's help he might easily have effected, yet he had sufficient admiration concerning the nature and excellency of the God of Israel, and had honourable thoughts of him; and also divers other heathens had, 1 Sam. ix. 6. Dan. vi. 16. 2 Mac. iii. 3.

8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for; and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

Hiram sent a letter, 2 Chron. ii. 11. *Concerning timber of fir*, which formerly was, and still is, very useful in most buildings. Others render the Hebrew word *pitch trees* or *ash trees* or *pine trees*. To others it was a particular sort of cedars, and therefore comes under the general name of cedars in Solomon's message before related.

9 My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me; and thou shalt receive them; and thou shalt accomplish my desire, in giving food for my household.

Unto the sea, the millard sea. In floats or ships, or rafts. It is thought the timbers were tied together in the water, as now it is usual, and so by the help of boats or skiffs conveyed to the appointed place, which was at no great distance. *Unto the place that thou shalt appoint me*, which was Joppa, 2 Chron. ii. 11. *Down upon the sea*, i. e. into the sea, Acts ix. 13. The word *discovered* a discovery, which implies that they were tied together. *Food for my household*, i. e. either just My kingdom or people, for the word *house* or *family* is sometimes used for a nation or people, as Jude vii. 2, xviii. 11. Zech. vi. 13, xiv. 18. The reason of this desire is because the country belonging to Tyre and Sidon was very barren, and the people there being very numerous depended upon

Solomon's country for relief, as is manifest from Acts iii. 20 compare Ezra iii. 7, Ezek. xxvii. 17. And this relief or provisions Hiram doth not desire to be freely given to him, but to be sold to him and his people at a reasonable rate, as Josephus reports it. Or, secondly, My servants employed in the work, as it is expressed, 2 Chron. ii. 15, though divers, both Jewish and Christian, interpreters conceive that this and that are differing accounts; and that here he speaks of the recompence which was given to Hiram himself, and to his house, for the materials which were taken out of his territories; and in 2 Chron. ii. of what was given to his servants for their labour. Or, thirdly, My royal family and court, which most properly is called his house.

10 So Hiram gave Solomon cedar trees and fir trees according to all his desire.

11 And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil; thus gave Solomon to Hiram year by year.

Twenty measures of pure oil, Heb. twenty cors of pure oil, but in 2 Chron. ii. 10, it is twenty thousand baths of oil, to which is there added twenty thousand measures of barley, and twenty thousand baths of wine. Either therefore first, He speaks of several things, as was now said on ver. 9. Or secondly, He speaks here of what Solomon offered, for it runs thus, *I will give*, and here of what Hiram accepted, and accordingly Solomon gave for it as here said *Solomon gave Hiram*. Or, thirdly, The barley and wine and twenty thousand baths of common oil, mentioned 2 Chron. ii. must be added to the twenty thousand measures of wheat, and the twenty measures of pure oil, here expressed; and the whole sum is to be made up from both places, that Book of Chronicles being written to supply and complete the history of the Books of Samuel and of the Kings. Thus gave Solomon to Hiram gear by year, either, first, For sustenance to the workmen during the years wherein they were employed in the cutting down and hewing of the timber. Or secondly, For the yearly support of the king's house during the said time. And these words being left out in 2 Chron. ii. may seem to favour their opinion that these places speak of divers presents, and several recompences: the one given to the king's house, the other to the labourers; although the argument is not cogent, and this might be omitted there either because it was sufficiently implied in the nature of the thing, or because it had been plainly expressed here.

12 And the Lord gave Solomon wisdom, as he promised him; and there was peace between Hiram and Solomon, and they two made a league together.

The Lord gave Solomon wisdom, i. e. he increased in wisdom more and more, which is here mentioned, because he showed his wisdom in all his transactions with Hiram.

13 ¶ And king Solomon raised a levy out of all Israel, and the levy was thirty thousand men.

Which were to be employed in the most honourable and easy parts of the work relating to the temple, in manner expressed, ver. 14. And these were Israelites, but the 150,000, mentioned ver. 15, were strangers, by comparison with chap. ix. 21, 22. If it seem strange to any man that so many thousands should be employed about so small a building as the temple was, it must be considered 1. That the temple all its parts being considered, was far larger than men imagine, of which more hereafter. 2. That it is probable, that they were employed by turns; the 30,000 were, ver. 14, else they had been oppressed with hard and uninterrupted labours. 3. That the timber and stone hewed and carried by them was designed, not only (though principally) for the temple, but also for Solomon's own houses and buildings, because we read of no other levy of men, nor of any great care and pains taken, after the building of the temple, for the procurement or preparation of materials for his own houses, or his other buildings; which implies, that that work was done before this, that

very levy of men was made and employed for the building of the Lord's house and Solomon's house, and the wall of Jerusalem, and Hazer, and Megiddo, and Gezer, as expressed 1 Kings ix 15, which may fully satisfy that ripple

14 And he sent them to Lebanon, ten thousand a month by courses a month they were in Lebanon, and two months at home; and Adoniram was over the levy

15 And Solomon had threescore and ten thousand that bare burdens, and four-score thousand hewers in the mountains:

Butler of timber, or rather of stones, for Hiram had taken care for the timber.

16 Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work

What of 3000 were set over the 150 000, expressed ver 15, each of these over 50 of them and the odd 300 were set over those 3000, each of these to have the oversight of ten of them, to take an account of the work from them. But in 2 Chron ii 18 these overseers are said to be 3600

In ver 300 added in 2 Chron ii might be a reserve to supply the places of the other 3000, or of the 3000, or any of them should be taken off from the work by death or sickness, or weakness or necessary occasions, which was a prudent provision and not unusual in such like cases. And so there were 3600 commissioned for the work, but only 3000 employed at one time, and therefore both computations may fairly stand together. Some learned men add, that those 3600 were strangers, which indeed is manifest from 2 Chron ii 17, and that those 3000 were a distinct number of men, and Israelites which were set over all the rest, both strangers and Israelites, who therefore were called the chief of Solomon's officers, and are said to rule over the workmen, whereas all that is said of those 3600, 2 Chron ii 18, is, that they were overseers to set the people a work, which may deserve further consideration. Others say, that the 300 added in 2 Chron were overseers of the Syrian workmen in Mount Lebanon, and the rest in all other places, or that they were set over some particular and more curious and considerable parts of the work.

17 And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house

Costly stones, marble and porphyry, or other stones of great size and value. To lay the foundation of the house, where they could not afterward be seen, and therefore that this was done, is mentioned only as a point of magnificence. Except it is intended for a type or mystical signification of the preciousness of Christ who is the foundation of the true temple, the church of God, as he is called 1st xxviii 16, 1 Cor iii 11

18 And Solomon's builders and Hiram's builders did hew them, and the stonesquarers so they prepared timber and stones to build the house

The stone-squarers, Heb the Gabbils, the inhabitants of Gabel a place near Sidon, named Psal lxxxiii 7, Jerk xxvii 9, famous for artificers and architects, Jerk xvi 5. These are here mentioned apart, as distinct from the rest of Hiram's builders, as the most eminent of them

## CHAP VI

The building of the temple, and the time thereof, the form and largeness windows, chambers and materials, 1-11 God's promise unto it, 11-13 The ceiling and adorning it, 14, 15 The Oracle, 16-22 The cherubims, and divers ornaments, 23-30 The doors, 31-33 The saucers, 34 The time in building, 37-38

AND it came to pass in the four hundred and eightieth year after the children

of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord.

This chronological difficulty is too vast and comprehensive to be fully discussed here, or to be determined by unlearned readers, and for the learned, I refer them to what is largely digested in my Latin Synopsis upon this place. It may suffice at present to suggest these particulars.

1 That Israel's coming out of Egypt is variously understood in Scripture, and with some latitude, so as not only to note the time when first they came out of Egypt, but the time of their being in or coming out of the wilderness, as is manifest from Dent ii 45 where the words in the Hebrew are not after, &c. as we translate it, but in their coming forth out of Egypt, and Psal cxiv 1-3, When Israel came forth, &c. Heb in their coming forth, &c. And it is not impossible it may be so understood here, after they were come out &c. to wit completely, i. e. towards the end of their expedition out of Egypt into Canaan. Nor doth the difference between the Hebrew prepositions *lamed* and *beth*, which a learned man objects, hinder this sense; for *beth* signifies (as he saith) *after* so also doth *lamed*, Gen vii 10, Numb xxviii 38. 2 That whereas the times of the judges do chiefly cause this difficulty there are many things which will relieve us therein. 1 That divers of the years there mentioned belong to one and the same time, as is evident from Sam's twenty two years within which fell out as divers learned chronologists agree, the eighteen years of the oppression of the Ammonites, and several years of the Philistine tyranny, who oppressed Israel in the west, whilst the Ammonites oppressed them in the east, and the like might be observed in other cases. 2 That the years of rest are not necessarily to be understood of so many distinct years, besides those of war and servitude, and those words which are generally rendered *the land had rest forty or eighty years* or the like, may be thus rendered, and thus very agreeable to the Hebrew, *The land had rest or began to rest or recovered its rest, in the fortieth or in the eightieth* (the cardinal numbers being frequently put for the ordinal, especially where the number exceeds ten) *year*, to be computed from some remarkable time, and so that phrase doth not note how long time or till what time, the rest continued, but at what time it began. As for instance, in Judg. iii 11 *the land had rest not forty year* it is in our translation, but *in the fortieth year*, to wit from and after their first rest in or quiet possession of the land of Canaan which Joshua gave them, which time may very probably be made up of the days of Joshua, after he had settled them in a state of rest, and of the elders that outlived him, Judg. i 7 and the time of their corruption after the death of the elders and the eight years of servitude under the king of Mesopotamia. So Judg. iii 30 *The land had rest in the eightieth year* to wit from and after that rest which Othniel obtained for them ver 11. And Judg. v 31 *It rested in the fortieth year*, to wit, after that rest got by Deborah, Judg. iv 30. And Judg. vii 24 *It rested in the fortieth year* to wit from the last rest got by Deborah. And thus the computation of years is more plain and certain being thus made from rest to rest, than thereby that proceed the other way. And this is the more considerable because it was the opinion of that famously learned and pious bishop of Armagh. All which considered, it will be very easy to contain all the parts and passages of sacred story, from the coming out of Egypt to this time within the compass of four hundred and eighty years, of the several periods whereof see my Latin Synopsis. And as for other scriptures which seem to consent to be contradictory to this, I shall by God's help vindicate them in their several places.

In the fourth year of Solomon's reign, his third year was being spent partly in settling the affairs of his kingdom, without which neither civil nor ecclesiastical concerns could have any consistency, and partly in making necessary preparations for the work. He began to build, for so it is expressed 2 Chron ii 1 and so it is explained here below, ver 37, *The foundation of the house was laid*, though in the Hebrew it be only *he built*. Thus active words are oft understood of the beginning of the action, as Gen i 32; 1st 24; y

1 Or Gabbils as Jerk 7 9

The stone-squarers, Heb the Gabbils, the inhabitants of Gabel a place near Sidon, named Psal lxxxiii 7, Jerk xxvii 9, famous for artificers and architects, Jerk xvi 5. These are here mentioned apart, as distinct from the rest of Hiram's builders, as the most eminent of them

AND it came to pass in the four hundred and eightieth year after the children

2 And the house which king Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

*The house*, properly so called as distinct from all the walls and buildings which were adjoining to it, to wit, the holy and most holy place. *The length thereof*, from east to west. And thus and the other measures may seem to belong to the inside from wall to wall. *Threescore cubits*, cubit of the sanctuary, of which see on Gen vi 15. *The height thereof* to wit of the house, for the porch was 120 cubits high 2 Chron iii 4. So that all the measures compared each with other were harmonious. For 60 to 20 (the length to the breadth) is triple, or as 3 to 1, and 60 to 30 (the length to the height) is double, or as 2 to 1, and 30 to 20 (the height to the breadth) is sesquialter, or one and a half as 3 to 2, which are the proportions answering to the three great concords in music commonly called a twelfth in eighth and a fifth, which therefore must needs be a graceful proportion to the eye, as that in music is graceful to the ear.

3 And the porch before the temple of the house, twenty cubits was the length thereof according to the breadth of the house, and ten cubits was the breadth thereof before the house.

*Before the temple of the house*, in the front of or entrance into the house. 2 Chron iii 1 being a peristyle or portico walk or gallery, at one end of the building (from side to side). And the measures of this were harmonious also. For 20 to 10 (the length of the portico to the breadth of it) is double, or as 2 to 1. And if the height within be the same with that of the house, that is 30, it will be to the length of it as 3 to 2, and to its breadth as 3 to 1. Or if we take in the whole height mentioned 2 Chron iii 4 which is 120, there is in that no disproportion being to its length is 6 to 1, and to its breadth as 12 to 1. Especially when that height was conveniently divided into several galleries one over another, each of which had the due proportions.

4 And for the house he made narrow windows of narrow lights.

*Narrow windows*, by degrees inward, that so the house might better receive and more dispose the light. Or for prospect to give light, yet shut it so that closed it to keep out weather and let in light.

5 ¶ And against the wall of the house he built chambers round about, against the wall of the house round about, both of the temple and of the oracle, and he made chambers round about.

*Against the wall*, or upon it, or joining to it, for the beams of the chambers were fastened into the wall but leaned upon the battlements of the wall. *He built chambers* for the living the priests' garbings and other utensils belonging to the temple or to the worship of God therein. see 2 Kings x 2 1 Chron xxviii 12, 13 xlii 13 14. *Round about*, not simply for there were none on the east side, and it may seem that there were some spaces left for the windows which being narrow outwardly little spaces would suffice, but in the inner wall on all sides except the east, where the porch was, and except some very small passages for the light. And yet these holes might be in the five uppermost courses of the wall which were above all the chambers, for there were only little cubits high, and the wall was twenty cubits high. *He made chambers*, Hebrew, either other chambers above and besides the former, or rather long galleries which encompassed all the chambers as the ribs of a man's body, and which were necessary for passage to all the several chambers.

6 The northmost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad, for without in the wall of the house he made narrowed rests round

about, that the beams should not be fastened in the walls of the house.

*Five cubits broad*, to wit, on the inside, and besides the galleries mentioned above. *Narrowed rests*, or, *narrowings*, as in our buildings the walls of a house are thicker or broader at the bottom, and narrower towards the top; only these narrowings were in the outside of the wall, which at each of the three stories was a cubit narrower than that beneath it. And this is mentioned as the reason of the differing breadth of the chambers, because the wall being narrower, allowed more space for the upper chambers. *That the beams should not be fastened in the walls of the house*, that there might be no holes made in the wall for the fastening of them, and that the chambers might be removed, if occasion were, without any inconvenience to the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building.

*Made ready*, hewed, and squared, and fitted exactly according to the direction of the architect. *No tool heard in the house while it was in building*, so it was ordered, partly for the ease and convenience of carriage, partly for the magnificence of the work, and commendation of the workmen's skill and diligence, and partly, for mystical signification. And as this temple was a mixed type both of Christ's church upon earth and of the heavenly Jerusalem, so this circumstance signified as to the former, that it is the duty of the builders and members of the church, as far as in them lies, to take care that all things be transacted there with perfect peace and quietness, and that no noise of contention or division, or violence be heard in that sacred building; and for the latter, that no spiritual stone, no person, shall bear a part in that heavenly temple, unless he be first hewed, and squared, and made meet for it in this life.

8 The door for the middle chamber was in the right side of the house, and they went up with winding stairs into the middle chamber and out of the middle into the third.

*The door for the middle chamber*, by which they entered to go up to the middle chamber or chamber wit such as were in the middle story. *In the right side*, in the south side called the right side here, and in the Hebrew text Psal lxxviii 12, and in other authors, because when a man looks towards the east or sunrise, which is esteemed the most glorious part of the heavens and to which men most frequently look for divers reasons, the south is on his right hand, whereby it is moved that there was another door on the left, or the north side leading to the chambers on that side, though for brevity sake it be not mentioned here. *With winding stairs*, which were either, 1. Within the thickness of the temple wall as many think, which is not probable, as tending to the great weakening of the wall, especially in the upper parts where the wall was much narrower. And if such care was taken to preserve the walls entire and unbroken, that there might not be small holes made into it for the fastening of the beams of the chambers, yet it seems very absurd and incredible that there should be made such great breaches within them as the stairs would require. Or rather 2. Without the wall, and without the chambers too, as leading up to the gallery out of which they went into the several chambers. *Into the middle chamber*, or rather into the middle story, or row of chambers, and so in the following words, *out of the middle story*, for the stairs could not lead up into each of the chambers, nor was it needful or convenient it should do so, but only into the story, which was sufficient for the use of all the chambers.

9 So he built the house, and finished it, and covered the house with beams and boards of cedar.

*He built the house, and finished it, to wit, the bulk and the body of the house. Covered the house, or, the house, i.e. the top of the house, for the like is said of the sides and bottom, ver 15, even the beams and boards (or, the rafters and the ceilings, the arched beams and boards wherewith the top of the house was covered which was made of other wood, which was more pliable than cedar, and would better endure bowing and bending,) with cedars*

10 And then he built chambers against all the house, five cubits high and they rested on the house with timber of cedar

*I cannot all the house, which interpreters understand of those chambers described ver 5, 6. But why should that be repeated again, and that so darkly and confusingly, after he had particularly and exactly treated of them (unless to give an account of the height of each chamber or story which before was not done)? And the Hebrew words may be truly and properly rendered thus. He built a roof (to wit, a flat and plain roof called yatziah, because of the great resemblance it hath with the floor of a house) over all the house, according to the manner of all the Israelitish buildings, which were flat at the top, of which see Deut. xxi. 8, Josh. ii. 6, 2 Sam. xi. 2. The inner roof was arched, ver 9, that it might be more beautiful and glorious to behold, but the outward roof was flat. Five cubits high above the walls of the temple, which was necessary, that it might be a little higher than the arched roof which it was designed to cover and secure. They rested, Heb. it rested, to wit, the roof, for the Hebrew verb is of the singular number. With timber of cedar, which rested upon the top of the wall, as the chambers ver 5 rested upon the sides of the wall. But all this I submit to the learned and judicious*

11 ¶ And the word of the Lord came to Solomon, saying,

*I have by some prophet, or rather in a vision or dream, as it did before*

12 Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments and keep all my commandments to walk in them, then will I perform my word with thee, which I spake unto David thy father

*God speaks thus partly to encourage him to proceed in his work, and partly to purge out that pride and vain glory which God the searcher of hearts saw (either then did or would rise in Solomon's mind as being the author and builder of so glorious a work) and that presumption and security, which was very likely to grow, and God foresaw would grow, both in Solomon and in the people, as if God should show in a manner intended to continue his presence with them, and in his own temple, and that they had in what he gave it reason to fear God's departure from them, though they should provoke him. Therefore he expresses the condition upon which his promise and favour is suspended, and by assuming him the reward of obedience, he plainly intimates the contrary upon his disobedience*

13 And I will dwell among the children of Israel, and will not forsake my people Israel

14 So Solomon built the house, and finished it

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling, and he covered them on the inside with wood, and covered the floor of the house with planks of fir

*Both the floor, or rather from the floor, as it is in the Hebrew, for the floor itself was not covered with cedar but with fir as it here follows. And the walls of the ceiling, or rather, as it is in the Hebrew, unto the walls of the ceiling, or of the roof, i.e. unto the top of the wall which was even with the roof, for the roof itself was not of stone, but wood*

*Or, unto the walls of the ceiling, i.e. unto the ceiling itself, which performing the office of a wall may well be called by that name. For the name of a wall is not appropriated to stone or brick, because we read of a braven wall Jer. xx. 20, and a wall of iron, Ezek. iv. 3. And that wall unto which Saul smote his javelin, 1 Sam. xix. 10, seems more probably to be understood of wood than of stone, especially, considering that it was the room where the king used to dine. So by this periphrasis from the floor of the house unto the walls of the ceiling he designs all the side walls of the house. He covered them, to wit the side walls of the house, now mentioned. With wood i.e. with other kind of wood (even with fir, as appears from 2 Chron. iii. 5 wherewith the floor is here said to be covered. The floor of the house this is here spoken of only concerning the floor, because there was nothing but planks of fir, whereas there was both cedar and fir in the sides of the house, the fir being either put above or upon the cedar, or intermixed with or put between the boards or ribs of cedar, as may be gathered from the said parallel place, 2 Chron. iii. 5*

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar. he even built them for it within, even for the oracle, even for the most holy place

*Twenty cubits on the sides of the house i.e. the most holy place which continued in the length of the house twenty cubits by computing thus with ver 2, and ver 17, which may be said to be on the sides of the house because this part took off twenty cubits in length from each side of the house, and was also twenty cubits from side to side, so it was twenty cubits every way. Or on the sides (i.e. on all the sides as indeed it was) of the house, or of that house to wit the most holy place, as it here follows. On from the sides of the house i.e. from one side to the other. And so this is meant only of the partition wall, which was between the holy and the most holy place. Both the floor and the walls, or rather, as ver 15, from the floor to the wall, or ceiling, or roof. So it is not necessary, at least by virtue of these words to understand thus, as they generally do, that the floor itself was built with cedar, but only all the sides of it from the bottom twenty cubits upward. If it be said that the whole house, and consequently the most holy place, was thirty cubits high ver 2 it may be replied, either that that is true only of the greater part of the holy place, which is called the house ver 17, and that the lesser, or the most holy place was but twenty cubits high as above, or that the ten cubits at the top were covered with some other wood or thing, or were left open, that it might thereby receive both light from the candlesticks, and smoke from the altar of incense. For the oracle even for the most holy place, that it might be the oracle, or the most holy place. Or on the inner side (whereby he might imply that on the outside of the partition wall which looked towards the holy place was not so covered) of (for the Hebrew word is very oft a note of the genitive case) the oracle, even of the most holy place, which last words are added to explain what he means by the word oracle, which he had not used before*

17 And the house, that is, the temple before it, was forty cubits long

*The house i.e. the holy place. That is the temple thus is added to restrain the signification of the word house, which otherwise notes the whole building. Before it, i.e. before the oracle. Or as it is in the Hebrew, before my face, i.e. before the place of my presence. Or it may be said to be before God because he being pleased to describe himself as sitting upon the cherubim, with his face towards this house where he beholds the services of his people. So this part of the house, distinct from the most holy place, has its harmonious proportions also. The length 40 to the height 30 is a squarian, or 4 to 3 (which is that of a fourth in music), the length to the breadth, 40 to 20, is 2 to 1, the height to the breadth, 30 to 20 is 3 to 2*

18 And the cedar of the house within

*was carved with knobs and open flow-ers all was cedar, there was no stone seen*



**17** And the house was covered with cedar. *How was this true, when it was covered with fir?* **2 Chron. iii 5** *Answer* 1 It was done with cedar and fir, of which see on ver 10. 2 It may be said to be all cedar, because the greatest part was so universal particles being off so much. 3 Cedar is here named not to exclude all other wood, but stone only as the following words show. 1 Or, all was of cedar, that is, all the carving was of cedar.

**19** And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord.

*He prepared, i.e. adorned and fitted it for the receipt of the ark. In the house, Heb. in the middle of the house or building, not the middle mathematically or exactly but in general within the house. This phrase in the middle of signifies, as Deut. iv 11, Josh. vi 21, Dan. ii 26. Within or in the uttermost part of the house for so this was, the entrance into the house being at the other end.*

**20** And the oracle in the forefront was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof, and he overlaid it with pure gold, and so covered the altar which was of cedar.

*In the forefront, or rather, which was in the inner part, to wit of the house, called here in Hebrew the forefront, not because a man first enters there but because when a man is entering or newly entered into the house it is still before him. Thus the same, or the like word proceeds from the same root is oft used, as Lev. x 18, 1 Kings vi 19. 29. 30. 36, 1 Chron. xxi 11. Twenty cubits in the height thereof. Object. The first house was thirty cubits high above ver 2. Answer. It is probably assumed by divers that the most holy place was not so high as the holy place by ten cubits, which was no way inconvenient, nor against the rules of proportion observed in buildings. And the second part of the building was far lower than the first which was the porch, so the third part might be considerably lower than the second. And it might be lower either 1 Outwardly or in respect of the walls of it which might be only twenty cubits high, and at that height covered with a flat roof, it being not decent that this eminently holy place should be distinguished from the less holy, even by its outward and visible shape. Or 2 Inwardly, or within the walls of that part. For although this part might be vaulted at the top as the holy place was, which vaulted roof one think was ten cubits high, yet here might be the difference that the vaulted roof of the holy place lay open to view whereas that of the most holy was covered with a flat roof from wall to wall, at the height of twenty cubits. So covered it was with gold chap. vi 18, 1 Chron. xxi 18. I called to wit the altar of incense, which was put next to the first holy place ver 22. Which was of cedar. Object. This altar was made of shittim wood 1 Cor. xxi 1. Answer. Either that was covered with cedar that it might be agreeable to the first altar being cedar as was said ver 18. Or this was the new altar which Solomon made by Divine command and direction delivered to him either immediately or by his father of which see 1 Chron. xxi 12 &c. But this place may seem to be better translated thus, and he covered the altar with cedar rather to make it like the first or because this was a new altar made of stone, and therefore fit to be covered with cedar that it might better receive and retain the oil which with this cedar was overlaid, ver 22.*

**21** So Solomon overlaid the house within with pure gold, and he made a partition by the chains of gold before the oracle, and he overlaid it with gold.

*The house, or, at it house, to wit the oracle. With pure gold. Compare 2 Chron. iii 5. He made a partition by the chains of gold, i.e. he made a curtain which was upon or before the partition, or which was a further partition between the holy and the most holy, which he did hang upon these golden chains. Others render it thus, he closed or shut (is the word signifying in the Chaldee dialect from which divers Hebrew words are borrowed) it*

*(i.e. the house now mentioned, to wit, the door of it) with chains or bars of gold. Before the oracle, i.e. in the forward part of the wall, or partition, which was erected between the oracle and the holy place, which is properly said to be before the oracle, which was the space between, and beyond that partition, for there the veil was hung, and there the chains or bars, or whatsoever it was which fastened the doors of the oracle, were placed. He overlaid it to wit, the partition, which he here distinguishes from the house, or the main walls of the house, which he had in the former part of this verse told us were overlaid with gold, and now he affirms as much of the partition.*

**22** And the whole house he overlaid with gold, until he had finished all the house also, the whole altar that was by the oracle he overlaid with gold.

*The whole house, not only the oracle, but all the holy place, and, as some add, even the chambers belonging to it. The whole altar that was by the oracle, i.e. the altar of incense, which was set in the holy place close by the door of the oracle. He overlaid with gold, as before he overlaid it with cedar, of which see the notes on ver. 20.*

**23** ¶ And within the oracle he made two cherubims of olive tree, each ten cubits high.

*Inside these two made by Moses, Exod. xxv 18, which were of gold and far less than these and fixed in another place and posture. Of olive tree, or, of olive trees, which some time are distinguished from the olive tree, as Isa. xli 19.*

**24** And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.

**25** And the other cherub was ten cubits both the cherubims were of one measure and one size.

**26** The height of the one cherub was ten cubits, and so was it of the other cherub.

**27** And he set the cherubims within the inner house, and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall, and then wings touched one another in the midst of the house.

**28** And he overlaid the cherubims with gold.

**29** And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.

*Carved figures of cherubims is sign of the presence and protection of the angels vouchsafed by God to that place. Palm trees, emblems of that peace and victory over their enemies which the Israelites duly serving God in that place might expect. Within and without, within the oracle and without it in the holy place.*

**30** And the floor of the house he overlaid with gold, within and without.

**31** ¶ And for the entering of the oracle he made doors of olive tree the lintel and side posts were a fifth part of the wall.

*i.e. Four cubits in height or breadth, where the wall was twenty cubits. Or a fifth part of the door now mentioned. Or rather, five-square, having five sides and no angles, which is not incongruous nor unusual in building.*

**32** The two doors also were of olive tree, and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees.



33 So also made he for the door of the temple posts of olive tree, ¶ a fourth part of the hall

Or rather, four square. See on ver 31

34 And the two doors were of fir tree. the two leaves of the one door were folding, and the two leaves of the other door were folding

35 And he carved thereon cherubims and palm trees and open flowers and covered them with gold, fitted upon the carved work

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams

The inner court, i. e. the priests' court, 2 Chron iv 9 so called because it was next to the temple, which it did encompass. With three rows of hewed stone, and a row of cedar beams; which is understood either 1 Of the thickness of the wall, the three rows of stones being one within another, and the cedar innermost, as a lining to the wall. Or 2 Of the height of the wall, which was only three cubits high, that the people might see the priests sacrificing upon the altar, which was in this court, each row of stones being about a cubit, and possibly of a differing colour from the rest and all covered with cedar. Or rather, 3 Of so many galleries, one on each side of the temple, whereof the three first were of stone, and the fourth of cedar, all supported with rows of pillars, upon which there were many chambers for the uses of the temple, and of the priests, for it is hard to think that only the making of a low wall about the court would be called a building of the court. And that a great number of buildings and rooms were necessary for the various offices and works which were to be done, and the treasures of all sorts which were to be laid up in the temple, largely so called is sufficiently evident from the nature of the times and divers passages in Scripture. See, among others, 1 Chron xxviii 11, 12

37 ¶ In the fourth year was the foundation of the house of the Lord laid, in the month Zif

38 And in the eleventh year, in the month Bul, which is the eighth month was the house finished ¶ throughout all the parts therof, and according to all the fashion of it. So was he seven years in building it

Seven years complete and six months as appears by computation. But smaller sums are usually mentioned and so allowed up in the gutter both in Scripture. 1 Judg xvi 26, 2 Sam v 4, 1 Kings vi 11 and in other authors. It is a strange that this work took up so much time, for 1 The temple properly so called was but quantity the least part of it, there being very many and great buildings both above ground in the several courts (for though only the court of the priests be mentioned yet it is thereby implied that the same thing was proportionably done in the others,) and underground. 2 The great curiosity of art which was used here, and the tediousness of exquisite artists to do the longer time for the doing of it. And if the building of Diana's temple did employ all Asia for two hundred years, and the building of one pyramid employed three hundred and sixty thousand men for twenty years together, both which Phry affirms, no reasonable man can wonder that this temple was seven years in building

## CHAP VII

The building of Solomon's house: the house of Lebanon 1-5. The porch of pillars, and of judgment the house of Pharaoh's daughter, 6-12. Hiram's work of the two pillars of brass, 13-22. Of the molten sea 23-26. Of the ten bases of brass, 27-37. The ten brazen lavers all the vessels of brass and gold 38-50. The dedicated things as brought into the temple, 51

BUT Solomon was building his own house fifteen years, and he finished all his house

His own house: the royal palace for himself and for his successors. Of his houses, the singular number being put for the plural. Fifteen years, almost double time to that in which the temple was built, because neither were the materials so far provided and prepared for this as they were for the temple, nor did either he or his people use the same alacrity and diligence in this as in the other work, nor had they the same obligations to this work as they had to that, to which they were quickened by God's express command, and by the necessity of setting up God's worship there, as the foundation of all the hopes and happiness of king and people, whereas his building was only for Solomon's greater convenience, and he had already a picture of David's building

2 ¶ He built also the house of the forest of Lebanon, the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars

The house of the forest of Lebanon, a house so called either first because it was built in the mountain and forest of Lebanon for his recreation there in summer time. But it is generally and more probably held, that it was in or near Jerusalem both because there was the throne of judgment ver 7 which was fittest to be in the place of his constant and usual residence, and because there was the chief magazine of arms for ver 8 and Solomon's golden shields were put there as is manifest from 1 Kings x 17, xiv 25-26, 28, which no wise prince would do in a place so remote from his royal city, and in the utmost borders of his kingdom, as this was. Or rather, secondly from some resemblance it might have with that place, for the pleasant shades and groves which were about it, nothing being more frequent, both in sacred and other writers, than to transfer the names of Carmel, or Tempe, or the like, to other places of the same nature and quality with them. The length thereof, to wit of the principal mansion, to which doubtless other buildings were adjoined. Upon four rows of cedar pillars, upon which the house was built, and between which there were four streets alike. With cedar beams in the pillars, which were in the floor of the second story

3 And it was covered with cedar above upon the beams, that lay on forty five pillars, fifteen in a row

So in this second story were only three rows of pillars, which was sufficient for the ornament of the second, and for the support of the third story

4 And there were windows in three rows, and light was against light in three ranks

Light was against light, one directly opposite or answering to the other as is usual in well-contrived buildings. In three ranks, one exactly under another

5 And all the doors and posts were square, with the windows and light was against light in three ranks

He speaks either first of the same lights mentioned ver 4, it being the manner of the Hebrews to repeat the same things, or rather of the smaller windows or lights which were over the several doors, as the manner of many buildings is

6 ¶ And he made a porch of pillars, the length thereof was fifty cubits, and the breadth thereof thirty cubits, and the porch was before them and the other pillars and the thick beam were before them

A porch of pillars, i. e. supported by divers pillars for the more magnificent entrance into the house, upon which also it is thought there were other rooms built as in the

house. *The porch*, now mentioned, which is said to be before them, i. e. before the pillars on which the house of Lebanon stood, or before the doors and posts mentioned ver. 5, or, a porch, i. e. another and a lesser porch, which was before them, i. e. before the pillars of the greater porch now mentioned. And the other pillars, or, and pillars, i. e. a fewer and lesser pillar for the support of the lesser porch. *The thick beam*, which was laid upon these pillars, as the others were, ver. 2.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment, and it was covered with cedar from one side of the floor to the other.

<sup>1 Heb from floor to floor</sup> He made a porch, another porch or distinct room with out the house. For the throne described chap. x. 18. *Here he might judge the people that brought their causes before him. From one side of the floor to the other*, i. e. the whole floor, or from floor to floor, i. e. from the lower floor on the ground, to the upper floor which covered it.

8 ¶ And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken to wife like unto this porch.

<sup>1 Heb a 2 Kings 11</sup> Within the porch, i. e. between the porch and the house, called therefore the middle court. 2 Kings xx. 4. *A house for Pharaoh's daughter* of which see 1 Kings iii. 1, 2 Chron. viii. 11. *Like unto this porch* not for form or quantity, but for the materials and workmanship the rooms being covered with cedar, and furnished with like ornaments.

9 All these were of costly stones, according to the measures of hewed stones sawed with saws within and without, even from the foundation unto the coping, and so on the outside toward the great court.

All these buildings described here and in the former chapter according to the measures of hewed stones either in it which were hewed in such measure and proportion exact workmen used to hew ordinary stones, or so exactly as large as common hewed stones which are still very great. Within and without, both on the inside of the buildings which were covered with cedar, and on the outside also. From the foundation unto the coping, from the bottom to the top of the building. On the outside toward the great court, not only on the outside of the front of the house which being most visible men are more careful to adorn, but also of the other side of the house which looked towards the great court belonging to the king's house.

10 And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

*Stones of ten cubits* not square, which would have been both unmanageable and unportable, and unmanageable, but of solid measure by which stones and timber are usually measured, and so they were only two cubits square but there were twenty odd cubits contained in them. And so also the following eight cubits are to be understood.

11 And above were costly stones, after the measures of hewed stones and cedars.

Above, i. e. in the roof or upper part for this is opposed to the foundation. Costly stones and cedars, intermixed here the one and there the other.

12 And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the Lord, and for the porch of the house.

<sup>1 John 10:22 Acta 3:17</sup> The great court, to wit Solomon's dwelling house, mentioned ver. 8. *A row of cedar beams* of which see the note on 1 Kings vi. 36. *Both for the inner court of the house of the Lord, or as (Heb. and which is called in that sense for a particle of comparison or similitude as Prov. xi. 25. xvi. 3, xxv. 23) for the inner court &c.* i. e. as it was

in that inner court of which the very same thing is said 1 Kings vi. 36. Otherwise it might seem very improper and impertinent to speak of the court of the Lord's house here, when he is treating only of Solomon's house. For the porch of the house, or of this house, to wit of which I am here speaking i. e. of the king's house, the porch whereof had pillars, ver. 6, and these both of stone and cedar, as may seem most probable, because the other pillars were such. And whereas the number and quality of the pillars of the porch was omitted, ver. 6, that defect is here supplied, and we are implicitly acquainted with both of them. But thus I speak with submission.

13 ¶ And king Solomon sent and fetched Hiram out of Tyre.

<sup>1 Heb was 2 Kings 7</sup> He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass, and he was filled with wisdom, and understanding, and cunning, to work all works in brass. And he came to king Solomon, and wrought all his work.

<sup>1 Heb was 2 Kings 7</sup> A widow's son of the tribe of Naphtali. *Object.* She was one of the daughters of Dan, 2 Chron. ii. 14. *Answer.* So and so Hiram's king of Tyre there affirms, but he might easily mistake or be misinformed, especially being no Israhelite nor a careful observer of the distinction of tribes. Or she might be of Dan by her father, and of Naphtali by her mother or by her husband, who was of that tribe, and therefore she was truly a widow of Naphtali. *His father was a man of Tyre*, either by his descent, being a Tyrian by birth, or by education and habitation he or his father being given to the study of these arts and having planted themselves at Tyre for their improvement therein. However that was it was a singular providence of God that there was at that time so excellent a workman fit for so great and glorious works. *All works in brass, and of gold and stone and purple and blue, &c.* as is affirmed, 2 Chron. ii. 14. But only his skill in brass is here mentioned, because he speaks only of the brassen things which he made.

15 For he cast two pillars of brass, of eighteen cubits high apiece, and a line of twelve cubits did compass either of them about.

<sup>1 Heb 2 Kings 17</sup> He cast two pillars of brass, of which see 2 Kings xv. 16, 17, for he 21. *Of eighteen cubits high apiece*. *Object.* They are said to be thirty five cubits high 2 Chron. iii. 15. *Answer.* This place manifestly speaks of both the pillars, and thus of each or one pillar, as it is in the Hebrew. *Object.* But then it should have been thirty six cubits. *Answer.* I treat the odd half cubit as swallowed up either in the top or the chapter, or in the bottom of the basis of each pillar, as it is neglected in the account as commonly small measures or numbers are. *Line of twelve cubits did compass either of them about* so the diameter was four cubits, which considering the chapter of five cubits added to the height of each pillar 2 Chron. iii. 14, was not unproportionable to the height.

16 And he made two chapters of molten brass, to set upon the tops of the pillars, the height of the one chapter was five cubits, and the height of the other chapter was five cubits.

*The height of the one chapter was five cubits*. *Object.* It is but three cubits in 2 Kings xxv. 17. *Answer.* The word chapter is taken diversely as hundreds of other words are, either more largely for the whole, so it is five cubits, or more strictly either for the pommels as they are called 2 Chron. iii. 12, for the cornice or crown and so it was but three cubits to which the pomegranates being added make it four cubits, as it is below ver. 19, and the other work upon it took up one cubit more, which in all made five cubits.

17 And nets of checker work and wreaths of chain work, for the chapters which were upon the top of the pillars, seven for the one chapter, and seven for the other chapter.

For the chapters, which these nets and wreaths did cover.

compass, either covering and as it were receiving and holding, the pomegranates, or being mixed with them.

18 And he made the pillars, and two rows round about upon the one network, to cover the chapters that were upon the top, with pomegranates: and so did he for the other chapter.

And he made; or, so he made, or framed, or perfected two rows, either of pomegranates, by comparing this with ver 20, or of some other curious work.

19 And the chapters that were upon the top of the pillars were of lily work in the porch, four cubits.

Of lily work, made like the leaves of lilies or such flowers. In the porch, or, as in the porch, i. e. such work as there was in the porch of the temple in which these pillars were set, ver 21, that so the work of the tops of these pillars might agree with that in the top of the porch so there is only an ellipsis or defect of the particle *as* which is frequent, as Gen xlv 9, Dent xxxii 22, Psal xl 1, Isa xxi 8. Four cubits, of which see on ver 16.

20 And the chapters upon the two pillars had pomegranates also above over against the belly which was by the net work and the pomegranates were two hundred in rows round about upon the other chapter.

Over against the belly, so he calls the middle part of the chapter and that which pitted furthest out. The pomegranates were two hundred, the pomegranates are variously recounted in Scriptures. They are said to be ninety and are on a side of a pillar, i. e. in one row and in all hundred Jer li 23, four great pomegranates between the several checker works being added to the first ninety six. And it must needs be granted that there were as many on the other side of the pillar or in the other row which makes them two hundred upon a pillar as is here said and four hundred upon both pillars, as they are numbered 2 Chron iv 13.

21 And he set up the pillars in the porch of the temple and he set up the right pillar, and called the name thereof Jachin and he set up the left pillar, and called the name thereof Boaz.

In the porch of the temple, where they were placed for ornament and magnificence, in they supported nothing.

Jachin signifies he is God, shall establish to wit the temple and church, and people, and Boaz signifies in it or rather, in him, (to answer the *he* in the former name) is strength. So these pillars being monuments of that strength which was in God, and would be put forth by God for the founding and establishing of his temple and people if they were careful to keep the conditions required by God on their parts.

22 And upon the top of the pillars was lily work so was the work of the pillars finished.

23 And he made a molten sea, four cubits from the one brim to the other, it was round all about and his height was five cubits and a line of thirty cubits did compass it round about.

He made a molten sea, he melted the brass and cast it in the form of a great vessel for its vastness called a sea, which name is given by the Hebrews to all great collections of waters. The use of it was for the priests to wash their hands and feet, or other things as occasion required, with the water which they drew out of it. See 2 Chron iv 2. Compare Exod xxx 19, 20.

24 And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about the knops were cast in two rows, when it was cast.

*Knops*, or carved or molten figures, for learned Hebrews note, that this word signifies the figures or pictures of all sorts, as flowers, beasts, &c. This general word is particularly explained of ovens, 2 Chron iv 3, unless there were so many figures, or sculptures of gourds, or other flowers, and in each of these a little ox's head. Ten in a cubit, so there were three hundred in all. The knops were cast together with the sea, not carved. In two rows it seems doubtful whether the second row had ten in each cubit and so there were three hundred more or whether the ten were distributed into five in each row.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east and the sea was set above upon them, and all their hinder parts were inward.

It stood upon twelve oxen of solid brass, which was necessary to bear so great a weight. It is probably conceived that the water was by cocks drawn out of the mouths of these oxen. Three of these looked each way, partly for the more equal and convenient support of the vessel and partly that divers persons might draw water out of it at the same time which was frequently necessary, especially in great solemnities.

26 And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup with flowers of lilies, it contained two thousand baths.

Which amounts to five hundred barrels, each bath containing about eight gallons, the bath being a measure of the same bigness with an ephah. Ezek xlv 11. Object. This sea is said to contain three thousand baths. 2 Chron iv 5. Answer. Either there were two sort of bath, as of cubits the one common the other sacred, and the sacred held half as much more as the common, or rather he here speaks of what it did actually and really contain, to wit, two thousand baths which was sufficient for use, and in 2 Chron iv 5 he speaks of what it could contain if it were filled to the brim as it is implied in the Hebrew words, which differ from this, and properly and thus, strength on itself, (to wit to receive and hold) much as it could, or being filled to its utmost capacity contained, or could contain three thousand baths.

27 And he made ten bases of brass, four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

He made ten bases upon which stood the ten lavers mentioned ver 38, in which they washed the parts of the sanctuary. 2 Chron iv 6.

28 And the work of the bases was on this manner they had borders, and the borders were between the ledges.

They had borders, broad brims, possibly for the more secure holding of the lavers.

29 And on the borders that were between the ledges were lions, oxen, and cherubims and upon the ledges there was a base above and beneath the lions and oxen were certain additions made of thin work.

Phaw, so he calls the uppermost part of the base, for though it was above, yet it was a base to the laver which stood upon it. Certain additions, either as bases for the feet of the said lions and oxen, or only as further ornaments.

30 And every base had four brazen wheels, and plates of brass and the four corners thereof had undersetters under the laver more undersetters molten, at the side of every addition.

Four brazen wheels, whereby the bases and lavers might be carried from place to place, as need required. Undersetters, Heb shoulders, fully so called, because they strongly

supported the lavers, that they should not fall from their bases when the bases were moved together with the lavers.

31 And the mouth of it within the chapter and above was a cubit but the mouth thereof was round after the work of the base, a cubit and an half, and also upon the mouth of it were gravings with their borders foursquare, not round.

The mouth of it, so he calls that part in the top of the base which was 1 ft hollow that the foot of the laver might be let into it and fastened in it. Within the chapter is within the little base which he calls the chapter, because it rose up from and stood above the great base, as the head doth above the rest of the body. And above, above the chapter for the mouth went up and grew wider like a funnel. It was a cubit, either in breadth or rather in height, ver 35 whereof half a cubit was above the chapter or little base as is said, ver 33, and the other half is here implied to be within it and below it. A cubit and a half, to wit in compass. Four square, not round, so the innermost part called the mouth was round but the outward part was square, is when a circle is made within a quadrangle.

32 And under the borders were four wheels, and the axletrees of the wheels were joined to the base and the height of a wheel was a cubit and half a cubit.

33 And the work of the wheels was like the work of a chariot wheel their axletrees, and their naves, and their felloes, and their spokes were all molten.

And cast together with the base.

34 And there were four undersettors to the four corners of one base and the undersettors were of the very base itself.

Not only of the same matter, but of the same piece being cast with it.

35 And in the top of the base was there a round compass of half a cubit high and on the top of the base the ledges thereof and the borders thereof were of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about.

According to the proportion or, empty place according to the bulk of the spaces which were left empty for them, implying that they were smaller than those above mentioned.

37 After this manner he made the ten bases, all of them had one casting, one measure, and one size.

38 ¶ Then made he ten lavers of brass, one laver contained forty baths, and every laver was four cubits, and upon every one of the ten bases one laver.

Forty baths, ten barrels, of which see above, on ver 26.

39 And he put five bases on the right side of the house, and five on the left side of the house, and he set the sea on the right side of the house eastward over against the south.

On the right side, i.e. in the south side as is expressed in the end of the verse and as the right side is used above 1 Kings vi 9, 1 and xxxv 12. On the right side of the house, not within the house, in the priests' court where they washed either their hands or feet, the parts of the sacrifices. On the left side of the house, i.e. on the north side, for this is here opposed to the right or south side. Over against the south, i.e. in the south-east part, where the offerings were prepared.

40 ¶ And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the Lord.

41 The two pillars, and the two bowls of the chapters that were on the top of the two pillars, and the two networks, to cover the two bowls of the chapters which were upon the top of the pillars;

42 And four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapters that were upon the pillars;

43 And the ten bases, and ten lavers on the bases,

44 And one sea, and twelve oxen under the sea,

45 And the pots, and the shovels, and the basons, and all these vessels, which Hiram made to king Solomon for the house of the Lord, were of bright brass.

The pots, to wit the those parts of the sacrifices which the priests or officers were to eat. To these flesh-hooks are added, 2 Chron ix 16.

46 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.

In the clay ground or in that clay, fat and tough and tenacious, and that it is fit to make moulds of all sorts into which the molten brass was to be poured.

47 And Solomon left all the vessels unweighed, because they were exceeding many, neither was the weight of the brass found out.

Solomon left all the vessels unweighed because the weighing of them was very troublesome, and to no purpose.

48 And Solomon made all the vessels that pertained unto the house of the Lord, the altar of gold, and the table of gold, whereupon the shewbread was,

All the vessels that pertained unto the house of the Lord such as God by the mouth of Moses had commanded to be made for his house and service, and such as Moses had made only these were larger, and richer and more according to the difference of the temple and tabernacle, and Solomon's vast riches and the poverty of Moses and the Israelites at that time. The altar of gold, to wit, of incense as appears from 1 Chron xxviii 18 where this is mentioned amongst the things for which David left gold, and Solomon's house to build it, and therefore this cannot be that altar made by Moses, Exod xxx 23, 21, xxx 1, 3, which altar was of shittim wood where it was made of cedar inlaid with gold 1 Kings vi 20. The table of gold whereupon the shewbread was, under which, by synecdoche are comprehended both all the utensils belonging to it, and the other ten tables which he made together with it. 1 Chron ix 7, 8.

49 And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold.

The candlesticks, which were ten, according to the number of the tables, where as Moses made but one, whereby might be signified the progress of the light of sacred truth which was now grown clearer than it was in Moses' time and should shine brighter and brighter until the perfect day of gospel light. Of pure gold, of massy and fine gold before the oracle, in the holy place. The flowers wrought.

upon the candlesticks, as it had formerly been. See on Exod xxx 31

50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold, and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house to wit, of the temple

51 So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord

The silver and the gold, either, first all of it, and so Solomon built it wholly at his own charge or secondly, so much of it as was left. The vessels, those which David had dedicated, and with them the altar of Moses and some other of the old utensils which were now laid aside for better being put in the room of them

### CHAP VIII

The feast of the dedication of the temple, the ark of the covenant with the holy instruments are brought into it, the Lord giveth a token of his presence 1-11 Solomon's blessing and thanksgiving, 12-21 His prayer, 22-61 His sacrifice of peace-offerings, 62-66

THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion

The elders of Israel, the senators, and judges and rulers. The heads of the tribes for each tribe had a patriarch or governor. The chief of the fathers, the chief person of every great family in each tribe. Unto king Solomon, unto himself, the antecedent noun being put for the relative and re-upon pronoun as is frequent with the Hebrews. In Jerusalem, where the temple was built and was finished. That they might bring up the ark to the top of this hill of Zion upon which it was built, whether the ark was now to carry the ark in a solemn pomp, that by the then attend once they might make a public profession of that service and respect and obedience which they owed unto that God who was graciously and gloriously present in the ark. Out of the city of David, where David had placed the ark. 2 Sam vi 12, 17. See on 1 Kings x 10, in 3. Which is Zion, which is called Zion, because it was built upon that hill

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month

All the men of Israel, not only the chief men who were particularly invited, but a vast number of the common people, as being forward to see and to join in this great and glorious solemnity. At the feast understand either, first the feast of tabernacles. Or rather, secondly, The feast of the dedication, to which Solomon had invited them. It was before that feast for that began on the 15th day of the 7th month, Lev xxiii 34, but this began at the feast seven days before that feast, for Solomon and the people kept the feast for fourteen days here, ver 65, 1. 14 days for the dedication of the temple and seven days for that of tabernacles, and after both these were finished, he sent all the people to their homes on the twenty-third day of the month. See 2 Chron vi 9, 10. Which is the seventh month, which time he chose with common respect to his people's convenience, because now they had gathered in all their fruits, and now they were come up to

Jerusalem to celebrate the feast of tabernacles. Quert. The temple was not finished till the eighth month, 1 Kings vi 38, how then could he invite them in the seventh month? Answer. This was the seventh month of the next year; for although the temple in all its parts was finished the year before, yet the details of it, described chap vi, were not then fully finished, but took up a considerable time afterward, and many preparations were to be made for this great and extraordinary occasion

3 And all the elders of Israel came, and the priests took up the ark.

For although the Levites might do this, Numb x 15, yet the priests did it at this time, partly for the greater honour of the solemnity, and partly because the Levites might not enter into the holy place much less into the holy of holies, where it was to be placed, into which the priests themselves might not have entered, if the high priest alone could have done it. Observe The Levites are said to have done this 2 Chron x 4. Answer. That is most true, because all the priests were Levites, though all the Levites were not priests

4 And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle even those did the priests and the Levites bring up

The tabernacle of the congregation, that made by Moses, which doubtless before this time had been translated from Gibeon to Zion and now together with other things, was put into the treasures of the Lord's house, to prevent all the superstition use and profane abuse of it, and to oblige the people to come up to Jerusalem, as the only place where God would now be worshipped. The priests and Levites, the priests carrying some, and the Levites, others

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude

Sacrificing sheep and oxen, either first. In the way, as David did upon the like occasion 2 Sam vi 13. Or secondly. When the ark was come into the priests' court, where the altar stood whence it was so easy to be conveyed to that place where the people never beheld it more. Or rather thirdly. When the ark was seated in its place for although they might in the way of passage offer some sacrifices. David did, yet that was not a proper season to offer so many sacrifices as could not be told nor numbered, as these are here said to be which is better agree with what is more particularly related below, ver 62-61. Which is here signified in the general by way of intimation. It is frequently done in the Scripture in like cases

6 And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims

Into the oracle of the house i. e. to that part of the house which is called the oracle. 1 Kings vi 5, 16, 19, 23, &c. as it here follows. The most holy place. Under the wing of the cherubims, to wit, of Solomon's new made cherubim. 1 Kings vi 23, 24, 27, not of the Moabit cherubims which were far off and unmovably fixed to the ark, Exod xxxvii 7, 8, and therefore, together with the ark, were put under the wings of these cherubims

7 For the cherubims spread forth then two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above

8 And they drew out the staves, that the ends of the staves were seen out of the holy place before the oracle, they were not seen without and there they are unto this day

They drew out the staves, not withdrew them

prossly forbidden, Exod xxv 15, Numb iv 6, but in part in the holy place, either first, Properly so called, which place was indeed before the oracle. But how then could it be said that they were not men without, to wit, in the holy place? For that they should be seen without, to wit, in the court, was so ridiculous a conceit, that it had been absurd to suppose it or to say any thing to prevent it. Nor is it much better what others say, that these ends of the staves did discover themselves through the veil, which they thrust forward though they did not pierce through it, for neither in that case had they been seen, and besides, there was a wall as well as a veil in that place. Or rather secondly, In the most holy place, which is oft called by way of eminency the holy place, as Exod xxix 30, xxxix 1, 10, xi 30, x 18, xvi 2, 16 17 20. And the Hebrew verbs rendered before the oracle may be as well rendered in the oracle the phrase at present being so used Gen i 'The Spirit of God moved upon the face of the waters' i.e. in the waters, or in that confused heap of earth and water in which God was now working, that he might bring it into order and use, and Gen x 20 where it is well rendered in the open firmament of heaven i.e. of the air. And thus the whole is most true, they were seen out to wit without the ark and the cherubims which covered all the other parts but they were not seen without the oracle to wit in the holy place strictly so called, for how could they be seen there when there was both a wall and a thick veil between that place and the oracle. And the staves were left in this posture that the high priest might hereby be certainly guided to that very particular place where he was one day in a year to sprinkle blood and to offer incense before the ark which otherwise he might mistake in that dark place where the ark was wholly covered with the wings of the great cherubims which stood between him and the ark when he entered thither. Some conceive that the door of the oracle stood always open (which yet is very improbable) and that they who were in the door might see the end of the staves though by reason of the darkness of the place they could see nothing else there.

9 'Then saw nothing in the ark save the two tables of stone which Moses put there at Horeb when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

Nothing in the ark, strictly and properly for in a more large sense is most often taken for by ceremony is a confused and both hath been proved before, so the pot of manna and Aaron's rod were also in it Heb ix 1, i.e. by it to wit in the most holy place before the ark of the testimony which God commanded Moses to put there, it is expressed Exod xxxi 31 Numb xxv 10 and not strictly in it. But of this more God assisting on Heb ix 1.

10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord.

Out of the holy place either first. The most holy place, into which the priests had now entered to carry in the ark. Or rather secondly, The holy place, where they might have stood to minister if the cloud had not hindered them as may be gathered from the next verse. The cloud, the usual token of God's glorious presence. See Exod xxx 10, xxxv 15 16 Numb ix 15. Filled the house of the Lord partly in testimony of his gracious acceptance of this work and their service and partly to beget an awe and reverence in them and in all others, when they approach to God.

11 So that the priest could not stand to minister because of the cloud for the glory of the Lord had filled the house of the Lord.

Because of the cloud because the cloud was either so bright that it dazzled the eyes or so very dark, that it struck them with horror and confusion as is implied in the next verse.

12 'Then spake Solomon, The Lord said that he would dwell in the thick darkness.

Perceiving both priests and people struck with horror and wonder at this darkness, he minds them that this was no sign of God's dislike or disfavour, as some of them might possibly imagine, but a token of his approbation, and grace, and special presence among them. The Lord said, not in express words, but by plain consequence, because he hath declared both by his words and actions, that he would manifest his presence with and dwelling among his people by a dark cloud, in which he would appear. See Exod. xii 21 22, xxiv 16, xl 35, Numb ix 15, Deut ii 11, v 22, Psal xvi 12, xcvi 12.

13 'I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

I have surely built thee an house to dwell in, I perceive by this thick darkness that thou art coming among us, and therefore make haste and come, O thou blessed Guest, into the dwelling-place which I have built by thy command, and for thy service. A settled place for thee to abide in for ever, not a tabernacle which was made to be carried from place to place, but a durable, and I hope, perpetual habitation.

14 And the king turned his face about, and blessed all the congregation of Israel (and all the congregation of Israel stood.)

The king turned his face about, from the temple, towards which he was looking, to observe that thick and extraordinary darkness to the body of the congregation. Blessed all the congregation of Israel, or, blessed (to wit, the Lord, which is easily understood from the following words, in which he only, ble. saith or praiseth God but doth not bless the people at all) with (so the Hebrew eth is oft used, as hath been showed before) all the congregation. Although he might do both first bless the congregation, which possibly he might do in that solemn and appointed form, Numb vi which therefore it was needless to repeat here, and then blessed God. And indeed he doth both here below where the same words are used, ver 55, 56 &c. The congregation of Israel stood, partly in way of devotion to God whom they adored and partly out of respect to the king.

15 And he said, 'Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

Prised he God both for his grace in making such a promise and for his goodness and truth in fulfilling it.

16 'Since the day that I brought forth my people Israel out of Egypt I chose no city out of all the tribes of Israel to build an house, that my name might be there, but I chose David to be over my people Israel.

Since the day that I brought forth my people Israel out of Egypt, until David's time, for then he did choose Jerusalem. I chose no city, i.e. I did not declare my choice of it, for so choosing is used for declaring or revealing one's choice, as Deut vi 1 2 Chron vi 5, Zach ii 12 and things are oft said to be done when they are only manifested or declared to be such in which sense God is said to be justified Psal li 1 and men to be guilty, Hos v 1. Otherwise, to speak properly, whatsoever God chooses he chooses from eternity. That my name might be there, that my presence, and grace and worship and glory might be there. I chose David and in and with him the tribe of Judah of which he was, and Jerusalem, where he dwelt which is here implied by the opposition of this to the former part of the verse.

17 And it was in the heart of David my father to build an house for the name of the Lord God of Israel.

In the heart of David my father, in his desire and purpose, as this or the like phrase is used, 1 Sam x 7, xiv 7, 2 Sam vii 3.

18 'And the Lord said unto David my father, Whereas it was in thine heart to

build an house unto my name, thou didst well that it was in thine heart

Thy intention and affection was well-pleasing to me

19 Nevertheless (thou shalt not build the house, but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the Lord hath performed his word that he spake, and I am risen up in the room of David my father and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel

21 And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt

*The covenant of the Lord, i. e. the tables of the covenant, by a metonymy, wherein the conditions of God's covenant with Israel are written*

22 ¶ And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel and spread forth his hands toward heaven

*Solomon stood upon a scaffold set up for him in the court of the temple, 2 Chron. vi. 1. Before the altar of the Lord, with his face towards the altar of burnt offerings. In the presence of all the congregation of Israel who stood round about the scaffold, in the same court with him*

23 And he said 'Lord God of Israel, there is no God like thee, in heaven above or on earth beneath, who keepeth covenant and mercy with thy servants that walk before thee with all their heart

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand as it is this day

*That thou promisedst him, that branch of thy promise concerning the building of this house by David, 2 Sam. vii.*

25 Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, 'I have said that thou shalt not fail thee a man in my sight to sit on the throne of Israel, so that thy children take heed to their way, that they walk before me as thou hast walked before me

*Keep with thy servant David my father that thou promisedst him, make good the other branch of thy promise, and do not lose the glory of thy faithfulness which now is manifest*

26 And now, O God of Israel let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father

27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee, how much less this house that I have builded?

*Reflecting upon God's performance of his promise concerning the building of the temple, he breaks forth into admiration. Is it possible that the great and high and lofty God should stoop so low, as to take up his dwelling here among men? O astonishing condescension! The heaven, all this vast space of the visible heaven. And heaven of heavens, the third and highest, and therefore the largest heaven, called the heaven of heavens here, as also Deut. x.*

14; Psal cxlviii. 4, for its eminency and comprehensive nature. Cannot contain thee; for thy essence reacheth far beyond them, being omnipresent. How much less this house that I have builded? this house therefore was not built as if it were proportionable to thy greatness, or could contain thee, but only that therein we might serve and glorify thee

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day

*Though thou art not comprehended within this place, yet show thyself to be graciously present here by accepting and granting my present requests here tendered unto thee,*

29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said 'My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place

*That thine eyes may be open to behold, to wit with all exact favour and compassion. So it is a synecdochical expression compare Psal xxxiii. 19, xxxiv. 15; Zech. vi. 1. My name my presence and glory and grace. See above ver. 16. Towards this place, this temple to which Solomon did now look, and it may be, point, and towards which the godly Fathers directed their looks in their prayers. See Deut. vi. 10*

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive

*Thou dwelling place which he adds that the people might not idolize the temple nor presume upon it as if God were now tied to them as having no other dwelling place, and to direct them in all their addresses to God in his temple to lift up their eyes above it even to heaven where God smote him in most glorious dwelling place is. And when thou hearest forgive to wit sins of thy people private and even of their prayer. Inasmuch as if not pardoned will certainly hinder the access of all their prayers and the issue of all thy blessings upon them*

31 ¶ If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come: I will be true unto him in this house

*If a man trespass, i. e. if he be accused of a trespass. An oath be laid upon him either by the judge, or by the party accusing him, or by the accused person himself, which was usual, when there were no witnesses. See Exod. xxi. 11. Numb. x. 12. 15, &c. And the oath come before them when they are in this house, for here God, who was appealed to as witness, was especially present. Hence the heathens used to swear at their altar.*

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head, and justifying the righteous, to give him according to his righteousness

*To bring his way, i. e. the just recompence of his wicked action and course. Justifying the righteous to give him according to his righteousness, to vindicate him, and to manifest his integrity*

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house

*And confess thy name, give glory to thy name, by ac-*

knowledging their sins, and thy justice, and by accepting the punishment of their iniquity, and by trusting to thy power and goodness alone for their deliverance

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers

*Bring them again from the land into which they are supposed to be carried by their enemies, into Canaan. Quest If they were banished into a strange land, how could they pray in this house as they are said to do, ver 33? Answer 1 That may be rendered to or towards this house as it is expressed ver 29 30. The Hebrew preposition *behen*, being oft put for *et*, to, or towards. 2 This may be understood of divers persons, and so the sense is this. When the people of Israel be defeated in battle, and many of them brethren be taken prisoners, and carried into captivity, if then their brethren remaining in the land, shall heartily pray for their captive brethren, they shall be delivered.*

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee, if they pray toward this place, and confess thy name, and turn from their sin when thou afflictest them.

*Heaven, the lower heaven, in which the clouds are. Deut xi 17, Psal cxlvi 8 I shut up the heaven as compared to a great store house in God's keeping out of which nothing can be had so long as it is close shut up. If they turn from their sin when thou afflictest them, do not reject their prayers. Because they are forced from their sin by their afflictions, as thou mayest justly do.*

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

*That thou teach them, if it thou in mercy and tenderness thou be reconciled unto them may I much affect to teach them. Or rather as our translators render the very same words, 2 Chron vi 27, when thou hast taught them, not only by thy word, for that was done before, but by their afflictions, which is one of God's schools, and especially by thy Spirit enlightening their minds, and illuminating their hearts, that they may learn and profit both by the word and by their affliction. And this is here fitly added to show that he could not expect, and did not desire from God the pardon of their sins, but upon God's promise to visit upon them true repentance. The good way, i.e. the way of will of God, or the way of their duty, as the following words explain it, which is most rightly called the good way here. 1 Sam xii 23, because it is both just and holy, and therefore good in itself and good that is, both delightful and profitable to those that walk in it. The meaning is, when thou hast effectually taught them, and they have thoroughly learned how to please and serve thee acceptably, and to walk before thee in the way which thou hast prescribed them. *Give rain* The order of Solomon's prayer is very observable. First and chiefly he prays for their repentance, and for forgiveness, which is the chief blessing, and the only solid foundation of all other mercies, and then he prays for the temporal mercies, thereby teaching us what to mind, and desire principally in our prayers, which also Christ hath taught us in his perfect pattern and form of prayer, when in third but not petition for outward, and all do resort to the spirit of the living.*

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar, if their enemy besedge them in the land of their cities, whatsoever plague, whatsoever sickness there be.

*Caterpillar, 1. & the plague of locusts, or caterpillars, infesting a land by their great numbers, and venomous or noxious qualities, of which see Exod x 5, Deut xxxii*

42, Psal cv 34, 35. *Whatsoever plague*, that chiefly signifies an extraordinary judgment sent from God.

38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house.

*The plague of his own heart, i.e. either, 1 His sin, which may be called the plague of his heart, in opposition to the other plagues here mentioned, which afflict only the body, or outward man, so the sense is, Who by their afflictions are brought to a true and serious sense of their worst and inward plague of their sins, which are most fitly called the plague of the heart, because that is both the principal seat of sin and the fountain from whence all actual sins flow. Matt xi 19. Or rather, 2 His affliction; for so this is explained in the parallel place, 2 Chron vi 28, (which is the more considerable, because that book was written after this to explain what was dark or doubtful, and to supply what was lacking in this,) when every one shall know his own sin, and his own grief; which is not unfitly called the plague of his heart because it was that plague which his heart was most afflicted with, which pained him at the very heart, as the phrase is Jer. iv 19; compare Psal li 4, which caused him most vexation or grief, which is a passion of the heart, and so the sense is, Who shall know to be duly and deeply sensible of his affliction, and the hand of God in it, and his sin as the cause of it, for words of knowledge in Scripture do very frequently note such a kind of knowledge as effects and changeth the heart, and reforms the whole course of a man's life, for which cause men of ungodly lives are frequently said in Scripture not to know God or Christ, or his word, &c. And therefore no man knows his sin in a Scripture sense, but he who has the rod who turneth unto him that smiteth him, and merely stretcheth to the Lord for relief.*

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest (for thou even thou only, knowest the hearts of all the children of men).

*According to his ways* according to his repentance or unrepentancy. I pray with more hope and confidence because I do not desire that thou wouldst deliver such as are insensible of thy judgment and their sin, but only those who truly know the plague of their own heart in manner before explained. *Thou knowest thou knowest* who are truly penitent and who are not, and therefore the granting of my request will be no dishonour to thy government nor injury to thy holy nature.

40 ¶ That they may fear thee all the days of their life, that they live in the land which thou gavest unto our fathers.

*That they may fear thee* that when thou hast first smitten them, and then so clemently delivered them, and then in answer to their prayer, they may hereby be taught to fear thee, and thy justice, and thy goodness.

41 Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake.

*This may note either, 1 The end of his coming, that he may worship and glorify thy name, or rather, 2 The motive or occasion of his coming, which was the same of God's greatness and power and kindness to his people, as the following words explain it.*

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm,) when he shall come and pray toward this house.

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for, that all people of the earth may know thy name, to fear thee, as do thy people Israel, and



4 Heb. the  
house of  
the Lord  
the house

that they may know that this house, which I have builded, is called by thy name.

Do according to all that the stranger calleth to thee for, to wit, agreeable to thy will and word, for he would not have thou heard, if thy had prayed for any thing dishonourable to God, or destructive to his people. It is observable, that his prayer for the strangers is more large and comprehensive than for the Israelites, that thereby he might both show his public spirit, and encourage strangers to the worship of the true God. That all people may know thy name, to wit, that they do thy people Israel, whereby we see how sincerely and heartily the ancient and godly Jews desired the conversion of the Gentiles, whereas the latter and degenerate Jews, in the days of Christ and of the apostles, did ever oppose it, and set at it. It called by thy name, i. e. is owned not only by us, but by thyself is thy house, the only place in the world to which thou wilt vouchsafe thy presence and protection, and wherein thou wilt be publicly and solemnly served.

4 Heb.  
the city  
of the city

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord, † toward the city which thou hast chosen, and toward the house that I have build for thy name

† whithersoever thou shalt send them, i. e. in justice and by thy warrant or commission, whereby he impleth that it is unlawful for them to undertake any war merely for their own glory or lust, or to enlarge their empire beyond its due bounds, and that they could not with safe conscience pray to God for his blessing upon such a war, and shall pray unto the Lord, whereby he instructs them that they should not trust either to the strength or justice of their arms, but only to God's help and blessing which they were to pray for. The city which thou hast chosen, i. e. wit, for thy dwelling place, and the seat of thy temple. I said the house that I have built for thy name, for to it they were to turn their faces in prayer, partly thereby to possess themselves to be the worshippers of the true God, a opposition to idol, and that they should not look for help from him in any other, and partly to strengthen forth in God's promises and covenant, the tables whereof were contained in that house.

4 Heb.  
the city

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.

Declare the justice of their cause by giving them the victory.

4 Heb.  
the city  
of the city

46 If they sin against thee, (for there is no man that sineth not) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives, unto the land of the enemy, far or near,

There is no man that sinneth not, the universality of corruption of man's whole race and nature makes me perceive that they will fall into sin, and without makes me to hope that thou wilt not be severe to deal with them, as they deserve.

4 Heb.  
the city  
of the city

47. ¶ Yet if they shall forget themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness,

If they shall bethink themselves, Heb. bring back their hearts to wit, their sin, expressed ver. 36 and implied in the following word, repent. Saying, sensibly, and with an honest heart, We have sinned &c.

4 Heb.  
the city  
of the city

48 And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them

away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name.

With all their heart, and with all their soul, i. e. sincerely, universally, and steadfastly.

19 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause.

Heb. then fight against their invaders and oppressors. For they had forfeited all their rights to God only, but not to their enemies, whom though God used as scourges to chastise his people's sins, yet they had no pretence of right to their land nor any regard to it, but only minded the satisfaction of their own lusts and interests. See Isa x 5, 6. xlvii 6. Zech i 15.

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them.

May gently use them whilst they are there and procure liberty to their captives to go to their own land.

¶ I or they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron.

They be thy people, for howsoever they may sin against thee or suffer from men yet still remember that they are thy peculiar people and therefore do them pity and pardon and save them. The furnace of iron, i. e. called either from the metal melted in it, or rather from the matter of which it consisted, an iron furnace being more hot and terrible than one of brick or stone. He under stands hereby, their cruel bondage and painful labours. See Gen. 41. 20.

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to be taken into them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

Thou didst separate them to be thine inheritance, thou hast begun to build a work of great and I most mercy to them, do not give occasion to thine enemies to think thou wert unable to finish it, or that thou art unstable in thy words and counsels, or unkind to thine own children.

54 And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice saying,

56 Blessed be the Lord, that hath given rest unto his people Israel according to all that he promised: there hath not failed one word of all his good promises, which he promised by the hand of Moses his servant.

There hath not failed one word of all his good promises, i. e. he like Josh. xxi 45, xlii 11, 2 Kings x 10.

57 The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us.

The Lord our God be with us, by the presence of his grace and mercy.

58 That he may incline our hearts unto him to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

That he may incline our hearts unto him; that he may not only bless us with outward prosperity and glory, but especially with spiritual blessings, and that as he hath given us his word and statutes to teach and direct us so he would by his Holy Spirit effectually incline and engage our hearts to keep and obey them.

59 And let these my words, where-with I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require.

Of his servant, i. e. of me as ver. 29. 30, their king and consequently of all my successors. And the cause of his people Israel, according to mine or their various necessities and exigencies.

60 That all the people of the earth may know that the Lord is God, and that there is none else.

Both by our virtuous and holy lives, to which thou inclinest us by thy grace, and by the eminent manifestations of thy power and goodness in defending and delivering us from all the assaults and devices of our enemies.

61 Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

Perfect i. e. sincere and serious in your purposes of obedience: for unless perfection he himself taught them was not to be expected here. 1 Chron. vii. 20.

62 ¶ And the king, and all Israel with him, offered sacrifice before the Lord.

63 And Solomon offered a sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord.

Solomon offered a sacrifice by the hands of the priests. 4 he was a hundred and twenty thousand sheep, not all in one day, but in the seven or it may be in the fourteen days, mentioned ver. 65. So i. e. by these sacrifices and holy exercises. Dedicated the house of the Lord i. e. began to set it apart for the work and service of God.

64 The same day did the king hallow the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that was before the Lord was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

The middle of the court to wit of the priests court, in which the great altar was. Thus he consecrated as he did the great altar, so wit, by sacrifices. But with this difference, that he consecrated that for time and perpetual use, but this only for the present time and occasion being warranted to do so both by the necessity of it for God's service, and for the present solemn work, for which the

brasen altar was not sufficient, as it here follows; and by the direction of God's Spirit wherewith Solomon was endowed, as being a prophet as well as a king. Here therefore he suddenly reared up divers altars, which after this solemnity were demolished.

65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and even fourteen days.

Held a feast, i. e. kept the solemnity. From the entering in of Hamath unto the river of Egypt, the usual and known bounds of the land, in the utmost length of it; of which see Numb. xxxiv. 8, Josh. xiii. 5, Judg. iii. 3. Before the Lord i. e. before the temple, and as in God's presence. Seven days and seven days, seven for the dedication of the temple or altar, and the other seven for the feast of tabernacles, as may be gathered from 2 Chron. vii. 9. And it seems to be expressed in this manner, to intimate that these fourteen days of rejoicing were not all together, but that there was some interval between them, which indeed was necessary because the day of atonement was on the tenth day of this month Lev. xxiii. 27. And because these fourteen days ended on the twenty-second day, 2 Chron. vii. 10, it may seem most probable that the feast of the dedication was kept before the tenth day, and the feast of tabernacles some days after it.

66 On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.

Solomon having ended with the people in the solemn assembly, which was kept on the eighth day, in the close of that day and service he took his solemn farewell, and dismissed them with his blessing, and the next morning when the heralds and elders who came to Solomon upon this special summons above ver. 3 and with them divers of the people came to take their leave of the king he sent them away. And so the place agrees very well with 2 Chron. vii. 9-10. They blessed the king, i. e. they prayed to God to bless him, according to their duty and custom. Or they praised him for his great care and pains in building of the temple and setting up God's worship among them. The goodness that the Lord had done for David, in giving him a sure house and a wise and religious son by whom he had now fulfilled the promise made to David about the building of the temple.

## CHAP. IX.

God's covenant, in a second vision, with Solomon, 1-9. The mutual presents of Solomon and Hiram, 10-11. Shemy holds built by Solomon 15-19. The Gentiles are bound men the Israelites not so, 20-23. Pharaoh's daughter removed to her house, 24. Solomon's yearly solemn sacrifices 25. Hiram's fetcheth gold from Ophir 26-28.

AND it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do.

2 That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon.

To wit, in a dream or vision, for that which is mentioned chap. vi. 11, seems to have been imparted unto him in some prophet or messenger sent from God with that command. The time of this revelation was either, 1. After Solomon's buildings, as the words thus rendered plainly imply. And if it seem strange that God should not reveal this purpose and sentence of his concerning the temple till so many years after the finishing of it, it must be con-

considered, 1. That as it is an act of God's singular grace when he doth thus reveal himself to any person, so it is, but meet he should choose his own time for it. 2. That God had presently after the finishing of the temple at the feast of the dedication of it, sufficiently showed his acceptance and approbation of it by that glorious cloud, chap vii 10, 11, and therefore this revelation was not then necessary.

3. That God might choose thus as the fittest time for giving Solomon the following admonition, when he perceived that his heart began to be lifted up in pride for his sumptuous and magnificent buildings, &c. and that he was grown vain, and careless, and secure, and therefore most needed such an awakening oracle. Or, 2. Presently after the building of the temple, as may be thought from the matter of this revelation, which seems best to suit with that time when it was newly built, and when Solomon's prayer here mentioned was newly made, for seeing the following words contain God's answer to that prayer it seems very probable, that the answer should come so many years after it. But then this second verse, and the rest even to ver 11 are to be enclosed with a parenthesis, and the place must be thus rendered, ver 2. For (so the Hebrew text is so rendered) the Lord appeared, or had appeared, to Solomon, &c. ver 3. And the Lord had said unto him &c. And this parenthesis may seem to have a foundation in ver 10, where the first verse (in substance, though not in the very same words) is repeated, as is usual after long digressions and then he completes the sentence ver 11, &c. which till then had been suspended. Nor are such long parentheses without example in Scripture. See my Latin Synopsis on Rom. x. 12 &c. Eph. iii. 1, &c. Rev. xiii. 7.

3 And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever: and mine eyes and mine heart shall be there perpetually.

I have hallowed this house, I have by my glorious presence in the cloud, and by my acceptance of the sacrifices sacrificed it to my proper use and service. For ever, is long as the Mosaiac dispensation lasts, where is hitherto my name and worship hath been successively in several places. Mine eyes, i. e. my watchful and gracious providence. Mine heart, my true and tender affection. Shall be there, shall be towards this place and people. Perpetually, upon a condition of your obedience, as it here follows.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments.

As David thy father walked, who, though he incurred in some things, yet in the general course of his life was up right and faithful towards me.

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

Then, upon that condition, for my promise to David was conditional.

6 But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them.

If ye shall at all turn from following me, or rather if ye shall wholly turn, &c. if you shall wilfully and obstinately depart from God, and violate his laws, as the denbling of the word implies. Whereby he also intimates that he would not be so rigid and severe towards them, as to mark every thing that was amiss, but would bear with

much, as he did in David, &c. only that he would not endure a total defection from him.

7 Then will I cut off Israel out of the land which I have given them, and this house, which I have hallowed for my name, will I cast out of my sight, and Israel shall be a proverb and a byword among all people.

Will I cast out of my sight, I will not regard it: I will take away my protection and gracious providence from it. Israel shall be a proverb, their miseries shall be named proverbially, to express extreme calamities. See Deut. xxviii. 37.

8 And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss, and they shall say, Why hath the Lord done thus unto this land, and to this house?

Which is high, i. e. exalted in its privileges, glorious, and renowned. The particle which is oft understood and is here fully supplied out of 2 Chron. vii. 21, where it is expressed. Shall be astonished at its unexpected and wonderful ruin. Shall hiss, by way of contempt and derision. See Jer. xix. 5, xlix. 17, 18.

9 And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil.

10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the king's house,

11 Aoram Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire, that then king Solomon gave him twenty cities in the land of Judah.

On which (as both old and new writers have been proved by force of a great number of testimonies) it, in those parts which were near and adjoining to Hiram's dominions with the cities under them the lands and territories belonging to them. Quest. How could Solomon give away any part of that land which the people had a right by a Divine gift, as God had a right, as being the only proprietor, upon which ground the total alienation of it, or any part of it was forbidden, Lev. xxv. 23. Answer. It was not that he gave them away wholly, and for ever, but he made them over to him only for a time, until he was fully satisfied for his debt. 2. If these cities were possessed by Israelites, Solomon did not give them their particular possessions but only his own royalties over them, and all the profits he received from them, which were very considerable, as may be gathered from that passage, chap. xix. 11. 3. These cities, though they were within those large bounds which God fixed to the Land of Promise, Gen. xv. 18, Josh. i. 4, yet were not within those parts which were distributed by Lot in Joshua's time, nor belonging to the tribe of Asher (as some suppose,) as may be gathered both from Josh. xix. 27, where their border is said to go out only to the land of Cabul, to wit, exclusively, and ver. 30, where all their cities are said to be, but twenty and two, and from 2 Chron. viii. 2, where it is said of those cities, when Hiram restored them, that Solomon built them, and caused the children of Israel to dwell there, which makes it more than probable that these cities were not inhabited by Israelites but by Canaanites, or other heathens, who being subdued and extirpated by David, or Solomon, those cities became a part of their dominions, and at their disposal, and afterwards were reckoned a part of Judah, as Josephus notes, and may be one reason why he gave these rather than other cities, because they were in his power to give, when others were not.

12 And Hiram came out from Tyre, to see the

<sup>1</sup> Heb. were not right in his eyes

cities which Solomon had given him, and they pleased him not

He did not accept them for satisfaction, because the cities were out of repair as appears from ver 13, and the soil not good in his eye, and therefore he refused them, 2 Chron vii 2 and expected, and doubtless had, satisfaction some other way, as may be gathered from the following story

13 And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day

<sup>1</sup> Josh 19 27 <sup>2</sup> That is, disappointing in duty

The land of Cabul is of doubtful interpretation. Not that it was barren soil, as some imagine, for they who describe the parts command the soil fruitful, nor would Solomon have had him so unworthy a return but because it was not pleasant nor agreeable to his nor to his people's humours because, though the land was very good, yet being a thick and stiff clay and therefore requiring great pains to manure and improve it it was very unsuitable to the disposition of the Tyrians, who were delicate, and leery, and luxurious, and wholly given to merchandise

14 And Hiram sent to the king sixscore talents of gold

Or rather for Hiram had sent And this seems to be here added both to declare the quantity of the gold sent, which had been only named before, ver 11 and as the reason why he resented Solomon's action so fully, because so great a sum required a better recompence

15 ¶ And this is the reason of the levy which king Solomon raised, for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and

<sup>1</sup> Josh 19 27 <sup>2</sup> That is, disappointing in duty

The levy which king Solomon raised, both the levy of men of which chap x 1 and the levy of money upon his people and subject which is sufficiently evident from many scriptures. And this notice may look both backward and forward. He raised the levy both for what he owed to Him who commanded him to build the work here following. Millo seems to have been an eminent and large and strong fort or castle in Jerusalem, as may be gathered from 1 Kings xi 27 2 Chron xxvii 5 The wall in Nephthi See 2 Chron xi 10 xix 8 Megiddo in that part of the tribe of Manasse which lay for the most part of which see Josh xvi 11 Gezer in Ephraim Josh xvi 11 It now we see and long had been in the possession of the Canaanites Josh xvi 10 Jude 1 29 was permitted to be by David and Solomon with a benevolent intention, because they were buried in peace and in a state of amity

16 For Pharaoh king of Egypt had gone up and taken Gezer and burnt it with fire, and slain the Canaanites that dwelt in the city and given it for a present unto his daughter Solomon's wife

Not now but long before this time, and probably for the marriage of his daughter, as is most probable and it is here mentioned only as the occasion of Solomon's building it. As for the Canaanites of the place had been recently come home to him, and he was a Solomon that did not to cut them himself he desired Pharaoh to do it for him or Pharaoh had offered his service before him though it was a disadvantage

17 And Solomon built Gezer, and Bethany of the nether

In Benjamin Josh xvi 7 and 17 18 and 19 and 20 and 21 and 22 and 23 and 24 and 25 and 26 and 27 and 28 and 29 and 30 and 31 and 32 and 33 and 34 and 35 and 36 and 37 and 38 and 39 and 40 and 41 and 42 and 43 and 44 and 45 and 46 and 47 and 48 and 49 and 50 and 51 and 52 and 53 and 54 and 55 and 56 and 57 and 58 and 59 and 60 and 61 and 62 and 63 and 64 and 65 and 66 and 67 and 68 and 69 and 70 and 71 and 72 and 73 and 74 and 75 and 76 and 77 and 78 and 79 and 80 and 81 and 82 and 83 and 84 and 85 and 86 and 87 and 88 and 89 and 90 and 91 and 92 and 93 and 94 and 95 and 96 and 97 and 98 and 99 and 100

18 And Baalath and Tadmor in the wilderness, in the land,

Baalath, in the tribe of Dan, Josh xix 40, 41 Tadmor, supposed to be called Tamar, 1'zek. xlvii 19 In the land this clause may belong either, first, To all the places above mentioned, which are here declared to be in the land of Canaan But so that clause may seem superfluous, for none would easily think that he would build much out of his own land Or rather, secondly, To Tadmor, which otherwise being in that wilderness which was the border of the land, might have been presumed to have been out of the land

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion

The cities of store, to lay up arms and ammunition for war and corn or other provisions against a time of scarcity See 1'zek. xlvii 11 In Lebanon, either in the mountain of Lebanon which being the border of his land, he might build some forts or a frontier city in it, or in the house of the forest of Lebanon, of which see chap vii 2

20 And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel,

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy upon those did Solomon levy a tribute of bondservice unto this day

He used them as bond men, and imposed burdens and bodily labour upon them See 2 Chron ii 18 Hence some think they were called Solomon's servants 1'za ii 5 58 Quest Why did not Solomon destroy them, as God had commanded when now it was fully in his power to do so? First The command of destroying them, Deut ii 2 did chiefly if not only concern that generation of Canaanites who lived in Canaan at the time of the Israelites entering into Canaan Secondly That command seems to be absolute and unqualified and unqualified, and yet some exception for those who should submit to them as a tribute in the time of their submission as may be gathered both from Josh xi 19 and from the history of the Gibeonites Josh ix 21 when they did not so in spring when he had sworn to do so 1' Sam xvi 17 did sin in endeavouring to destroy them But if God's command had been absolute the oath of 1' Sam viii 1 the promise could not have obliged them, nor dispensed with such a command

22 But of the children of Israel did Solomon make no bondmen but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen

23 These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work

Object They were only two hundred and fifty in 2 Chron vii 10 In answer First, These might be officers of the sort for they are not said to be over the work, as these were but only over the people Secondly, The two hundred and fifty were Israelites who are therefore distinctly named in that book where many things are more exactly noted than in the former and the other three hundred were strangers who therefore are neglected in that more accurate account Or, thirdly, There was but two hundred and fifty at one time which is not said and two hundred and fifty at another time if it is upon it they did their work by turns and the other fifty either were superior to all the rest or rather were a reserve to supply the place of any of the five hundred when there was occasion, which might frequently happen And so this was an act not unbecoming Solomon's wisdom, to make provision for emergencies

24 ¶ But Pharaoh's laughter came up

out of the city of David unto her house, which Solomon had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the Lord, and he burnt incense upon the altar that was before the Lord. So he finished the house.

*Three times in a year, i. e. at the three solemn feasts, which is not said exclusively, as is evident both from 2 Chron. vi. 13, and from the express and oft repeated commands of God to offer at other times, which it is absurd to think that Solomon, not yet fallen into sin, should so wickedly and scandalously neglect, but because the he did it more solemnly, and more costily and more publicly, whereby it might be presumed that he did so at all other appointed times. So he finished the house, i. e. he perfected the house, to wit, by applying it to the use for which it was made, in which the perfection of such things consists. Or the house may be put metonymically for the work or service of the house, as it is elsewhere commonly used for the things or persons in the house. Or the words may be and are rendered thus, After that (for so the Hebrew word oft signifies, as Isa. xxxiii. 9. Hos. i. 11. Jer. xii. 23) he finished the house, i. e. from the time of the finishing of the house until this time he continued to do so.*

26 ¶ And king Solomon made a navy of ships in Ezion-geber, which is beside Elath, on the shore of the Red sea, in the land of Edom.

*Solomon made a navy of ships, not now in the order in which it is placed in the history, but in the beginning of his reign, as appears because the almon trees which he used in this work were brought in this navy from Ophir, chap. x. 11, 12, 2 Chron. ix. 10, 11, which was three years' voyage thence, chap. x. 22, for Ophir and Tharshish were under the same place or on one road to reach Elath or Flath, as it is called 2 Kings xiv. 22. See Deut. ii. 8. It is thought to be that famous port in the Red Sea which Ptolemy and Strabo call Hano. In the land of Edom, which David brought under his dominion, and Solomon kept it.*

27 ¶ And Huram sent in the navy his servants, shipping in that had knowledge of the sea, with the servants of Solomon.

*The Tyrians were famous for knowledge of the sea. He sent also ships to join with Solomon's 2 Chron. viii. 18, not from Tyre, the famous city of Phoenicia, which was in the midland sea, from whence he could not sail to the Red Sea without fetching a vast compass, but from a port in the Red Sea, called Tyre, because it was a colony of the Tyrians, as Strabo notes.*

28 And they came to Ophir, and fetched from thence gold, four hundred talents, and brought it to king Solomon.

*Ophir, a place famous for the plenty and richness of the gold there, of which see Gen. ii. 11, 12, Job xxi. 21, xxviii. 16, Psal. xlv. 9, Isa. xlii. 12. It is manifest out of what that it was a part of the East Indies, which now by a note from us, yet was far nearer to the Red Sea than what they might easily sail to it in the ancient times, because they needed not to go far from the coast to come to it, because they might (according to the manner of the best ages) sail all along near the coast through the voyage, was thereby more tedious, which was the reason why three years were spent in it. And here, and here only, were to be had all the commodities which Solomon fetched from Ophir. 1 Kings x. 22. Four hundred talents, twenty talents, in all there came to the king four hundred and twenty talents, whereof it seems thirty talents were allowed by Solomon to Hiram and his men for the voyage, and so there were only four hundred and twenty that came clear into the king's treasury.*

## CHAP. X.

*The queen of Sheba cometh to Jerusalem, admiring Solomon's wisdom and glory; giveth God thanks, and Solomon presents, 1-10. Her riches, 11-15. Her many throne, vessels, 16-23; presents, chariots and horses, tribute, 24-29.*

AND when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.

*The queen of Sheba, either, first, Of Ethiopia, as that people by constant tradition from their ancestors affirm, which also was truly in the ends of the earth, whence she came, Matt. vii. 42. Or rather, secondly, Of that part of Arabia called Sebba, which was at a great distance from Jerusalem, and really in the ends of the earth, and bordering upon the southern sea, for there, much more than in Ethiopia were the commodities which she brought, ver. 2, 10. However, this is here said for her commendation, that being a woman and a queen, and living at great ease and in such remote parts she was willing to take so long and disagreeable a journey to improve herself in knowledge, and that of Divine things, as is here implied. Concerning the name of the Lord, i. e. concerning the great work which he had done for the name, i. e. the honour, and service and worship, of the Lord, as it is expressed chap. viii. 17, and elsewhere. On concerning God, the name of God being set out for God, as hath been noted before, concerning his deep knowledge in the things of God. For it is very probable that she had also had divers other notions, some knowledge of the true God and an earnest desire to know more of the being and nature, and worship of God, wherein the heathens were generally at a great loss, and which in any of them desired and endeavoured to understand. Or concerning the great things which God had done for him especially in giving him such incomparable wisdom, and that in an extraordinary manner. With hard questions, concerning natural and civil and especially concerning Divine things, about which there are, and ever were, the hardest questions.*

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

*Of all the doubts and difficulties wherewith her mind was perplexed.*

3 And Solomon told her all her questions: there was not any thing hid from him, which he told her not.

*All her questions, Heb. all her matters. He satisfied her in all things she desired to know. There was not any thing she asked which Solomon did not both understand himself, and acquaint her with.*

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

*On the house, the singular number being put for the plural to wit both the temple and the king's house, in both which there were evidences of singular wisdom.*

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by the stairs, which he went up unto the house of the Lord, there was no more spirit in her.

*The sitting of his servants, i. e. the order and manner in which his courtiers or other subjects (who all were his servants in a general sense) sat down at meals at several tables in his court. The attendants of his ministers, to wit, upon the king, both at his table, and also in his court, and when he went abroad to the temple or other places. Their apparel, both the costume of it, and especially the continuance of it to their several places and offices. This*

ascent by which he went up unto the house of the Lord from his own palace. See 2 Kings xvi 18. But the incense, and some others translate the words thus and the burnt-offerings which he offered up in the house of the Lord under which, as the chief all other sacrifices are understood when she saw the manner of his offering sacrifices to the Lord, which doubtless she would not neglect to see, and in the ordering of which she might discern many characters of excellent wisdom, especially when she had so excellent an interpreter as Solomon was to inform her of the reasons of all the circumstances of that service. *There was no more spirit in her, she was astonished and rapt up in a kind of ecstasy, and could scarce determine whether she did really see these things, or whether it was not only a pleasant dream.*

6 And she said to the king, It was a time to report that I had in mine own land of thy || acts and of thy wisdom

7 Howbeit I believed not the words, until I came, and mine eyes had seen it, and, behold, the half was not told me of thy wisdom and prosperity exceedeth the fame which I heard

*I believed not the words which the reporters used concerning thee, or the things reported, they seemed incredible and above the perfection of human nature. Prosperity, or, happiness, or, virtue. Heb goodness.*

8 Happy art thou men happy are these thy servants, which stand continually before thee, and that hear thy wisdom

9 Blessed be the Lord thy God, which delighted in thee to set thee on the throne of Israel because the Lord loved Israel for ever therefore made he thee king, to do judgment and justice

*Blessed be the Lord thy God. he deserves all blessing and praise for delighting to honour and aid one so worthy a person. To set thee on the throne of Israel. for it was God's special act to make him king rather than his children. To do judgment and justice. i.e. to execute just judgment among them to govern them with right and equity. She fairly admires that Solomon that he was not such king that he might live in ease, and pleasure, and splendour but for the good of his people.*

10 And she gave the king in hundred and twenty talents of gold, and of spices very great store, and precious stones there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon

11 And the navy also of Hiram that brought gold from Ophir brought in from Ophir great plenty of balm trees, and precious stones

12 And the king made of the almsg trees || pillars for the house of the Lord, and for the king's house harps also and psalteries for singers there came no such instruments nor were seen unto this day

*Almsg trees called also by an inversion of the letters which is usual among the Hebrews *almon trees* 2 Chron ii 8, ix 10, whereof there were some in Lebanon 2 Chron ii 8, but the best sort came from Ophir as is here said. Pillars or supporters either for the roof or stuns by which they went from the king's house to the temple, see 1 Chron. xxvi 16, 2 Chron ix 11, or for divers parts both of the Lord's and of the king's house.*

13 And king Solomon gave unto the queen of Sheba all her desire whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

*Which amounts to about two millions of our money. And this gold did not come from Ophir in India, or Tarshish, but from Arabia and Ethiopia, and other parts, which then were well replenished with gold, though since exhausted by the insatiable avarice of succeeding ages.*

15 Beside that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the || governors of the country

*Of the merchantmen, Heb of the searchers, or spies, i.e. either merchants who use to inquire and search out commodities, and all advantages of trade, or rather the publicans or gatherers of the king's revenues, who used to search narrowly into all wares and dealings that the king might not be defrauded of his rights. Of the spice merchants or rather of the merchants in general as that word is oft used in Ezek xxvi and elsewhere. So this and the former particular contain both the branches of the king's revenue what he had from the land and from abroad, and what he had from the merchants and traders in other commodities. Of all the kings of Arabia to wit, of those parts of Arabia which were next to Canaan which were either conquered by David or submitted to pay tribute to Solomon. But we must not think all these to be kings of large dominions but many of them only governors of cities and the territories belonging to them such as were formerly in Canaan and were anciently called kings. Of the coast, i.e. of the land or, of that land for there is an article in the Heb text i.e. either of the land of Canaan, or rather of the land of Arabia, whereof some parts were so far conquered that he had governors of his own over them, who were each of them to take care of the king's revenue in his jurisdiction, and part only so far that they still had kings of their own but such as were tributary to him.*

16 ¶ And king Solomon made two hundred targets of beaten gold six hundred shekels of gold went to one target

*For pomp and magnificence and (as may be thought from the use of the beaten shields chap xiv 27 28) to be carried before him by his guard when he went abroad.*

17 And he made three hundred shields of beaten gold, three pound of gold went to one shield and the king put them in the house of the forest of Lebanon

*Three pound of three hundred shekels as it is expressed 2 Chron ix 16.*

18 ¶ Moreover the king made a great throne of ivory, and overlaid it with the best gold

*Overlaid it, not wholly but in part, here and there which made it more beautiful to the eye. Probably the main substance of it was ivory, but some cavities were left in it which were filled with gold.*

19 The throne had six steps, and the top of the throne was round behind and there were stays on either side on the place of the seat and two lions stood beside the stays

*Round behind, made like the half of a circle. Two lions these and the following lions seem added to express either the tribe from which Solomon sprang, compared to a lion, Gen xlix 9 or rather, that majesty and power wherewith a prince is adorned and armed which his subjects cannot resist, or the duty of a prince in the execution of judgment, which ought to be done with great courage and magnanimity.*

20 And twelve lions stood there on the one side and on the other upon the six steps there was not like made in any kingdom

21 ¶ And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold, none were of silver: it was nothing accounted of in the days of Solomon.

Comparatively; such hyperbolical expressions being frequent, both in Scripture and other authors.

22 For the king had at sea a navy of Tharshish with the navy of Hiram once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

The navy of Tharshish, either first the ships of the sea, which may seem to be called Tharshish as Psal xliii 7 for by 9, from an eminent part of the sea near Judea, so called. Or rather, the ships that went to Tharshish, for Tharshish was the name of a certain place upon the sea famous for its traffick with merchants, as it is manifest from Isa xiii 6, 10, lxxi 19, Jer x 9, Ezek xxvii 12 and it was a place very remote from Judea, as appears from the three years usually spent in that voyage. But whether it was Spain, where in those times there was abundance of gold and silver, as Strabo and others affirm, or some place in the India, it is needless to determine.

23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

All the earth i. e. all the kings of the earth, (as it is expressed, 2 Chron ix 23) to wit of those parts of the earth, which ancient doctrs. is very frequent.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

Solomon gathered together chariots and horsemen i. e. like a wise prince, in deep peace providing for war. A thousand and four hundred chariots see the notes on I King vi 26.

27 And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the vale, for abundance.

Sycamore trees were vile and common. See Is ix 10.

28 ¶ And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

Horses and linen yarn, the two chief commodities of Egypt. See Prov vii 16, Cant i 9, Isa iii 23, 1 z k xxiii 7. The king's merchants received the linen yarn at a price, Solomon received them from Pharaoh at a certain price agreed between them and gave this privilege to his merchants, for a tribute to be paid to him out of it.

29 And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

A chariot this is not to be understood of the chariots and horses themselves, (for then all horses had their set at an equal price, which is most absurd,) but by a metonymy, for

the leading of chariots and horses, which consisting of fine linen and silk, &c., were of great value: and the king's custom, together with the charges of the journey amounted to these sums. The Hittites, a people dwelling principally in the northern and eastern parts of Canaan, Josh i 4, whom the Israelites, contrary to their duty spared, and suffered to live among them, Judg iii 5, who afterwards, it seems, grew numerous and potent and, it may be they sent out colonies (after the manner of the ancient times) into some parts of Syria and Arabia, and possibly these kings of the Hittites may be some of those kings of Arabia, I Kings x 15.

## CHAP. XI.

Solomon's wives and concubines, which in his old age seduced him to idolatry 1-8. God threateneth him, 9-13. His adversaries are, Hadad who sought into Egypt and is entertained there 14-22. Rezon, who reigned in Damascus 23-25. Jeroboam, to whom Ahijah foretelleth that he shall be king Solomon rareth his life, 26-40. His sons, reign, and death. Rehoboam succeedeth him, 41-43.

BUT king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites.

He loved them inordinately and lustfully, and he sinned against God's known law, both in the number Deut xvii 17 and in their quality.

2 Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods. Solomon clave unto these in love.

Ye shall not go in to them, i. e. marry them. See on Gen vi 1. They will turn away your heart after their gods: possibly Solomon might think himself too wise to be drawn to idolatry by his wives: and therefore to be unconcerned in the reason of the law, and consequently free in some measure from the obligation of the law: and so, like our first parents, trusting his own fancy more than God's word, he fell dreadfully.

3 And he had seven hundred wives princesses, and three hundred concubines: and his wives turned away his heart.

Seven hundred wives and three hundred concubines, partly by direct, which being indulged becomes infinite and corruptible, and partly from his pride accounting this a point of honour and magnificence.

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

When Solomon was old, as having now reigned nigh thirty years, when it might have been expected that age should have cooled his lust and experience have made him wiser and better: and when probably he was secure as to any such miscarriages, then God permitted him to fall so shamefully that he might be to all succeeding generations an example of God's severity, and of the folly, and weakness and wickedness of the wisest and best men, when left to themselves. Turned away his heart after other gods, not that they changed his mind or opinion about the true God and idols, which is not credible, but that they cooled his zeal against them, obtained from him a public indulgence for their worship, and money for the making of idols, and the support of the charges of their priests and sacrifices, and possibly persuaded him sometimes in complaisance to join with them in the outward act of idol worship, or, at least, in their feasts upon their sacrifices, which was a participation of their idolatry. See Psal cvi 25, 1 Cor x 20.

g ver 28  
Judg 2 19  
4 Kin 23 12  
Called,  
Molech,  
ver 7

5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites

Solomon went after Ashtoreth in manner explained in the former verse. Milcom, called also Molech, of which see Lev xviii 21, 2 Kings xxiii 10

6 And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father

1 e Did not worship God wholly and solely, but joined idols with him

7 Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon

Then did Solomon build, i e suffer to be built, or give money for it. A high place, i e an altar upon the high place, as the manner of the heathens was. See Numb xxv 41, xviii 1. In the hill that is before Jerusalem, i e in the Mount of Olives which was nigh unto Jerusalem. 2 Sam xv 30 and from this act was called the mount of corruption, 2 Kings xxiii 13, idolatry being often called and termed a corruption

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods

Having once given way to the flow of his most beloved wives he was forced to comply with the rest

9 And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice,

From the Lord God of Israel, from the express command and from the worship of God: not that he wholly neglected God, but because God esteems all the worship of idols (though it be not exclusive of but compounded with his own worship) to be a forsaking of and deputing from God, and oftentimes so calls it. Which had appeared unto him to wit in extraordinary and most gracious and obliging manner

10 And he had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded

11 Wherefore the Lord said unto Solomon, Inasmuch as this has done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant

The Lord said unto Solomon either by suggestion to his mind or by appearance to him in a terrible manner or by the prophet Ahijah, of whom ver 29. I will surely rend, I will violently take away. The word in the Hebrew is doubled for the greater assurance of the thing. To thy servant to one of thy servants and subjects, which was Jeroboam ver 26 &c

12 Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son

For David thy father's sake, in the respect I bear to his memory, and for my promise sake made to him, 2 Sam vii

13 Howbeit I will not rend away all the kingdom, but will give one tribe to thy son for Jerusalem's sake, which I have chosen

How but one tribe, when he had both Judah and Benjamin, 2 Chron vi 12. Now Jeroboam Benjamin is singled out in Judah, because it was comparatively very small, and their habitation much intermixed with that of Judah, or one, to wit, of that kingdom which he here

threatens to rend away from him, i e of the kingdom of Israel, and that was Benjamin: one beside Judah, which was his own tribe or but one, because Benjamin was not entirely his, but part of it adhered to Jeroboam, as both of 1 Kings xii 29, and Ephraim, 2 Chron xii 19, both which were towns of Benjamin, Josh xvii 22. Or if God promised to give one, and gave him two, I suppose that was no great injury to him. For Jerusalem's sake, not, surely, for its merits, but because he had chosen it, as it follows, to be the seat of his temple and worship, it being God's usual method to give to him that hath, and to continue and multiply favours to them whom he hath begun to favour

14 And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom

15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom,

When David was in Edom, to wit, by his army, to war against it. See 1 Chron xviii 12, 13. To bury the slain, to wit, the Israelites which were slain in the battle, 2 Sam viii 13, 14 whom he honourably interred in some certain place to which he is said to go up for that end. And thus may be mentioned as that which gave Hadad the opportunity of making his escape whilst Joab and his men were employed in that solemnity. After he had smitten every male in Edom, or and he smote &c, as it is in the Hebrew, which is here noted as the cause of Hadad's flight, he smote, &c. He understood what Joab had done in part, and intended further to do even to kill all the males, and therefore fled for his life

16 For six months did Joab remain there with all Israel, until he had cut off every male in Edom

17 But Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt. Hadad being yet a little child

18 And they arose out of Midian, and came to Paran, and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, which gave him an house, and appointed him victuals, and gave him land

They arose out of Midian, he fled at first with an intent to go into Egypt as is said, ver 17 but took Midian a neighbouring country in his way and staid there a while possibly till he had by some of his servants tried Pharaoh's mind, and prepared the way for his reception. Paran, another country in the road from Idom to Egypt where he hired men to attend him that making his entrance there something like a prince he might find more favour and respect from that king, and people. Appointed him victuals and gave him land to support himself and his train out of the profits of it

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen

God so disposing his heart, that Hadad might be a scourge to Solomon for his impiety, which God foresaw long before they were done

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house, and Genubath was in Pharaoh's household among the sons of Pharaoh

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country



*Joshua* the captain of the host, whom he feared as much as David himself. *And I may go to mine own country; whether according to his came, and was there even from the beginning of Solomon's reign, where he either lived as a private person, yet secretly working for the recovery of his crown when an opportunity was offered, or rather, by the near relation which was between his wife and Solomon's; and by Pharaoh's intercession he obtained his kingdom, with condition of subjection and tribute to be paid by him to Solomon; which condition he kept till Solomon fell from God, and then it seems he began to be troublesome to him, and dangerous to his house and kingdom.*

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, *Nothing* howbeit let me go in any wise.

23 ¶ And God stirred him up another adversary, Rezon the son of Hadad, which fled from his lord Hadadzer king of Zobah.

When Hadad had defeated him see 2 Sam x 10 & Zobah, a part of Syria between Damascus and Ephraim, of which see 2 Sam xiv 17, 2 Chron viii 3, Psal lxviii.

24 And he gathered men unto him, and became captain over a band, when David slew them of Zobah and they went to Damascus, and dwelt therein, and reigned in Damascus.

*Over a band, to wit of soldiers who fled and dispersed themselves upon that defeat, 2 Sam x, and others who readily joined themselves with them, and lived by robbery as many Amishims did. They went to Damascus when they were increased in number and strength and took it whilst Solomon was wallowing in luxury and grown effeminate.*

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did and he abhorred Israel, and reigned over Syria.

He was a secret enemy, watching all occasions to do them mischief cunningly and privately all that time and when Solomon had forsaken God and was forsaken by God he showed himself more openly and maliciously. *Beside the mischief that Hadad did, so the sense is, this mischief was added to the former concerning Hadad, mentioned above, ver 14, &c. Whilst Hadad molested him in the south Rezon threatened him in the north. But one understand this of Hadadzer whose name is called Hadad, by way of abbreviation (which is not unusual in proper Hebrew names, as is well known,) and that for or because of, (for the Hebrew participle *eth* is sometimes put for *et*, which oft signifies *for*, or *because of* as Hebrews know,) the evil which he did Hadad, or Hadadzer, i.e. he bore a grudge against the Israelites from and ever since the slaughter that Toab made in Hadadzer's camp, whereof he was a member, although he also took part in the action of striking a defection from his master. *Rezon* over Syria, over all that part of Syria enlarging his empire more and more, and thereby laying a foundation for much misery to Solomon's house and kingdom.*

26 ¶ And Jeroboam the son of Nebat an Ephraimite of Zereda, Solomon's servant, whose mother's name was Zeruiah, a widow woman, even he lifted up his hand against the king.

*i.e. Rebelled against the king, not only and immediately in the person of Solomon himself, but in his son and successor, Rehoboam.*

27 And this was the cause that he lifted up his hand against the king. Solomon built Millo, and repaired the breaches of the city of David his father.

28 And the man Jeroboam was a mighty

man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

*A mighty man of valour, or, a man of great strength of body, or courage of mind, or both. Industrious, ingenious, and diligent, and active, and every way fit for business and for command. Over all the charge, i.e. the taxes and tributes which were to be gathered of the people by his power and authority. Of the house of Joseph, either of Ephraim and Manasseh, who were jointly comprehended under this name, Josh xvii 17, or of Ephraim only, who elsewhere comes under that name, as 1 Chron v 1, Psal lxxviii 67, Ezek xxxvii 16. And it seems most probable that each tribe had a several ruler.*

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way, and he had clad himself with a new garment, and they two were alone in the field.

When Jeroboam went out of Jerusalem, upon some occasion possibly to execute his charge. *They two were alone in the field, having gone aside thither for some private conference: for otherwise it is most likely that he had servants attending upon him who though they heard not the words, yet might see the action and the rending of Jeroboam's coat, and thus it came to Solomon's ears, who being so acute and wise could easily understand the thing by what he heard of the action, especially when a prophet did it.*

30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces.

31 And he said to Jeroboam Take thee ten pieces for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.

*Take thee ten pieces, whence the kingdom of Israel is called the kingdom of the ten tribes, by which expression it may seem that David's posterity should have one tribe reserved out of the kingdom of Israel besides that of Judah which because of its greatness and eminency, is commonly distinguished from Israel, and that not only after the division of the two kingdoms but even before it, as 1 Sam vi 8, 2 Sam v 5.*

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel.)

*See the notes above on ver 13.*

33 Because that they have forsaken me and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

*They have forsaken me, i.e. the king, and his concubines, and people who easily followed his example, but were not it all excused by it.*

34 Howbeit I will not take the whole kingdom out of his hand but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes.

*The whole kingdom, to wit, of Israel that which I have designed for thee. Or rather I will not take any thing, or part of the kingdom. For the Hebrew phrase *lo asah*, which*

properly signifies not all or not the whole doth usually signify not any thing, as Deut xii 9, thou shalt not want every thing, i. e. not any thing. So also Gen xii 12, xiii 6, xxxix 23, 1<sup>st</sup> Pet xix 17, 1<sup>st</sup> Cor ii 6. The whole kingdom out of his hand, he shall possess it whilst he lives, as it follows, and therefore thou hast not yet attempt to invade it. Because he kept my commandments and my statutes, where by he sheweth that he doth not judge of men by some particular acts, but by their general purpose and course of life. *hch 12 16* 35 But I will take the kingdom out

of his son's hand, and will give it unto thee, *xxiii 10* ten tribes

36 And unto his son will I give one tribe, that David my servant may have a flight alway before me in Jerusalem, the city which I have chosen me to put my name there

*1<sup>st</sup> Km 15 4*  
*2<sup>nd</sup> Km 6 10*  
*1<sup>st</sup> Ch 12 1*  
*4<sup>th</sup> Heb lamp or candle*  
I light a candle on and successor to preserve his name and memory and to give light to the people in his stead. Kings are often called lights partly from their great splendour and partly for the counsel and comfort which their people have or should have from them. Compare 2 Sam xvi 17 1 Kings xi 4, 1<sup>st</sup> Pet cxxvii 17. Alway before me, in my presence which is in Jerusalem, and under my favour and protection.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

I will take thee and place thee in the throne as it follows. According to all that thy soul desireth, he secretly taxeth him for his ambition and aspiring mind.

38 And it shall be, if thou wilt hearken unto all that I command thee and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments as David my servant did, that I will be with thee, and I will build thee a sure house as I built for David, and will give Israel unto thee.

I will build thee a sure house, i. e. I will firmly settle thee and thy posterity in the throne as this or the like phrase is used 2 Sam xii 16 27, but he doth not say he would do this for ever, as is there said of David's house, ver. 16.

39 And I will for this afflict the seed of David, not now for ever.

For this for this cause which I mentioned ver. 33. But not for ever, then shall a time come when the seed of David shall not be thus molested by the kingdom of Israel but that kingdom shall be destroyed and the kings of the house of David shall be uppermost as it was in the days of Asa, Hezekiah and Josiah. And at last the Messiah shall come, who shall unite together the broken sticks of Judah and Joseph and rule over all the Jews and Gentiles too.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose and fled into Egypt, unto Shishak king of Egypt and was in Egypt until the death of Solomon.

This might come to the ear of Solomon, either, 1 By Jeroboam himself who might speak of this, either out of vain glory and ostentation, or with design to prepare the people for his purpose. Or 2 By the servants. See above on ver. 29. Shishak king of Egypt, who was either, 1 Solomon's brother in law, we cannot but be jealous of him, or alienated from him because he had taken so many other wives to his sister, as is here noted ver. 1, or might cast a greedy eye upon the riches and glorious things which Solomon had amassed for there stood upon which presently after Solomon's death. 1<sup>st</sup> Ch xvi 14. 2<sup>nd</sup> Ch i 1. 9 All this was known to Jeroboam who therefore durst put himself into Shishak's protection especially considering how little such relations count for security in the affairs of princes, and withal, better made common by God's promise of the kingdom. Or 2 Some of another line or house, to whom that power might extend and want of issue.

41 ¶ And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

In the public records, where the lives and actions of kings were registered from time to time. So this was only a political, but not a sacred book.

42 And the time that Solomon reigned in Jerusalem over all Israel was forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father, and Rehoboam his son reigned in his stead.

*Slept with his fathers* this expression is promiscuous, used concerning good and bad, and signifies only that they died as their fathers did. But hence interpreters question, whether Solomon was saved or damned? That he was damned some believe upon this only argument, that he died without repentance, which they gather, 1 Because his repentance is not mentioned in his history. 2 Because if he had repented he would have abolished the monuments of idolatry which he had erected, which that he did not they gather from 2 Kings xiii 13, of which (God testifies) I shall speak upon that place. But to the former many things may be said. 1 We read nothing of the repentance of Adam Noth, after his drunkenness, for Samson Asa &c. shall we therefore conclude they were all damned? The silence of the Scripture is a very weak argument in matters of history. 2 If he did repent, yet the silence of the Scripture about it in this history was not without reason, as among others, that his eternal condition being thus left doubtful his example might have the greater influence for the terror and caution of future offenders. 3 His repentance is sufficiently implied in this, (to omit divers other passages) that after Solomon's death the city of Solomon is mentioned with honour and joined with the name of David 2 Chron xi 17. But it seems to be put out of dispute by the Book of Ecclesiastes, which (by the general consent both of Jewish and Christian interpreters) was written by Solomon, and that after his fall as is evident not only from the unanimous testimony of the Hebrew writers who thence conclude that he did repent and was saved, but also from the whole strain of that book which was written long after he had finished all his works, and after he had liberally drunk of all sorts of sensual pleasures, and sadly experienced the bitter effects of his love of women, Eccles vi 27 &c, which make it more than probable that as David wrote Psalm li, so Solomon wrote this book as a public testimony and profession of his repentance. And this argument is so cogent, that those interpreters who are of the other opinion confess that Solomon did write this book after his fall, which he pretend he wrote before it, but they offer not any argument to prove it. And therefore we have reason to conclude that Solomon did repent and was saved.

## CHAP XII

The Israelites seek to Rehoboam for relaxation. 1<sup>st</sup> 5. He refusing the old men's counsel, for the advice of the young men answereth them roughly, 6-15, for which ten tribes revolt, kill Adoram, and make Rehoboam to flee 16-20. He raising an army is forbidden by Shemaiah, 21-22. Jeroboam, king of Israel, strengtheneth himself by cities, and by the idolatry of the two calves, 23-33.

AND Rehoboam went to Shechem for all Israel were come to Shechem to make him king.

Rehoboam did not call them thither but went thither because the Ephraimites prevented him, and had generally pitched upon that place rather than upon Jerusalem partly, because it was most convenient for all, as being in the centre of the whole kingdom partly, because that being in the potent tribe of Ephraim they supposed that they might use that freedom of speech which they resolved to

use to get their grievances redressed, and partly, by the secret direction of Jeroboam, or his friends, who would not trust themselves in Jerusalem, and thought Shechem a fitter place to execute their design. To make him king, to confirm him in the kingdom which they generally intended to do, he being the undoubted heir of the crown, and the only son which Solomon had from so vast a number of wives.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt,)

Heard of it, in the Hebrew it is only *he* and may relate either to Solomon's death or to the meeting which all the tribes had appointed at Shechem.

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

They sent and called him when the people sent him word of Solomon's death, they also sent a summons for him to come to Shechem. Or as soon as he had heard the tidings of Solomon's death from others, or from common fame, presently there came a solemn message to him from the people who desired his presence and assistance, as it seems probable, from divers motives: some that they might confirm the kingdom from Jeroboam to him, and others only for this reason, that the presence and continuance of a man of so great interest and reputation and one that had some claim or pretence upon the kingdom might lay the greater obligation upon Jeroboam to grant their desires of ease and relief.

4 Thy father made our yoke grievous, now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

Thy father made our yoke grievous by heavy taxes and impositions, not only for the temple and his numerous altitudes, but for the expenses of his numerous court, and for many wives and concubines, whose luxury and idleness cost needs be very costly. And Solomon having so greatly forsaken God, it is no wonder if he oppressed the people and made their yoke most grievous, as they speak. But here the people's perverseness is very observable both in this, that they mention and ask only the grievances of the government, but take no notice of the benefits which they received from it, and in that that they mind nothing but their outward grievances, and have no regard unto that abominable idolatry which he set up among them, being it seemed, either leavened with it by insensibility, or grown careless and negligent of the concerns of religion, by which, see how ripe they were for all those dreadful judgments of God which are hastening upon them.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

Give me that time for deliberation and advice.

6 ¶ And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

With the old men that stood before Solomon, with Solomon's old counsellors, whom age and experience of men and things, and converse with such a king had made wise.

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

If thou wilt be a servant unto this people this day, by complying with their desires and condescending to them for a season, till the troubled humours be quieted, and the opportunity they now have, and that some of them seek, for

rebellion be gone, and thou be better established in thy throne. They use this expression, as foreseeing that some would dissuade him from this course, as servile or slavish, and below the majesty of a prince. And answer them, for that is, answer them. Thy service, say they, is not hard, it is only a few good words, which it is as easy to give as bad ones.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him.

He forsook the counsel of the old men, judgment unworthy of his majesty and authority, and likely to encourage and increase the people in their insolent demands. The young men, so called comparatively to the old men, otherwise they were near forty years old, as the following words imply. That were grown up with him, which is added is the reason of his inclination to their counsels, because he daily converse with them and the likeness of them, and humours to his had engaged his affections to them, and that bribed his judgment, as it commonly doth.

9 And he said unto them, What counsel give ye that I may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, I thus shalt thou speak unto this people that pake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us: thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

Or rather is thicker and therefore stronger and more able to crush you if you proceed in the enormous demands than his loins, in which is the principal seat of strength. My father was young and weak and had many enemies, when he first took the kingdom, but I am the undoubted heir, and I find the kingdom by his weakness far better settled and fortified against all enemies, foreign or domestic, than he did.

11 And now where is my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

I will add to your yoke, I will make it heavier and stronger, both to punish your perversity and to curb and restrain your insolent attempts. With scorpions, I will with such whips as will sting you like scorpions, if you proceed in the courses I will most severely punish you for it.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the old men's counsel that they gave him.

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people, for the cause was from the Lord, that he might perform his saying which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

The cause was from the Lord, who gave up Jeroboam to so foolish and fatal a mistake, and alienated the people's affections from him, and ordered all circumstances by his wise providence to that end.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion

have we in David? neither have we inheritance in the son of Jesse to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

*What portion have we in David, i. e. in David's family and son? we can expect no benefit or relief from him, and therefore we renounce all commerce with him and subjection to him. See 2 Sam. xxi. 1. They named David rather than Rehoboam, to signify that they did renounce the Rehoboam only but all David's family. The son of David, so they call David in contempt of Rehoboam both for reason to carry himself with such pride and contempt toward his people, and for we trace his original, it was as mean and obscure a man of ours. And since he thrust his power, let us reduce him to his former obscurity. To your tents, O Israel, i. e. let us all forsake him, and go to our own homes there to consider and then to meet and conclude how to provide otherwise for ourselves. Now see to thine own house, David, i. e. see to thy own family, for thou hast no longer rule over us. Thus they brake out into actual rebellion against him whom God had made their lawful sovereign, wherein, though they fulfilled God's counsel yet they violated his authority and command. And they do again make an opprobrious mention of David, whom they should not have named without honour.*

17 But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

*Which dwelt in the cities of Judah, by which phrase he principally understands the tribe of Judah but withal those parts and parts of the tribes of Levi, and Simeon and Benjamin whose dwellings were within the confines of Judah or intermixed with them.*

18 Then king Rehoboam sent Adoram, who was over the tribute, and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

*He sent Adoram either 1. To pacify the people and promise them relief now when it was too late. But that he would not have sent a person so much hateful to the people as that sort of men use to be. Or rather 2. To pursue the counsel which he had resolved upon and to execute his office and exact their tribute with rigour and violence if need were. To flee to Jerusalem from Shechem, where it seems he yet stood and his guards and friend with him that being there in the midst of his kingdom and among the seditious tribes he might overcome them by his presence and repute any tumults in their first rise.*

19 So Israel rebelled against the house of David unto this day.

*Their rebellion called rebellion and therefore was intended because it was contrary to God's authority and command of subjection to David, and his seed for ever from which the people were not freed by God's promise and grant made to Jeroboam which was but a secret transaction, not yet sufficiently revealed to them and was not against of present and actual possession, but only a promise that God would give it to him in his own time and way, which might have been done though neither Jeroboam nor the people had used these means and evil counsels to bring it about as it befell David upon the same occasion. Besides the people did not thus in contempt of God's counsel but to gratify their own persons and get themselves a little ease.*

20 And it came to pass when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

*That Jeroboam was come again to wit, from Egypt, which was known before to the chief of the tribes and to them who met at Shechem, and now was more universally known by all the people. They sent, to his tent or habitation, to*

which he had retired himself, as others also generally did see above, ver. 16. Called him unto the congregation, which was summoned by the elders of the several tribes, to take advice how to settle their affairs, which they easily agreed to do, by conferring the crown upon Jeroboam, according to God's promise made to him. There was none, i. e. no entire tribe. See on chap. xi. 13, 31, 32.

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

*With the tribe of Benjamin, i. e. that part of it which was next to Judah, and joined with them. See on chap. xi. 13. Against the house of Israel, i. e. the families or tribes (for these words are promiscuously used one for the other) of Israel.*

22 But the word of God came unto Shemaiah the man of God, saying,

*The man of God, i. e. the prophet, so called, partly to distinguish him from others of that name; see Neh. vi. 10. He said, 31, and partly to add the more weight to his words.*

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and unto the remnant of the people, saying,

24 Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house: for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

*This thing is from me, this is yet is from my counsel and providence to punish Solomon's apostasy though they procured it by sinful means, and therefore, if you proceed you must fight with me as well as them. They hearkened to the word of the Lord, either from conscience of their duty, or because they durst not oppose so potent an authority.*

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein, and went out from thence, and built Penuel. *Jeroboam built Shechem, i. e. he repaired, and enlarged and fortified it: for it had been ruined long since. To 1, ix. 1. He might choose it as a place both auspicious because here the foundation of his monarchy was laid and commodious as being near the frontiers of his kingdom. Penuel, a place beyond Jordan of which see Gen. xxxi. 30, Jude. viii. 17, to secure that part of his dominions.*

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David. *In his heart, i. e. reasoned within him. The phrase discovers the fountain of his error that he did not consult with God, who had given him the kingdom, as all reason and justice, and gratitude he should have done, nor believed God's promise, chap. xi. 38, but his own imaginations and carnal policies.*

27 If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Jeroboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

*This in itself might seem a prudent conjecture, for this would give Jeroboam, and the priests and Levites the sure and faithful friends of David's house, many opportunities of alienating their minds from him, and of reducing them to their former allegiance. But considering God's*

providence, by which the hearts of all men, and the affairs of all kings and kingdoms, are governed, and of which he had lately seen so eminent an instance, it was a foolish as well as wicked course.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem. Behold thy gods, O Israel, which brought thee up out of the land of Egypt.

Made two calves of gold, in imitation of Aaron's golden calf, and of the Egyptians, from whom he was lately come. And this he rather presumed to do, because he knew the people of Israel were generally very prone to superstition and idolatry, as their whole history sheweth, and that Solomon's example and countenance given to false worship had exceedingly strengthened those inclinations, and therefore they were in a great measure prepared for such an attempt, especially when his proposition tended to their own ease, and safety and profit which he knew was much dearer to them, as well as to himself than their religion.

If it is too much for you, too great a trouble and charge, and neither necessary nor safe for them, things now good. Behold thy gods, O Israel, which brought thee up out of the land of Egypt, not as if he did himself believe or thought to persuade the people to believe, that these calves were properly and truly that very God of Israel who brought them out of Egypt, (which was so manifestly absurd and ridiculous, that no Israelite in his right wits could believe it,) and had been so far from atoning his sin and satisfying his people that this would have made him both hateful and contemptible to them. But his meaning was, that these images were visible representations, in and by which he designed to worship the true God of Israel, as appears, partly, from that parallel place, 1<sup>st</sup> Cor. xxi. 1 where see my notes, partly because the priests and worshippers of the calves are said to worship Jehovah and upon that account are distinguished from those belonging to Baal. 1 Kings xviii. 21. xxii. 6, 7. and partly from Jeroboam's design in this work which was to quiet the people's minds and remove their scruple about going to Jerusalem to worship their God in that place, as they were commanded, which he doth, by substituting to their that he did not intend any alteration in the substance of the religion nor to draw them from the worship of the true God to the worship of Asherah or Milcom, or of the Baals which were set up by Solomon, but to worship that same God whom they worshipped in Jerusalem even the true God and the God of their fathers who brought them out of Egypt, but only to vary a circumstance, and that as they worshipped God at Jerusalem by and before a visible sign, even the ark, and the sacred cherubims, &c. so his subjects should worship God by another visible sign, even that of the calves in other places, and as for the change of the place, he might suggest to them that God was present in all places where men with hearts minds did call upon him, that before the temple was built he best of kings, and prophets, and people did not sacrifice to God in divers high places, without any scruple without adding that restraint of God to one place Deut. xii. 5, &c. that God would dispense with them in that matter, because going to Jerusalem was very dangerous to them at this time, and God would have more rather than sacrifice, and God had been pleased to dispense with his own ordinances in cases of necessity or great inconvenience, as he did with circumcision for forty years in the wilderness.

29 And he set the one in Beth-el, and the other put he in Dan.

Which two places he chose for his people's convenience, Beth-el being in the southern, and Dan in the northern parts of his kingdom.

30 And this thing became a sin for the people went to worship before the one even unto Dan.

A sin, i. e. a cause or occasion of great wickedness among people, not only of idolatry, which is called sin by

way of eminency, nor only of the worship of the calves, whereon they pretended to worship the true God, but also of the worship of Baal, and of the utter desertion of the true God, and of all sorts of impiety and abominable sins, as is manifest from the history of that kingdom, in which there was not one good king and very few of the people who were not guilty of heinous crimes, as the prophet witnesses. The people went to worship the kings counsel, and example seduced them, though it did not excuse their sin, and they willingly walked after this, his wicked commandment, Hos. x. 11. Unto Dan, which is not here mentioned exclusively, for that they went also to Beth-el is evident Hos. x. 32, 33 but in other reasons, either because that of Dan was first made, or best frequented, the people in those parts having been long leavened with idolatry, see Judg. xxi. 30, or to show the people's readiness to comply with the king's command, and their zeal for idols, that those who lived in or near Beth-el had not patience to stay all that call was finished, but all of them were forward to go as far as Dan which was in the utmost borders of the land, to worship an idol there, when it was thought too much for them to go to Jerusalem to worship God.

31 And he made an house of high places, and made priests of the low estate of the people, which were not of the sons of Levi.

In house of high places, i. e. an house of the houses, or chapels, in the high places. Besides the famous houses, or temples which he built at Dan and Beth-el, he built also, for his people's better accommodation, lesser temples upon divers high places, which were esteemed sacred and venerable, because their pious ancestor had served God in them, and thereby Jeroboam might not seem to bring in a new religion but only to revive the old. Made priests of the lowest of the people, which he might do either, 1. Because the better sort refused it, as an office below their quality. Or 2. Because such would be satisfied with men allow mites, and so he could put into his own purse a great part of the rich possessions and revenues of the Levites, which doubtless he seized upon when he forsook him, and went to Jerusalem, 2 Chron. xi. 13, 14, which also was very necessary for his present and pressing occasions, the rather, because he durst not yet fly private taxes upon that people, who had newly revolted from him for that reason. Or, 3. Because many persons would depend upon his favour and therefore be very pliable to his humour and to his interest, and zealous to promote the worship of the calves. But the words in the Hebrew properly signify, from the ends of the people, which may be translated thus, out of all the people, promiscuously out of every tribe, which exposition seems to be confirmed by the following words which are added to explain, which were not of the sons of Levi, though they were not of the tribe of Levi. And that indeed was Jeroboam's sin, not that he chose men prisoners, for some of the Levites were such, and his sin had not been less, if he had chosen the noblest and greatest persons, as we see in the example of Uzziah 2 Chron. xxvi. 18, 19. but that he chose men of other tribes, contrary to God's appointment which restrained that office to that tribe. Not of the sons of Levi, to whom that office was confined by God's express command, but he gave the priesthood promiscuously to any person of any other tribe.

32 And Jeroboam ordained a feast in the eighth month on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made, and he placed in Beth-el the priests of the high places which he had made.

Feast. A feast of dedication, like that which was made at the dedication of the temple. Or rather 2. The feast of tabernacles, as may be thought. I observe that it began on the fifteenth day of the month, Lev. xxiii. 34. 2. Because he is not blamed for delaying the feast, (which the Jews accuse to have been of God's appointment,) but

only for *demanding the month*, ver 33, for keeping God's feast not in God's time, which was the fifteenth day of the seventh month and so onward Lev xxiii 34, but on the fifteenth day of the eighth month. And this alteration he made, either 1 To keep up the difference between his subjects and those of Judah as by the differing manners, so by the distinct times of their worship. Or, 2 Lest he should seem directly to oppose the God of Israel (who had in a special manner obliged all the people to go up to Jerusalem at that time Deut xvi 16,) by requiring their attendance to celebrate the feast elsewhere at the same time. Or, 3 To engage many persons as possibly he could to come to his feast which they would more willingly do, when the feast at Jerusalem was past, and all the fruits of the earth were more perfectly gathered in. *On the fifteenth day of the month* and so onward till the even days ended. He took the pattern thence, to show that he worshipped the same God and professed the same religion for substance which they did, howsoever he differed in circumstance. Here he did in the time. He offered, either, 1 By his priests. Or rather, 2 By his own hands as appears from chap xii 14, which he did to give the more countenance to his new-devised solemnity. Nor is this strange. In he might plausibly think, that he who by his own authority had made others priests, might much more exercise a part of that office, at least upon an extraordinary occasion, in which case he knew David himself had done some things which otherwise he might not do. So did he in both of these he himself did offer there in like manner as he now had done at Dan. *Unto the calves*, for they were two ver 29. He placed in Beth-el the priests as he had done at Dan ver 31.

33 So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even in the month* which he had devised of his own heart and ordained a feast unto the children of Israel and he offered upon the altar, and burnt incense.

Which he had devised of his own heart which he appointed without any warrant from God, which was superstitious. Compare Jer vii 31.

### CHAP XIII

1 *Prophet of Beth-el prophesies against the altar at Beth-el* 1-6 *He is offering him violence in hand witheth, and at the prayer of the prophet is restored* 1-6. He refusing the king's entertainment, and partly from Jer 17 10. He is prophesying of him, bringing him back 11-19. He is to be repented of God on the old prophet and is slain, when and buried by the old prophet who confirms his prophecy 20-32. Jeroboam's obstinacy 33-34.

AND behold there came a man of God out of Judah by the word of the Lord unto Beth-el and Jeroboam stood by the altar to burn incense.

A man of God, a holy prophet. By the word of the Lord, by Divine permission and command.

2 And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a child shall be born unto the house of David, Josiah by name and upon thee shall he offer the priests of the high places that burn incense upon thee and men's bones shall be burnt upon thee.

He cried against the altar, and consequently against all that worshiped, which is opposed by the name of the altar. See Jer xix 10, 11, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

effect. 1 *child shall be born unto the house of David, Josiah by name*, which being done above three hundred years after this prophecy plainly shows the absolute certainty of God's providence and foreknowledge, even in the most contingent things. For this was in itself uncertain and wholly depended upon man's will, both as to the bearing of a child and as to the giving it this name. Therefore God can certainly and effectually overrule man's will which way he pleases, or else it was possible that this prediction should have been false, which is blasphemous to imagine. Upon thee shall he offer the priests synecdochically, the bones of the priests, 2 Kings xxiii 15, 16, whereby the altar should be defiled.

3 And he gave a sign the same day, saying, Thus is the sign which the Lord hath spoken, Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

He gave a sign the same day, i.e. he then wrought a miracle, to assure them of the truth of his prophecy.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

He put forth his hand, to point out the man whom he would have the people lay hands on and to sin them up to do. From the altar, where it was employed in the sacrifice, and thence upon it. Dried up or withered, the muscles and sinews the instruments of motion were shrank up. The God did partly to chastise Jeroboam for offering violence to the Lord's prophet, partly to secure the prophecy, and further violence, and partly that in this example God might show how he does he resents the injuries done to his ministers in order for the faithful discharge of their office.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord.

6 And the king answered and said unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored unto me again. And the man of God besought for the Lord, and the king's hand was restored unto him again, and became as it was before.

The king answered, i.e. spoke, is that word is out of him in both Testaments. Intreat now the face of the Lord thy God, who by his zeal for thee hath manifested his will to be thy God and friend in a singular manner, and therefore will he in thy prayers for me, though he will not regard mine because I have forsaken him and his worship. The man of God besought the Lord to assure Jeroboam that what he had said was not from ill-will to him, and that he heartily desired his reformation not his ruin. The king's hand was restored again, partly to assure him that the stroke was from God, partly because he repented of that violence which he intended against the prophet for whom God inflicted it, and partly that the goodness of God to him might have led him to repentance, or if he continued impenitent leave him without all excuse.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

Horrid stupidity! He desires to requite the instrument but takes no notice of the chief cause and author of the great and wonderful mercy, which was God.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place.

9 For so was it charged me by the word of the Lord, saying, "Eat no bread, nor drink water, nor turn again by the same way that thou camest."

My refusal of thy favour is not from any contempt or hatred of thy person, but in obedience to the just command of my God, who hath forbidden me all further converse or communication with thee. *Let no bread nor drink water to wit, in that place, or with that people* whereby God declares how detestable they were in God's eyes, not because their idolatry was so bad as that of the heathens, but because they were vile apostates from the true God, and embraced this idol-worship against the light of their own consciences, merely to comply with the king's humour and command, and because their vicinity and relation to the tribe of Judah made this more dangerous as to their infection by it. *Nor turn again by the same way that thou camest*; that by thy avoiding the way that led thee to Beth-el as execrable, although thou wastest by my special command, thou mightest teach all others how much they should abhor that way and all thoughts of going to that place, or to such people, upon any trivial and unnecessary occasion.

10 So he went another way and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el, and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

*An old prophet*: a prophet of the Lord, one to whom and by whom God did sometimes impart his mind, as is manifest from ver. 20, 21, and one that had a respect to the Lord's holy prophets, and gave credit to their prediction: all which the following relation shows. But whether he was a holy and good man may justly be doubted, seeing all those qualifications might meet in a vicious man; to and by whom he may reveal some part of his mind as he did to Balaam Num. xxiii. &c. and in such his other prophecies are sometimes found, and we find him in a down-right and premeditated lie, and that without any great temptation to it ver. 18. And about a holy prophet might possibly have continued in the kingdom of Israel, he would never have gone from his own habitation to dwell at Beth-el, the chief seat of idolatry, unless with design to preach against it, which it is evident he did not. His sons seem to have been present at and to have joined with others in that idolatrous worship ver. 11 and that not without the father's connivance. *In Beth-el*, for thither he came to dwell, probably expecting some great advantage from Jeroboam, but *he came out of Samaria* 2 Kings xviii. where he either was born and had lived before, or his first dwelling was at Beth-el, but had lately been in Samaria, and was now returned to Beth-el. *His sons* came, who probably were eye and ear witnesses of what had passed.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass and he rode thereon.

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art thou the man of God that camest from Judah?* And he said, *I am*.

*Sitting under an oak*, being faint and weary with his journey, and possibly with the heat which makes him choose this shady place, and especially with hunger and thirst, ver. 9. And he might easily guess that this was the old prophet, by his age and carriage, and it may be, by his prophetic mantle, and by the character which his sons had given him.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, 'I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place.'

17 In Beth-el, where thou desirest me to do it.

17 For it was said to me 'by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.'

18 He said unto him, *I am* a prophet also as thou art, and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

Not with evil design against him, but out of curiosity to know all the truth and circumstances from his own mouth, and to express his kindness to him, and to relieve his pressing hunger, whereby possibly he thought to please God, and to compensate for his misarranges. *But his sin was great*, for he did not only tell a premeditated lie, but also made God a liar and to contradict himself, and all this without any pretence of necessity, or benefit to himself.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back.

*As they sat at the table*, there the prophet meets with a severe judgment, where he was pleasing himself with this seasonable refreshment. *The word of the Lord came*, by secret instinct into his mind, as sometimes God speaks to Moses and other prophets when they were in company with others. *Unto the prophet that brought him back*, so he makes this prophet public, to tell him all his sins, and to pronounce a terrible sentence against him to whom he professed so much kindness. *I feel* the Hebrew word is ambiguous, and by other renderings thus, *to the prophet whom he had brought back*, which is very well with the Hebrew phrase, and may seem to be the best translation by comparing ver. 25, where the same phrase is so rendered, and ver. 26, where it is said to be spoken to him. But these arguments are not cogent, not that from ver. 25, because it is a common thing for the same phrase in divers verses and sometimes in one and the same verse to be diversely used, nor that from ver. 27, for that may be rendered concerning him. And therefore this translation is better, as is manifest from ver. 21.

21 And he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

*He cried with a loud voice*, the effect of his passion, both for his own guilt and shame, and for the prophet's approaching misery, and his unhappy influence both in procuring and in denouncing of it. *The mouth of the Lord*, the word of command coming out of his mouth, a testimony of the cause for the effect.

22 But thou hast not come back, and hast eaten bread and drunk water in the place, of which the Lord said to thee, Eat no bread, and drink no water, thy carcass shall not come unto the sepulchre of thy fathers.

*Thou shalt not die a natural, but a violent death*, and that in this journey, before thou returnest to thy native habitation, and thy carcass shall not be buried in the proper sepulchre, which was esteemed a kind of curse, and a note of infamy, is the contrary was reckoned an honour and blessing. See chap. xii. 13, 14, xiv. 19, 20; Jer. xlii. 42, xlii. 23.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to *mt*, for the prophet whom he had brought back.

That he might sooner come to his home, and, if possible, escape the judgment threatened. But it is observable he doth not accompany him his guilty conscience making him to expect and fear to be involved in the same judgment with him.

24 And when he was gone, a lion met him by the way, and slew him: and his carcass was cast in the way; and the ass stood by it, the lion also stood by the carcass.

A lion met him, for there were many lions in Judah, and this is lion hit him by God's special providence.

Why doth God punish a good man so severely for so small an offence? *Answer* First, His sin was not small for it was a disobedience to a positive command. *Object* But he supposed and was told by another prophet that God had repeated his command and so was deceived. *Answer* First, H. had no sufficient discharge from the former command: for he neither was assured that the old man was a prophet nor that the message he delivered was from God, but had reason to suspect the contrary, or at least to inquire the mind of God in this doubtful point which he grossly neglected to do, and willingly believed the message because it suited with his own inclination and necessity. Add to this, that he being a prophet was obliged to the further exactness in obedience to all God's precepts, and therefore this sin was much greater in him than in another because hereby God was dishonoured and the authority and success of his message blasted, and Jeroboam and the idolatrous priests condemned in their wicked courses for the provocation which it was necessary that God should raise against him. *Answer* Secondly, A lion is not so small, so his punishment was not so great as may be imagined. For as to his outward man, he bodily death (which was due to him for his sin and rebellion) in this way was a painful and terrible punishment, a kind of down and a to his soul God by giving him a grievous admonition both of his sin and danger. *Answer* 21, 22 awakened him to true repentance which doubtless he practised and so was prepared for his death, and by this sudden death freed from all the miseries of an evil time and world and speedily let into eternal glory. *Answer* Thirdly, As the world and all men in it were made for God's glory and all their lives and deaths ought to be laid out in his service, so it cannot seem strange nor harsh if God should bring his devoted death upon him in his return for the accomplishment of his own glorious designs, to vindicate his own honour and justice from the imputation of partiality, to manifest the truth of his predictions, and thereby provoke for him and his idolatry as follows to repentance, to put lively root in all his disobedient hearts which he intended to inflict upon Jeroboam's house, and the whole kingdom of Israel for their cursed apostacy, and to warn all succeeding sinners not rashly to venture upon small sins, and especially to take heed of greater sins for which they might expect a sorer punishment. *His carcass was cast in the way*, his dead and out lying carcass was dead body left to be a mark and les there. *¶ The lion also stood by the carcass*, *Answer* 25.

25 And, behold men, passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told it in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard thereof, he said, It is the word of God, who was disobedient unto the word of the Lord: therefore the lion hath delivered him unto the lion, which hath torn him and slain him, according to the word of the Lord, which he spake unto him.

Or rather, concerning him, for of the participle *laid* is

oft used, as Gen. xx 13; Psal. lxx 2; Job. xlii 16; with Matt. iv 8. See the notes on ver. 20.

27 And he spake to his sons, saying, *¶ The ass and the ass* And they saddled him.

Being secure as to himself, because so many others had been there without any harm, and because he perceived the prophet's death was a judgment of God, and that for special reasons.

28 And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor *¶* torn the ass.

Here was a concurrence of miracles. That the ass did not run away from the lion, according to his nature and custom, but boldly stood still as reserving himself for the carrying of the prophet to his burial, that the lion did not devour its prey in the manner it is, nor yet go away when it had done his work which he was sent for, but stood still, partly to preserve the carcass of the prophet from other wild beasts or fowls, which would quickly have eaten it, partly as an evidence that the prophet's death was not casual nor the effect of a lion's hungry and ravenous disposition, but of God's singular and just judgment, and consequently, that this prediction was Divine, and should be infallibly accomplished in its proper time, and partly, as a token of God's favour to the deceased prophet, of whose very carcass he took such special care, thereby signifying, that although in wise and just reasons he thought fit to take away his life, yet his remains were precious to him, and his soul did live in his sight.

29 And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back, and the old prophet came to the city, to mourn and to bury him.

30 And he had his carcass in his own grave, and they mourned over him, saying, *¶* Alas, my brother!

So that the thing, ver. 22, was fulfilled, and withal the memory of his prophecy was revived and preserved among them, and his very carcass resting there might be a witness of their madness and desperate wickedness, in continuing their abominable idolatry after such an assurance of the dreadful effects of it. *They mourned over him*, the old prophet and his sons and others whom common humanity taught to lament the untimely death of so worthy a person. *Alas, my brother!* was a usual form of expression in funeral lamentation. See Jer. xlii 18.

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried: *¶* My bones beside his bones.

That I may be secured from that judgment threatened ver. 2.

32 ¶ I of the saying which he cried by the word of the Lord against the altar in Beth-el and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

Of Samaria, the city of the kingdom of Samaria as it was called though not when this fact was done yet before these books were written. Samaria was properly the name of one city, 1 Kings xv 1, but from hence the whole kingdom of Israel was so called Jer. xlii 5. Hos. vi 1, viii 3, Amos vi 1, and the king of Israel is called the king of Samaria, 2 Kings 13. Hos. x 7, and (as here) we read of the cities of Samaria, Ezra iv 10.

33 ¶ After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places, whosoever would, he consecrated him, and he became one of the priests of the high places.



After all these things, the singular number is for the plural; after so many, and evident, and successive miracles, which is noted to aggravate his sudden and apostasy. Made again of the least of the people priests; he abused it of so much as a circumstance in his idolatrous worship. If however would, without any respect to tribe or family, or integrity of body, or mind, or life, all which were to be regarded in the priesthood. He consecrated him. Heb he filled his hand, of which phrase see Exod xxviii. 41, xxi 3, 38

34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

This thing became sin, either an occasion of sin and means of hardening all his posterity in their idolatry, or a punishment, for so the word sin is oft used. Thus his obstinate continuance in his idolatry after such warnings was the utter ruin of all his family

## CHAP XIV

Jeroboam sendeth his wife disguised and with presents to the prophet Ahijah at Shiloh, to inquire concerning his son, who was sick. 1-4 He, foretold by God his ruin because of idolatry, and the death of his child, and the destruction of Israel 5-16 His son dieth, and is buried, and he likewise. Nadab his son succeedeth, 17-20 Jeroboam and Judah sin again at the Lord, 21-22 Shishak King of Egypt spoileth Jerusalem, 23-28 His death, and Abijah his son succeedeth 29-31

AT that time Ahijah the son of Jeroboam fell sick

1. Either, first, Presently after the things described in the former chapter which though related at the beginning of his reign yet might be done a good while after it and so Ahijah the prophet might be very old, as he is described to be ver 1. Or, secondly, Many years after it, as while Jeroboam persisted in his former course, for this phrase is oft used indefinitely, and without respect to the time last mentioned before it, as Dan xii 1 Matt iv 1. Ahijah fell sick, by the stroke of God, to punish Jeroboam's rebellion against God

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam, and get thee to Shiloh: behold there is Ahijah the prophet, which told me that *I should be king over this people*

Jeroboam said to his wife, partly, because he would trust none else with this secret, partly because she might without suspicion, inquire concerning her own child and partly because she would inquire most exactly and diligently, and faithfully acquaint him with the whole truth. Disguise thyself, change thy habit and voice, and go like a private and obscure person. That thou be not known to be the wife of Jeroboam, this caution proceeded first, from the pride of his heart, which made him loth to confess his folly in worshipping such ignorant and helpless idols, and to give glory to the God whom he had forsaken. Secondly from jealousy and suspicion, lest the prophet knowing this, should either give her no answer, or make it worse than indeed it was. Thirdly, From policy, lest his people should by his example be drawn to forsake the senseless calves, and to return to the God of Judah, whom they had rashly forsaken

3 And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child

A cruse of honey, a present after the manner, Judg x 12, 1 Sam. ix. 2, 8, 2 Kings v 15, viii 8, but mean, it came an ordinary country woman, which she person

ated. And go to him, to inquire the event of this sickness, as the following words imply

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see, for his eyes were set by reason of his age

Or, stood still, or were grown stiff, the nerves by which the eyes and eyelids are moved, being contracted and withered

5 And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son, for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam: why feignest thou thyself to be another? for I am sent to thee with these sayings

By this discovery he both proves them folly, who thought to conceal themselves or their designs from that God from whom they expected aid, and directed the discovery of the most secret things, and withal gives her assurance of the truth and certainty of that message which he was to deliver

7 Go, tell Jeroboam, Thus saith the Lord God of Israel, I amasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

They were God's people which Jeroboam was first set over them

8 And I rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant in David: who kept my commandments, and who followed me with all his heart to do that only which was right in mine eyes,

Is my servant David, who though he was not a true worshipper of God, from which thou art revolted, secondly he heartily repented of and turned from all his sins, whereas thou art obstinate and incorrigible

9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images to provoke me to anger, and hast cast me behind thy back

These all that were before thee, above all the former kings of my people, as Saul and Solomon, and Jeroboam. Other gods and molten images, or other gods to wit, (for a word oft signifies among the Hebrews as hath been formerly noted,) molten images, namely, the golden calves which he calls others gods, not as if the Israelites esteemed the calves made of their own gold to be gods indeed, which it is incredible should find belief with any man in his way especially with the whole body of the Israelites, who knew that the ark and cherubims, though made by God's appointment, were not gods, but only pledges of God's presence &c., nor as if they thought them to be other gods in a strict and proper sense, for it is apparent that they still pretended to worship the God of their fathers as the Jews at Jerusalem did, though in a dissipated manner: but only because God rejected their whole worship, and howsoever they called or accounted it, he reprobated it as a manifest defection from him, and a betaking of themselves to other gods, or devils as they are called 2 Chron xvi 15, by whose instigation they were led to such idolatrous practices, and whom alone they served and worshipped, whatsoever pretences they had to the contrary. To provoke me to anger, i. e. whereby thou dost provoke me; for otherwise this was not Jeroboam's design in it, but only to

establish himself in the throne. *Cast me behind thy back; despised, and disregarded, and forsaken me and my commands, and my worship, as we do things which we cast behind our backs.*

10 Therefore to hold, <sup>1</sup> I will bring evil upon the house of Jeroboam, and <sup>2</sup> will cut off from Jeroboam him that pisseth against the wall, <sup>3</sup> and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

See the note on I Sam xxv 22. *Him that is shut up and left* the one who had escaped the fury of their enemies invading them either because they were shut up in caves, or castles or strong towns or because they were left overlooked or neglected by them or spared as poor impotent helpless creatures. But now, saith he, they shall be all searched out and brought to destruction. See more on Deut xxv 16. *As a man taketh away dung*, which they remove as a loathsome thing out of their houses, and that thoroughly and universally.

11 <sup>1</sup> Him that dieth of Jeroboam in the city shall the dogs eat, and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it.

So both sorts shall die unburied.

12 Arise thou therefore, get thee to <sup>1</sup> thine own house, and <sup>2</sup> when thy feet enter into the city, the child shall die.

Presently upon thy entrance into the city when thou art gone but a little way in it, even yet as to the threshold of the king's door ver 17 which possibly was near the gate of the city. And by the event of this branch judge of the truth of the rest of my prophecy.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him <sup>1</sup> there is found some good thing toward the Lord God of Israel in the house of Jeroboam.

*All Israel shall mourn for him* either first for the loss of so worthy and hopeful a person, or secondly for the calamities which should follow his death which possibly his moderation and wisdom and virtue might have prevented whereof his death was a certain presage and evidence. So they should mourn not simply for him but for their own loss in him. *Shall come to the grave* shall have the honour of burial denied to the rest ver 11. *Some good thing toward the Lord God of Israel*, some pious inclinations and intentions of taking away the calves or of permitting or obliging his people to go up to Jerusalem to worship if God give him life and authority to do it and of trusting God with his kingdom in that case. *In the house of Jeroboam*, which is added for his greater commendation: he was good in the midst of so many temptations and wicked examples, and of much of a bad stock.

14 Moreover the Lord shall raise him up a king over Israel who shall cut off the house of Jeroboam that day: but what? even now.

*Baruch* chap xv 28. *Who shall cut off the house of Jeroboam that day* when he is so raised in the very beginning of his reign chap xv 29. *But what?* but what do I say, he shall raise a king to be done at a great distance of time. He hath already raised him in some sort: the man is now in being, if not in power who shall do this, this judgment shall be shortly executed.

15 For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made them groves, provoking the Lord to anger.

*The Lord shall smite Israel*, because they obeyed Jeroboam's wicked command of worshipping the calves, and that willingly, Hos v 11. *As a reed is shaken in the water*, easily and variously, hither and thither with every wind, so shall the kingdom and people of Israel be always in an unquiet and unsettled posture, tossed to and fro by foreign invasions and civil wars, by opposite kings and factions and by the dissensions of the people. See 2 Kings xvii 18. *Beyond the river*, to wit, Euphrates oft so called by way of eminency, as Gen xv 18, xxxi 21: 1 Kings xi 21, 24. This was accomplished in part, 2 Kings xv 29, and more fully 2 Kings xvii 6. *Because they have made them groves*, for the worship of their idols, Exod xxxiv 13. Deut xxi 21. God having before condemned the making and worshipping of the calves, by which they designed or pretended to worship the true God, he now takes notice that they were not contented with the calves, but (as it is the nature of idolatry, and all sin, to proceed from evil to worse) were many of them fallen into another and a worse kind of idolatry even their worship of the heathenish Baals, which they commonly exercised in groves. See on 1 Kings xviii 19.

16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

To wit, by his invention, and making of the occasion of their sin the calves, by his example, by encouraging those, and only those that worshipped the calves, and by his authority requiring and compelling them to do it. This is mentioned as a monstrous aggravation of his wickedness, that he is not content with his own sin but is the great author and chief cause of drawing others into sin and of corrupting and abusing the whole kingdom, which therefore God would not forgive him nor forget him, but upon all occasions mentions him with this eternal and of infamy upon him.

17 And Jeroboam's wife arose and departed and came to Tirzah, and when she came to the threshold of the door the child died.

*Tirzah* an ancient and royal city Josh xii 21: a pleasant place Cant vi 1 where the kings of Israel had a palace, Chap xv 33. xvi 6, 8, 13. 23. Whether Jeroboam was removed from Shechem, either for his pleasure or for his sons recovery by the healthfulness of the place. *At the threshold of the door*, to wit, of the king's house, which probably was upon or by the wall of the city and near the gate which was the place of judicature. See ver 12.

18 And they buried him, and all Israel mourned for him, according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned behold, they are written in the book of the chronicles of the kings of Israel.

*Heb in the book of the words or things of the days &c* By which you are not to understand that canonical book of the Chronicles, for that was written long after this book but a book of civil records the annals, wherein all remarkable passages were recorded by the king's command from day to day, out of which the sacred penman by the direction of God's Spirit, took those passages which were most considerable and useful for God's honour and man's edification.

20 And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

So he lived till his second year, chap xv 25. *He slept with his fathers*, either, first, He was buried with his ancestors. But their sepulchre seems to be too mean and improper for a great king, and kings used to be buried in peculiar sepulchres. Or, secondly, He died, as his father did.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

Rehoboam was forty and one years old, then fore he was born a year before Solomon was king, as appears from 1 Kings xi 42. This is noted as in aggravation of Rehoboam's folly, that he was old enough to have been wiser. An Ammonitess, a people cursed by God and shut out of the congregation of his people for ever Deut xxiii 3. Neh xiii 1. This is observed as one cause both of God's displeasure in punishing Solomon with such a son, and of Rehoboam's apostasy after his three first years, 2 Chron xi 17.

22 \*And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

Judah did evil, after a little time, 2 Chron xi 17.

23 For they also built them high places, and images, and groves, on every high hill, and under every green tree.

They also built them high places, they followed the example of the Israelites although they were better instructed and had the temple in their kingdom and liberty of access to it which was denied to the Israelites, and the privilege of worshipping God in his own way and the counsels and sermons and examples of the priests and Levites to teach and establish them, and the dreadful example of Israel's horrid apostasy to caution and terrify them. The building of high places was unlawful and now especially when the temple was built and ready to receive them unnumbered and therefore expressed greater contempt of God and his express command to the contrary. Images and groves not only after the manner of the heathens and Israelites but against a direct and particular prohibition. Under every green tree the people were universally corrupted, which is a prodigious evil. All things considered and is a clear evidence of the greatness and depth of the original corruption of man's nature which without God's grace is ready to break forth into all sorts of wickedness.

24 \*And there were also sodomites in the land and they did according to all the abominations of the nations which the Lord cast out before the children of Israel.

Sodomites, i. e. males who prostituted their bodies to the filthy lusts of others, of whom see on Deut xxiii 17 who also did this in the worship and to the honour of their idols, as also the women did, Numb xxi 12. And this might be one occasion of so great a spreading of idolatry among the sinful Israelites. And on the other side God doth frequently punish idolatry with corporal punishments. 1 Sam i 21, 26. See 1 Kings xv 12, xxii 16, 2 Kings xxiii 7.

25 ¶ And it came to pass in the fifth year of king Rehoboam that Shishak king of Egypt came up against Jerusalem.

In the fifth year of king Rehoboam presents at this and his people's apostasy, which was not till his fourth year when the apostatical Israelites enjoyed peace and some kind of prosperity, at first, for many years together, but which difference two reasons may be given. First that Judah's sins were committed against clear light, and more powerful means and remedies of all sorts, and therefore deserved more severe and speedy judgments. Secondly, that God discovered more love to Judah in chastising them speedily than so they might be humbled, and reformed and so graciously preserved, as it happened, and more as yet against

Israel, that he spared them, and by their unpunished hardness and opened them to that total destruction which he intended to bring upon them. Shishak king of Egypt, of whom see 1 Kings xi 40, 2 Chron xii 2 &c, where this history is more fully described. He is thought by many to be Solomon's brother-in-law. But how little such relations signify among princes, when their interest is concerned, all histories witness. Besides, Rehoboam was not Solomon's son by Pharaoh's daughter, and so the relation was in a manner extinct. Came up against Jerusalem, either from ambition, and a desire to enlarge his empire, or from jealousy of Rehoboam's growing greatness; of which see 2 Chron xi, or by Jeroboam's instigation, or from a covetous desire of possessing these great treasures which David and Solomon had left and above all, by God's providence, disposing his heart to this expedition for Rehoboam's punishment.

26 \*And he took away the treasures of the house of the Lord, and the treasures of the king's house, he even took away all and he took away all the shields of gold which Solomon had made.

He took away the treasures, it is implied, that first he took the city, which may seem strange, considering the great strength of that city and how much time it took Nebuchadnezzar and Titus to take it. But, first it might cost Shishak also some time and a long siege ere he took it though that be not here related. Secondly, it is probable that David and Solomon in their building and altering of this city, had more respect to state and magnificence than to its defence, having no great cause to fear the invasion of any enemies and being too secure in reference to their posterity because of God's promise of the kingdom to be continued to them and to their seed for ever. And it is probable and certain, that after the division between Judah and Israel the king of Judah did add very much to the fortifications of this city.

27 And king Rehoboam made in their stead brassy shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house.

Wherein the golden shields, as being more precious, were kept in a certain place.

28 And it was so when the king went into the house of the Lord that the guard bare them, and brought them back into the guard chamber.

When the king went into the house of the Lord by which it seems the affliction had done him some good and brought him back to the worship of God, which he had forsaken.

29 \* Now the rest of the acts of Rehoboam and all that he did, are they not written in the book of the chronicles of the kings of Judah?

Such book of chronicles as that mentioned above, ver 19.

30 And there was war between Rehoboam and Jeroboam all their days.

Not an invasive war with potent armies, which was for hidden ship xii 21 and not rivaled till Abijah's reign, 2 Chron xiii but a defensive war from those hostilities which by small parties and skirmishes they did to one another.

31 \* And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijah his son reigned in his stead.

His mother's name was Naamah an Ammonitess this is repeated as a thing very observable. See above, ver 21.

## CHAP XV

Abijah followeth his father's sins, God however keepeth promise he dieth, and Asa his son succeedeth him, 1-8. His good reign, 9-15 Baasha warreth against him, 16-22.

maketh a league with Ben-hadad, 16—22. He dieth, and Jehoahaphat succeedeth him, 23, 24. Nadab's wicked reign, Jehoahaphat slayeth him, destroyeth his father's house, and succeeds him: his wicked reign, 25—31.

2 Sam. vii.  
13, 14.

NOW <sup>USE</sup> in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

**Object.** How can this be when he reigned three years, ver. 2, and A. a his successor began his reign in the twentieth year of Jeroboam, ver. 9? **Answer.** Parts of years are commonly called and accounted years, both in the Old and New Testament and in profane writers. So his reign began with Jeroboam's eighteenth year, and continued his whole nineteenth year and ended within his twentieth year, in which also A. began his reign. And thus one and the same year may well be, as it frequently is, attributed to two several persons.

2 Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

**Three years** see the last note, on ver. 1. *Of Abishalom*, or, *of Absalom* as he is called 2 Chron. xxi. 21. And because he is here mentioned as a known person, without any addition of his kindred or quality, some conceive that this was Absalom's daughter called properly *Pimma*, 2 Sam. xix. 27, and from her royal grandmother, 2 Sam. iii. 3 *Maachah*, and that she is called *Maachah* (which differs not much from *Moukah*) the daughter of Uriel 2 Chron. xxi. 2 because she was first married to Uriel as Josephus affirms Antiq. viii. 3, and afterwards to Rehoboam. Other think this was another person, and that both she and her father had each of them several names, which was not unusual among the Hebrews.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father.

*In all the sins of his father* which his father lived in, either, first before his humiliation. Or rather secondly, after his deliverance from Shihab when though he did not openly renounce the worship of God he seems to have relapsed into his former sins, which otherwise would not have been remembered against him, as David's name and memory is never loaded with the blame of his sin because he truly repented of them.

4 Nevertheless for David's sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem.

**I lamp** is a son and successor to perpetuate his name and memory which otherwise had gone into obscurity. The same phrase is used above chap. xi. 36. 2 Kings xxi. 19, 2 Chron. xxx. 7. *To establish Jerusalem* i. e. that he might maintain that city, and temple and worship, as a witness for God in the world against the Israelites and heathen world who should have inquired after it and embraced the religion there established and set up, as a beacon upon a high hill that all men might take notice of it.

5 Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life: he was only in the matter of Bethel the Hittite.

**Quest.** How is this to be seen, David sinned in the matter of Bethel, 1 Sam. xxi. and Achish, chap. xxvii. and Mephibosheth and in a third time when Achish, Amnon and Absalom were concerned in the people's sin? **Answer.** This and the like phrases are not to be understood as a reproof of every sinful action but only of a sinful course or state, or of an habitual and continued apostasy from God, or from his ways, as the very phrase of turning aside from God, or from his commands, doth constantly imply, as appears from Exod. xxxii. b. Deut. ix. 12, 16,

1 Sam. viii. 3; Psal. lxxviii. 57; Isa. xlv. 20; 1 Tim. i. 6, v. 15, &c. And thus it is most true. For David's other sins were either sudden and transient acts, proceeding from human infirmity, and extraordinary temptations, and soon repented of and blotted out, as in the cases of Nabal and Achish, or mistakes of his judgment, which was not fully convinced of the sinfulness of such actions, as in the other cases alleged, whereas that which concerned Uriah's wife was a designed and studied sin, long continued in, defended with a succession of other sins, presumptions, and scandalous to his government and to the true religion, which he so eminently professed.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

Which was said chap. xiv. 30, and may be here repeated, to signify the cause and original of the war between Abijam and Jeroboam, which is implied here, and particularly described 2 Chron. xiii. Abijam continued the war which Rehoboam had begun, and pushed it on to a decisive battle. But the place may be thus rendered, *For there was war, &c.* i. e. although God was pleased to show so much respect to David, as for his sake to continue the succession to the kingdom in his posterity, yet he thought fit to punish this displeasure against David's successors for their sins, and to mix their honour and happiness with wars and troubles.

7 Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

*The chronicles of the kings of Judah*, in their annals, whence they were long after this time translated into the sacred Book of Chronicles. See above on chap. xix. 19.

8 And Abijam slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead.

9 And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

*Here now ends the end of the sixth* See above ver. 1.

10 And forty and one year reigned he in Jerusalem. And his mother's name was Maachah the daughter of Abishalom.

*His grandmother's* as appears from ver. 2, who called his mother, as David is called Abijam's father, ver. 3 and this Asa's father, ver. 11. And so the names of father and mother, and sons, and daughters are often both in sacred and profane authors, for grandparents and grandchildren. And his grandmother's name may be remembered rather than his mother's, because his mother was either an obscure person, or was long since dead, or indisposed or unwilling to take care of the education of her son, and so he was educated by the grandmother, who though she did poison his father Abijam with her idolatrous principles, ver. 12 yet could not infect Asa nor withhold him from prosecuting his good purposes of reforming religion, which is here remembered to his praise.

11 And Asa did that which was right in the eyes of the Lord, as did David his father.

*That which was right in the eyes of the Lord*, as to the government of his kingdom and life and the reformation and establishment of God's worship.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

*The sodomites* of whom see chap. xxi. 24, not all of them but those whom he could find out, but some escaped his observation and censur, as appears from chap. xxii. 16.

13 And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove, and Asa destroyed her idol, and burnt it by the brook Kidron.

13 *He removed her from being queen, i. e. he took from her the name and authority of queen-regent, which she, having been Rehoboam's wife, and Abijah's mother, took to herself during Asa's minority and abused to the patronage of idolatry, or the dignity of the queen-mother, and those guards, or other ensigns of honour, or instruments of power, which, as such, she had enjoyed and misemployed.* *Others say, He removed her from the queen, i. e. from his wife, that she might not be infected by her, and afterwards infect his children, which was a prudent and necessary care, for the prevention of so great and public a mischief.* *An idol Heb. a terror, or horror, i. e. a horrible idol which it may be so called, either because all idols though for a person they please, yet in the end will bring dreadful effects upon their worshippers, or because this was an idol of a more horrible or terrible shape more abominable than ordinary, and not to be seen without horror, whether it was that filthy idol, called Priapus, which was commonly placed in groves or gardens, or Pan, or some other heathen god, to whose service she in a special manner devoted herself.* *Burnt it by the brook Kidron, that when it was burnt to powder, it might be thrown into the water and be unfit for any use.* See Exod. xxxii. 20, Deut. xii. 3.

14 *But the high places were not removed nevertheless Asa's heart was perfect with the Lord all his days.*

*The high places were not removed.* Object. He did take these away, 2 Chron. xiv. 3. Answer. He took away those which were devoted to the worship of idols, as is there said *he took away the altars of the strange gods, and the high places*, to wit where they were worshipped, but as for those high places where the true God was worshipped, he did not take them away, partly because he thought there was no great evil in them because they had been used by David and Solomon, and other good and wise men, and because the true God was there worshipped and that in the manner though not in the place which God had appointed, and partly because he thought the removal of them might do much more hurt than their continuance to wit by occasioning the total neglect of God's worship by many of the people who either could not or through want of competent faith and zeal would not go up to Jerusalem to worship, now especially when the Israelites their neighbours formerly their friends were become their enemies, and watched all opportunities to invade or molest them, which they concluded they would do when all their miles were gone up to Jerusalem, and partly because the people were so obstinately bent towards them that it was or at least seemed to him impossible to remove them without great offence, or such commotions as were highly dangerous to that church and state. *Asa's heart was perfect with the Lord, i. e. he did sincerely and constantly adhere to the worship and service of God.* Though he could not hinder the people from using the high places, yet he did entirely devote himself to the worship of God in the manner and place prescribed by God.

15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver, and gold, and vessels.

*Which his father had dedicated.* Abijah to wit when he was in distress and going to fight with Jeroboam. 2 Chron. xiii. 19. though afterwards he did not perform his vows, nor bring in what he had devoted, whether because he was prevented by death, or because he afterwards relapsed to idolatry, as may seem probable from the 12th verse of this chapter.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

So long as they two lived and reigned together, which is not so to be understood, as if there were a solemn and declared war continuing all that time. (For Asa was quiet in a great measure for his first ten years, 2 Chron. xiv. 1, till the Israelites had recovered themselves from that dreadful blow given them by Abijah, 2 Chron. xiii. and Baasha began to reign in Asa's third year) but so that there were many private and particular hostilities practised against

them, in which sense the same phrase is used chap. xii. 30.

17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

*Baasha went up against Judah,* meaning Asa's great success, of which see 2 Chron. xiv. 15, and the defection of many of his own subjects to him upon that occasion. 2 Chron. xv. 9, he began to bestir himself and commenced a war against him. *Ramah, i. e. repaired and fortified, Ramah, a city of Benjamin, which either belonged to the kingdom of Israel, from the division, (as some other places of that tribe are supposed to have done, of which see on 1 Kings vi. 13,) or belonged to Judah, but was now invaded and taken by Baasha, and fortified.* *That he might not suffer any to go out or come in to Asa king of Judah,* therefore he chose this place, because it was in the way from his kingdom to Jerusalem and, as some add, in or near the straits of the mountains, where they could easily discover and hinder all passengers that way.

18 Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of his servants, and king Asa sent them to Ben-hadad, the son of Tabrimmon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

*All the silver and the gold that were left,* the poor remainders which either Shishak had left at that time, chap. xiv. 26, or Abijah or Asa or others, both of Israel and Judah, had dedicated; which probably was not inconsiderable, because Asa had got great spoils from Zerah, 2 Chron. xiv. 1, and he and his numerous and prosperous people did at this time express a great zeal for the house and worship of God. *Asa sent them to Ben-hadad,* wherein he committed three great faults, amongst many others. First, He united things consecrated to God with out necessity. Secondly, He did this out of carnal love and distrust of that God whose power and goodness he had lately experienced. Thirdly, He did this out of ill intent to lure him to the breach of his league and covenant with Baasha, ver. 19, and to take away part of that land which by right, and the free gift of God, belonged to the Israelites.

19 There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold, come and break thy league with Baasha king of Israel, that he may depart from me.

*There is a league between me and thee, and between my father and thy father,* whereby it appears, that albeit he was an adversary to Israel all Solomon's days, chap. xi. 25, yet after the division of the kingdoms of Israel and Judah, he was in league with both of them. Either because his designs lay upon the enlargement of his empire other ways, or rather, because he thought it his wisdom and interest to leave them to themselves, to undo one another by their intestine wars, and so to prepare the way to his conquest of both, whereas his invading of either of them might have made up the breach and forced them to unite against their common enemy. And therefore as soon as he was free from this fear, and one of them needed and earnestly desired his help against the other, he gladly embraced the opportunity. *That he may depart from me,* that being called to defend himself, he may be forced to depart from his territories.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and Samote, Ijon, and Dan, and Abel-beth-maacbah, and all Ginnath, with all the land of Naphtali.

The northern parts of Baasha's kingdom, which were

nearest to his own kingdom of Damascus and most remote from those parts where Baasha was now employed, which were in the most southern parts of his dominions.

21 And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.

Now the royal city of Israel. See chap. xiv. 17. There he abode to defend his own kingdom, and durst not return to oppose Asa lest the Syrian king should make a second and worse invasion. So Asa met with success in his ungodly course, as on the other side good men sometimes meet with disappointment in a good cause and course. So there is no judging of causes by events.

22 Then king Asa made a proclamation throughout all Judah, none was exempted, and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded, and king Asa built with them <sup>a</sup>Gaba of Benjamin, and <sup>b</sup>Mizpah.

None was exempted, all sorts of persons were obliged to come except those who were disabled by age or infirmity, or absence of by the public service of the king and kingdom in other places. Asa built with them Gaba of Benjamin and Mizpah, i.e. repaired and strengthened them for they were built before. See Jer. xli. 9. *Quest.* Why did he not rather perfect the fortifications of Ramah which Baasha had begun? *Answer.* Because Baasha might have returned and recovered it afterward, and he thought it most convenient that there should be no city nor fort in that place.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.

Nevertheless notwithstanding the great things which he had done and the glory and prosperity which he enjoyed, he felt the effects of human infirmity, and of his own sins, of which see 2 Chron. xvi. 12, 13.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father. <sup>a</sup>and <sup>b</sup>Jehoshaphat his son reigned in his stead.

25 <sup>a</sup>And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

Not complete, as appears from ver. 28.

26 And he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

In the worship of the calves which his father had made.

27 <sup>a</sup>And Baasha the son of Ahijah, of the house of Issachar conspired against him, and Baasha smote him at Gibbethon, which belonged to the Philistines, for Nadab and all Israel laid siege to Gibbethon.

Of the house of Issachar, i.e. of the tribe, which is still called a house as Jud. i. 9. Psal. cxxxv. 20, Hos. i. 7. Which belongs to the Philistines, who taking advantage of the division between Israel and Judah had taken this town, which belonged to the tribe of Dan Josh. xiv. 14, and belonged to the Levites. To i. xxv. 23, upon whose departure to Judah 2 Chron. vi. 14. the kings of Israel seized their towns and lands to their uses, as was noted before, which made them so much concerned for this town, to be sieged both now and many years after. 2 Sam. xvi. 15.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

In the third year of Asa, how this agrees with 2 Chron. xvi. 1, see in the notes there. Did Baasha slay him; which he did not to fulfil God's threatening, but only to advance himself, and therefore this is called murder, chap. xvi. 7.

29 And it came to pass, when he reigned, that he smote all the house of Jeroboam, he left not to Jeroboam any that breathed until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite.

Any that breathed i.e. any of the males of that family. See Deut. xx. 16, Josh. x. 10. According unto the saying of the Lord, so God overruled Baasha's ambition and cruelty, to fulfil his own counsel and prediction.

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger.

Which he made Israel sin, so that same wicked policy which he used to establish the kingdom in his family proved his and their ruin, which is very frequently the event of ungodly counsels.

31 Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

## CHAP. XVI

Jehu prophesieth against Baasha 1—7. Liah succeedeth him, him Zimri slayeth and succeedeth he besieged by Omri, burneth himself 8—20. Omri prevaileth against Tibni and is king, buildeth Samaria, followeth the sins of Jeroboam and duth 21—25. Ahab his son succeedeth him, he is more wicked than his predecessors 26—33. Hiel buildeth Jericho, and Joshua's curse is fulfilled in him 34.

THE word of the Lord came to Jehu the son of Hanani against Baasha, saying,

Jehu a prophet, of whom see more 2 Chron. xix. 2, xx. 34. Hanani also was a prophet 2 Chron. xvi. 7.

2 As much as I exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins,

Out of the dust, out of a low and mean estate. See 1 Sam. ix. 8, Psal. cxxii. 7. *Quest.* How is Baasha's exaltation to the kingdom ascribed to God, when he got it by treachery and cruelty? *Answer.* Though that way or manner of invading the kingdom was from himself and his own wicked heart, yet the translation of the kingdom from Nadab to Baasha, simply considered, was from God, who by his decree and providence ordered it and disposed of all occasions, and of the hearts of all the soldiers and people,

so that Baasha should have opportunity of executing God's judgment upon Nadab, and such success thereupon, that he should get a present and quiet possession of the kingdom. Nay the very act of Baasha, to wit, the killing of his master Nadab, was an act of Divine justice, foretold and appointed by God, chap. xiv 10. And if Baasha had done this in obedience to God's command, and with a single design to execute God's vengeance threatened against him, he had been no more a man than Jehu's act in killing his master king Jehoram, upon the same account, 2 Kings ix. But that Baasha did this merely to gratify his own pride, of covetousness, or malice, this was not from God but from himself, and therefore is charged upon him as murder here, ver 7. *To provoke me to anger* see on 1 Kings xiv 4.

13 Behold, I will take away the posterity of Baasha, and the posterity of his house, and will make thy house like the house of Jeroboam the son of Nebat.

14 Him that dieth of Baasha in the city shall the dogs eat, and him that dieth of his in the fields shall the fowls of the air eat.

15 Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel?

16 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his son reigned in his stead.

17 And also by the hand of the prophet Jehu the son of Hani, came the word of the Lord against Baasha, and against his house, even for all the evil that he did in the sight of the Lord in provoking him to anger with the work of his hands, in being like the house of Jeroboam, and because he killed him.

*By the hand of the prophet Jehu came the word of the Lord* the meaning is the message which came from the Lord to Jehu ver 1 &c. was here delivered by the hand of the ministry of Jehu, unto Baasha. Jehu did what God commanded him in this matter though it was not without apparent hazard to himself. And because he killed him, the Nadab, who though he be not expressed yet is tacitly understood. 1 By the manifest reference which these words have to the murder committed by Baasha, which was done upon Nadab only chap. xv 25. 2 By the foregoing words the house of Jeroboam is the posterity which was Nadab. *Q. est.* Why doth God punish him for doing God's work? *Ans.* 1. Because God appointed that Jeroboam's family should be cut off yet he did not give Baasha commission to do it nor to be curious how or by whom he would do it. 2. Baasha did this not to fulfil God's will, but his own lusts. See on ver 2.

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

One complete, and part of the other ver 10, which in Scripture account is reckoned for a year. See above, chap. xv 25.

9 And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Anaz, steward of his house in Tirzah.

*Captain of half his chariots*, i. e. of all his military chariots, and the men belonging to them, the chariots for carriage of necessary things being put into other and meaner hands. *As he was in Tirzah*, whilst his forces were elsewhere employed ver 15, which gave Zimri advantage to execute his design.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.

*Kinsfolks* Heb. *avengers*, to whom it belonged to revenge his death see Numb. xxxv. 12. *Ver of his friends*, his confidants and familiar acquaintance such as were most likely to hinder his settlement in the throne, and to avenge their friend's quarrel.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by Jehu the prophet.

Thus fulfilling God's threatening, but either without his knowledge, or merely for his own ends.

13 I or all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the Lord God of Israel to anger with their vanities.

*Idols* etc. called *vanities* as Deut. xxxii. 21, 1 Sam. xvi. 21. For xv. 22 because they are but imaginary deities and mere *nothing*s. 1 Cor. viii. 1, having nothing at all of a God in them, and nothing of power to do either good or hurt.

14 Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines.

Which had been besieged before p. xv. 27, but it seems, was then relieved, or afterwards recovered by the Philistines taking the advantage of the disorders and contentions which were among their enemies.

16 And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died.

*Burnt the king's house over him*, or *and he burnt*, &c. Either 1. Omri burnt it over Zimri, for pronouns sometimes respect more remote nouns. Or rather, 2. Zimri, (to whom both the foregoing and following words apparently belong) who burnt it upon himself, that neither himself nor the royal palace and treasures might come into the hands of his insulting adversary.

19 I or his sins which he sinned in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

*I or his sins*, i. e. thus befell him for his sins. *Walking in the way of Jeroboam*, which he might do, either before he reign, in the whole course of his life, which is justly charged upon him, because of his impenitency, or in the

seven days of his reign, in which he had time enough to publish his intentions or desires about the continuance of the worship of the calves, or to sacrifice to them for his good success, either already obtained, or further desired.

20 Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts. Half of the people followed Tibni the son of Ginnath, to make him king, and half followed Omri.

*The people of Israel fell into a civil war, yet neither this nor any other of God's dreadful judgments could win them to repentance, which is an evidence of their prodigious impiety and incorrigibility, and how ripe they were for ruin. Half of the people followed Tibni, disdaining that the soldiers should usurp such a power over the whole kingdom. Half followed Omri, because they approved the person, though not the manner of his election.*

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginnath: so Tibni died, and Omri reigned.

*The people that followed Omri prevailed, partly because they had the army on their side, and principally by the appointment and judgment of God giving up the Israelites to him who was much the worst ver. 21. 26. Tibni died a violent death in the battle.*

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he on Tirzah.

*Began Omri to reign over Israel twelve years: 1 c. and he reigned twelve years, not from the thirty first year of Asa, for he died in his thirty eighth year ver. 29, but from the beginning of his reign, which was in Asa's twenty seventh year ver. 15. 16. So he reigned four years in a state of war with Tibni and eight years peaceably.*

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, † Samaria.

*† Built on the hill to wit the city, and especially, a royal palace, because that at Tzich was burnt ver. 18.*

25 ¶ But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

*He walked in all the way of Jeroboam, 1 c. did not only promote the worship of the calves, as Jeroboam and all his successors hitherto had done, but did also imitate all Jeroboam's other sins, which doubtless were many and great, and perditionary. He added this to the rest, that together with the calves he worshipped devils, 1 c. other idols of the heathens as may be thought from 1 Cor. x. 20, where his worship of the devils and of the calves is distinguished. Besides, though he did no more for the substance of the action than his predecessors did, yet he might justly and truly be said to do worse than they, because he did it with greater aggravations, after so many terrible examples of Divine vengeance upon the king and people of Israel for that sin, or because he made severer laws concerning the calf-worship, where we read of the statutes of Omri, Micah vi. 16, or did more industriously and violently execute them, with greater diligence against God, and malice against his servants.*

27 Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the Lord above all that were before him.

31 And it came to pass, † as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, † that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

*As if it had been a light thing for him, as if that sin were not big enough to express his contempt of God, as if he thought it below his wit and dignity to content himself with such a vulgar fault. But the Hebrew runs thus, Was it a light thing, &c. 1 c. was this but a small sin, that therefore he needed to add more abominations? where the question, as is usual among the Hebrews implies a strong denial, and intimates that this was no small sin, but a great crime, and might have satisfied his wicked mind without any additions. Jezebel, a woman infamous for her idolatry, and cruelty and severity and filthiness. See chap. xxi. 1. xxi. 8. 2 Kings ix. 22. Rev. ii. 20. Ethbaal, called Ethbaal or Ethubal, in Hebrew writ King of the Zidonians, so she was of a heathenish and idolatrous race, and such whom the kings and people of Israel were expressly forbidden to marry. Baal, 1 c. the idol which the Zidonians worshipped, which is thought to be Hercules or Iphigeneia, for this name is common to all such. And this idolatry was much worse than that of the calves, because in the calves they worshipped the true God, but in these, false gods or devils, as is evident from chap. xvi. 21.*

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove, and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

*Thab made a grove, against God's express prohibition Deut. vii. 5.*

34 ¶ In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.

*In his days this is here added, 1 c. As a character of the time and an instance of the truth and certainty of Divine predictions and communications, this being fulfilled 400 hundred years after it was threatened, and which, as a warning to the Israelites, not to think themselves secure or safe, because the judgment threatened against them by Ahab, chap. xiv. 15, was not yet executed, though it continued in that calf-worship which he continued, but to expect the certain accomplishment of it in due time, if they persisted in their impunity. Or, 2 c. As an evidence of the horrible corruption of his times, and of that high contempt of God which then reigned. Hiel the Bethelite, who lived in Beth-el, the seat and sink of idolatry, wherewith he was thoroughly leavened. Built Jericho a place seated in the tribe of Benjamin, but belonging to the kingdom of Israel, which place he seems to have chosen for his buildings, not so much for his own advantage as out of a contempt of the true God, and of his threatenings, which he designed to convince of falsehood.*



by his own expectations, and out of an ambitious desire to advance his own reputation and interest thereby, by attempting that which he knew his king and queen too would be highly pleased with. He laid the foundation thereof in Ahab's first-born, and set up the gates thereof in his youngest son Segub, i. e. in the beginning of his building God took away his first-born and others successively in the progress of the work, and the youngest when he finished it. And so he found by his own sad experience the truth of God's word, and how vain it was to contend with him. *Quest* Why did not God rather punish Hiel himself? *Ans* This was a terrible punishment, to see his children cut off by Divine vengeance before their time, one after another, and all this for his own folly and rashness. Compare Jer. li. 10. And as for Hiel himself possibly after he had been spared so long that he might be an eye-witness of his sons' untimely deaths, he also might be cut off, though it be not recorded as not belonging to the prophecy here mentioned or if not his present impurity was his greatest misery either as it continued his torment in the sad and lasting remembrance of his loss and misery, or as it was a mean to harden his heart so for greater judgments, to which he was reserved. According to the word of the Lord, which he spake by Ioshua, of which see on Josh. vi. 26.

### CHAP XVII

*Elijah foretelleth Ahab that there shall be a great drought, is sent to Cherith where the ravens fed him, 1-7. He is sent to Zarphath to a widow who feedeth him with meal and oil which lasted not 8-16. His son dieth and he resusciteth him, 17-23. She acknowledgeth him to be a prophet, 24.*

elr 110  
+ Heb.  
Elishah  
Eliakim  
64  
calul 11  
+ Kim 11  
11  
11  
11  
11  
11  
11  
11

AND *Elijah* the Tishbite, who was of the inhabitants of Gilead said unto Ahab, *As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.*

*Elijah* was the most eminent of the prophets. Matt. xiii. 3. who is here brought in like Melchisedek Gen. xiv. 18, Heb. vii. 3. without any mention of his father, or mother or beginning of his days, like a man dropped out of the clouds, and raised by God's special providence as a witness for himself in this most degenerate time and state of things, that by his zeal, and courage, and power of miracles he might give some check to their various and abominable idolatrie, and some reviving to that small number of the Lord's prophets and people who yet remained in Israel as we shall see. *The Tishbite* so called either from the place of his birth or habitation or for some other reason not now known. *Of the inhabitants of Gilead*, which was the land he could Jordan. See Gen. xxxi. 21. *Said unto Ahab*, having doubtless admonished him of his sin and danger before this, and now upon his obstinacy in his wicked course he proceeds to declare and execute the judgment of God upon him. *As the Lord God of Israel liveth* I swear by the God of Israel, who is the only true and living God when the gods whom thou hast joined with him, or preferred before him, are dead and senseless idols. *Before whom I stand*, either, 1. Whose minister I am (as this phrase is oft used, as Numb. iii. 6, Dent. x. 8, xvii. 12, xxvii. 3), not only in general, but especially in this threatening, which I now deliver in his name and authority, and not from my own imagination or passion. Or 2. Who is now present with me, and a witness of what I say, and let him punish me severely if I speak not the truth. *There shall not be dew nor rain* this was a prediction, but was recorded with his prayer, that God would verify it as it is recorded, James v. 17. And this prayer of his was not voluntary and malicious, but necessary (and all things considered) truly charitable, that by this sharp and long affliction God's honour, and the truth of his word and threatenings, (which was now so horribly and universally contemned,) might be vindicated, and the Israelites (whom their present impiety and impiety had hardened in their idolatry) might hereby be awakened to see their own wickedness,

and the vanity of their calves and other idols, and their dependence upon God, and the necessity of returning to the true religion. *These years* i. e. these following years, which were three and a half, Luke iv. 25, James v. 17. *But according to my word*, i. e. until I shall declare that this judgment shall cease, and shall pray to God for the removal of it.

2 And the word of the Lord came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

Thus God rescues him from the fury of Ahab and Jezebel, who he knew would seek to destroy him. *Quest* Why did not Ahab seize upon him immediately upon these words? *Ans* 1. This must be ascribed to God's overruling providence, who hath the hearts of all men in his hands, and hath oft protected his prophets and servants in such cases. 2. He might say this not by word of mouth, but by letter and message sent to him as that word is sometimes used, as Exod. xiii. 6.

4 And it shall be, that thou shalt drink of the brook, and I have commanded the ravens to feed thee there.

1. I have decreed or appointed. Or *I shall command*, i. e. effectually move them by instincts and inclination which I shall put into them which shall be as terrible with them as a law or command is to men. God would to command both brute creatures as Amos ix. 3. Lament. ii. 10, and senseless things, as Job xxxviii. 11, 12, Psal. lxxviii. 25, Isa. xli. 12, when he causeth them to do the things which he intends to effect by them. *I have commanded the ravens*, which he names, and disposeth for this work partly to succour the prophet fully against him in adversity, by the credibility of the thing, that being in my ravens in those parts, and those dejected to reveal in brooks of water, and that sort of creature being apt and accustomed to seek provisions, and to carry them away to the places of their abode, and partly to show his omnipotence and power in providing for the prophet by those creatures, which are noted for their greediness in monopolizing provision to themselves and for their ingratitude and unthankfulness towards their own young. But by this strange and noble experiment he might be led to trust God in those many and great difficulties to which he was likely to be exposed. *Quest* The ravens were much about, Lev. xi. 15.

*Ans* They were uncleans for meat but not for the touch. But however that ceremonial law was overruled by necessity and by the Lawgiver's dispensation.

5 So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith that is before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook.

*Bread and flesh*, not raw, but boiled by the ministry of some angel or man, and left in some place or places till the ravens came for it, in all which there is nothing incredible, considering the power and providence of God. *In the morning and in the evening*, i. e. for dinner and supper, according to the custom. See Gen. xlii. 25, Ruth ii. 14, Luke xii. 12, Acts x. 9, 10.

7 And it came to pass after a while, <sup>+ Heb. at the end of days</sup> that the brook dried up, because there had been no rain in the land.

*After a while*, Heb. *at the end of days*, i. e. of a year; for so the word *days* is oft used as in Exod. xvi. 10, Lev. xxi. 29, Numb. ix. 22, Judg. xvi. 10. 1 Sam. i. 3. xxvii. 7. And this seems to be a convenient time for the drying up of the brook, which was gradually dried up, and so thus agrees well with chap. xviii. 1. in the *third year*, of which see the notes there. *The brook dried up*, God so ordering it, partly for the punishment of those Israelites who had been at it, and had hitherto been fed by it, partly for the trial and exercise of Elijah's faith, and to teach him to depend upon God alone, not on any creature, for his sup-

port, and partly, to show his own all-sufficiency in providing for his people

8 ¶ And the word of the Lord came unto him, saying,

9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee

*Zarephath*, a city between Tyrus and Sidon, called *Sarepta* by St Luke chap iv 26 by Pliny, and others. *To Zidon*, to the port of that city, which therefore was inhabited by Gentile. See Luke iv 25 And God's providing for his prophet first by an unclean bird and then by a Gentile, whom the Jews esteemed unclean, was a notable proof of the calling of the Gentiles, and of the rejection of the Jew. *I have commanded* i.e. appointed or provided as before, ver 4, for that she had as yet no revelation or command of God about it, appears from ver 12

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink

*He called to her*, knowing by Divine suggestion that this was the woman designed

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand

Which he said only to try her, and to make way for what follows

12 And she said, As the Lord thy God liveth, I have not a cake; but an handful of meal in a barrel, and a little oil in a cruse: and behold I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die

*As the Lord thy God liveth*, by which she discovered that though she was a Gentile yet she owned the God of Israel as the true God. *Two sticks* i.e. a few sticks, that number being oft used indifferently for any small number, both in Scripture as Heb vi 2 and by other authors. *That we may eat it and die*, in having no more provision we must needs perish with hunger. For though the famine was only in the land of Tyre, yet the effects of it were in Tyre and Zidon, which were fed by the corn of that land. See Acts xii 20. On the same famine might be in those parts of the chief cause of the famine to wit, the warship of Baal, being common to both places

13 And Elijah said unto her, Fear not, go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son

*Make me first of a little cake first*, which he required, was a trial and exercise of her faith and charity, and obedience, which he knew God would graciously and plentifully reward, and so this would be a great example to encourage others to the practice of the same graces upon like occasions

14 For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth

*Thus saith the Lord God of Israel*, in whom I perceive thou trust: *The meal of a barrel* i.e. the meal of the barrel, in hyperbole, or metonymy. *So the cruse of oil*, for the oil of the cruse

15 And she went and did according to the saying of Elijah: and she, and he, and her house did eat many days

*She did according to the saying of Elijah*, coming glory to the God of Israel, by believing his prophet. *Many days* i.e. a long time, even above two years. See chap xxiii 1. *Hob days*, i.e. a full year, as ver 7. namely, before the

following event about her son happened, and the rest of the time of the famine after it

16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah

*God still creating new, as fast as the old was spent*

17 ¶ And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him

*Or no soul, or life* as this Hebrew word oft signifies, i.e. he died, is manifest from the following verses. See also Heb xi 35

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my son to remembrance, and to slay my son?

*What have I to do with thee?* wherein have I injured or provoked thee? or why didst thou come to sojourn in my house, (as the following words seem to explain these,) it is he the fruit of it? These are words of a troubled mind, savouring of some rashness and impatience. *But thou come unto me?* didst thou come for this end, that thou mightest severely observe my sins, and by thy prayer bring down God's just judgment upon me for them, as thou hast for the like cause brought down this famine upon the nation? *To remembrance*, either 1 To my remembrance, that I should by this dreadful judgment be brought to the knowledge and remembrance of my sin, which have procured it. Or rather 2 To God's remembrance, for God is oft said in Scripture to remember sins, when he punisheth them, and to forget them, when he spares the sinner. See 2 Sam xvi 10. Have I instead of the blessing which I expected from thy presence, and withal curse

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed

*Give me thy son* unto mine arms. *Into a loft*, a private place, where he might more freely and fully pour out his soul to God, and use such gestures or methods as he thought most proper without any offence or observation

20 And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

A prayer full of powerful arguments. *Thou art the Lord*, that canst revive the child, and my God, and therefore wilt not do that, deny me. *She is a widow*, add affliction to the afflicted, deprive her not of the great support and staff of her age. *She hath given me kind entertainment*, let her not for the worse for her kindness to a prophet, whereby wicked men will take occasion to reproach both her and religion

21 And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again

*He stretched himself upon the child*, not as if he thought this could contribute any warmth or life to the child, but partly to express, and withal to increase, his grief for the child's death, and his desire of its reviving, that then by his prayers might be more fervent, and consequently more prevalent with God, and partly that it might appear that this miracle wrought by God alone, yet was done for the sake of Elijah, and in answer to his prayers. Compare 2 Kings v 34, John ix 6 Acts xx 10. *And cried unto the Lord*, first he stretched himself that he prayed, and that for three times successively. *Let this child's soul come into him again*, by which it is evident that the soul was gone out of his body, and therefore doth subjoin without it after death. Compare Gen xxxi 18. This was a great request, but Elijah was encouraged to make it, partly, by

his zeal for God's honour, which he thought was concerned in it, and would be eclipsed by it, partly, by the experience which he had of his prevailing power with God in prayer, and partly, by a Divine impulse moving him to desire it.

22 And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 ¶ And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

Now by this I know, now I am assured of that concerning which I began upon this sad occasion to doubt. That the word of the Lord in thy mouth is truth, that the God whom thou professest is the true God, and the doctrine and religion which thou teachest is the only true religion, and therefore henceforth I wholly renounce the worship of idols.

### CHAP. XVIII.

Elijah in the extremity of famine is sent to Ahab, meeteth good Obadiah, 1-7, chargeth him to certify the king of his command: he instructeth Ahab to him 8-16. He reproacheth Ahab and the congregation by fire from heaven cometh Baal's prophets: they are slain, 17-40. Elijah by prayer obtaineth rain, runs before Ahab to Jezreel 41-46.

AND it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab, and I will send rain upon the earth.

In the third year, either 1. From the time when he cut off himself by the Brook Cherith: six months before which time the famine might begin, though it was not yet come to extremity. And so this being in or towards the end of the third year it makes up the three years, and six months. James 17. Or 2. From the time of his coming to Sarepta, which probably was even after the famine began: see on chap. xvi. 7. and so this might be in the middle of the third year, which would make up the three years and six months. *Shew thyself unto Ahab*, so to acquaint him with the cause of the judgement, ver. 18. and to advise him to remove it, and upon that condition to promise him rain. *I will send rain upon the earth*, according to thy word and prayer which thou shalt make for it. Thus God takes care to maintain the honour and authority of his prophet, and in judgment remembers mercy to him, and for the sake of the holy seed yet left among them, who suffered in this common calamity.

2 And Elijah went to shew himself unto Ahab: and there was a sore famine in Samaria.

Elijah went to shew himself unto Ahab, when he in shows a strong faith and resolute obedience, and invincible courage, that he durst at God's command run into the mouth of this raging lion, which was a degree of martyrdom.

3 And Ahab called Obadiah, which was the governor of his house: Now Obadiah feared the Lord greatly.

It is said that Obadiah was the governor of his house, being valued by Ahab for his great prudence and fidelity, and therefore indulged as to the worship of the calves and Baal. Obadiah feared the Lord greatly. Quest. How could he and some other Israelites be said to fear the Lord, when they did not go up to Jerusalem to worship as God had commanded? Answer. Although they seem not to be wholly excusable in this neglect, because they should have preferred God's service before their worldly commodity, according to the good example of the priests and Levites, and the generality of

the godly people who did so, 2 Chron. xi. 13, 16, yet because they worshipped God in spirit and truth, and performed all moral duties to God and their brethren, and abstained from idolatry, and being kept from Jerusalem by violence, they thought necessity and the apparent hazard of their lives would excuse them from ceremonial services, and God bare with their infirmity herein.

4 For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

Prophets: this name is not only given to such as are endowed with an extraordinary spirit of prophecy, but to such ministers as devoted themselves to the service of God in preaching, praying, praising God, and the like, as 1 Sam. x. 10, 12. and in this place computed with ver. 22, where Elijah saith, *I only remain a prophet of the Lord*, to wit, strictly so called, and Matt. x. 41, 1 Cor. xii. 28, 29, ver. 29. *Feed them*, with the hazard of his own life, and against the king's command: is wisely considering that no command of an earthly prince could overrule the command of the supreme Lord, the King of kings, or discharge him from these acts of piety to God, and charity to men, which God's law indispensably required. *With bread and water*, either property which was a great kindness in those circumstances, or figuratively, with meat and drink.

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive: that we lose not all the beasts.

Unto all fountains of water, and unto all brooks, about which grass was most probably to be found in that great drought.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

Ahab went one way by himself, he doing to trust any other. Obadiah excepted lest being abused by such as had pens for their own use, they should give him a true account.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Hast thou that my lord Elijah?

By this profound reverence showing his great respect and love to him.

8 ¶ He answered him, I am: go, tell thy lord: Behold, Elijah is here.

Tell thy lord Ahab, whom though every wicked man, he owns for his lord and king, thereby instructing him that he did well in owning him as such, and that the wickedness of kings did not exempt their subjects from obedience to their lawful commands.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

What have I sinned? wherein have I so offended God, and thee, that thou shouldst inflict this punishment upon me, and expose me to certain ruin by this means?

10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there, he took an oath of the kingdom and nation, that they found thee not.

There is no nation or kingdom, to wit, men to his own, where he could in reason think that Elijah had hid himself. Nothing is more frequent than to understand general expressions with such limitations. He took an oath of the kingdom and nation, that they found thee not, not that he could force other kingdoms to take an oath, but that by his persuasions he prevailed with the chief persons in several kingdoms for his satisfaction to swear that they did not

know of Elijah's being among them, which was not hard for him to obtain. For Ahab was a great prince, and had a great interest among the neighbouring kings: the king of Tyre was his father-in-law, the king of Moab tributary to him, Jezebel had his friend and relation to whom the king of Edom was tributary. We read also of all the kings of Arabia, and of all the kings of the Hittites, and of Syria, 1 Kings x 15, 20, which is they corresponded with Solomon so how in they might be allied to or confederate with Ahab we know not, nor what articles or agreements were between him and them, among which this might be one, that they should deliver up to one another all their fugitive or banished subject upon demand, which might give sufficient ground for his desire or expectation of this oath taken. How then could Elijah be in the house of the widow of Sarepta? True That might easily be, either because she herself or at least others did not know particularly who he was, or because she used all possible care to conceal him, her conscience and interest both obliging her so to do, or because God secured him there.

11 And now thou sayest, Go, tell thy lord Behold Elijah is here

12 And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not, and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth

*The Spirit of the Lord* the Holy Ghost, to whom the inspiration and conduct of the prophets is commonly ascribed in Holy Scripture, as Isa xlviii 16. Isa I, Matt ix 1. Acts xvi 6, 7 who might do this either immediately by his own power or by an angel or by a strong wind. *Shall carry thee whither I know not* such transpositions of the prophets having doubtless been usual before this time as they were after it. See 2 Kings ii 16, Ezek iii 12, 11. Matt ix 1. Acts viii 39. *He will slay me*, either is a cursed impostor that hath deluded him with vain hopes, or rather because I did not forthwith open upon thee and bring thee to him to receive punishment. *I thy servant fear the Lord from my youth* he speaks not of the fear following words in way of vain boasting, but only of his own necessary vindication and preservation that he might move the prophet to pity and spare him and not put him upon that hazardous action which yet he was resolved to do, if the prophet peremptorily required it.

13 Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold Elijah is here and he shall slay me.

15 And Elijah said As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to day

*As the Lord of hosts liveth* the Lord of all the creatures which are called Gods. Gen i 1, Deut iv 19, Paul cor 21, Gal ii 2 and we all subject to his command. He mentions this title as his shield, under the protection whereof he did undaunted venture to come into Ahab's presence.

16 So Obadiah went to meet Ahab and told him and Ahab went to meet Elijah

17 ¶ And it came to pass, when Ahab saw Elijah that Ahab said unto him, Art thou he that troublst Israel?

Have I at last met with thee O thou great disturber of my kingdom, the author of this famous and of all our disquiet and calamities?

18 And he answered I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the com-

mandments of the Lord, and thou hast followed Baalim

These calamities are not to be imputed to my passions, but thine and thy father's wickedness, which God punisheth by this means. He answered him thus boldly, because he spoke and acted in God's name, and for his honour and service, whose vassal Ahab was.

19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table

*Now therefore send*, to wit, messengers, that this controversy between thee and me may be decided the true cause of these heavy judgments discovered and removed, that so this plague may be removed. *Gather to me all Israel*, by their deputies, or heads or representatives, that they may be witnesses of all our transactions. *Unto Mount Carmel*; not that Carmel in Judah 1 Sam xv 12, but another in Issachar by the midland sea Josh xix 26, Jer xlii 18, which he chose as a very convenient place, being not far from the centre of his kingdom to which all the tribes might conveniently resort, and at some good distance from Samaria, that Jezebel might not hinder his design, and a very high mountain, Amos ix 3, and that upon the sea, whence he might have the opportunity to discover the run at its first approach, which he did ver 42 &c. *And the prophets of Baal* which were dispersed in all the parts of the kingdom. *The prophet of the groves*, which attended upon those Baals or idols which were worshipped in the groves which were near the royal city and much valued and frequented by the king and the queen 1 Kings xv 13, xvi 33. 2 Kings xiv 6 and therefore were maintained at the queen's charges.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel

He complied with Elijah's motion partly because it was so far and so doubtful, that he could not refuse it with honour, not without the discontent of all his people, this being proposed in order to their deliverance from this terrible trouble, partly because the urgency of the present distress made him willing to try all means to remove it, partly from curiosity of seeing some extraordinary events, and principally because God inclined his heart to close with it.

21 And Elijah came unto all the people, and said How long halt ye between two opinions? if the Lord be God follow him: but if Baal, then follow him. And the people answered him not a word.

*How long halt ye between two opinions?* why do you not make straight paths with your feet? as the phrase is, Heb xii 13. why do you walk so limply and uneasily, being so unsteady in your opinions and practices and doubting whether it is better to worship God or Baal? *If the Lord be God*, whom you pretend to worship in the calves, 2 Kings x 16, 31 compare Exod xxxiv 4. *Follow him*, worship him, and him only and that in such place and manner as he hath ever mandated you and not by the calves. *But if Baal*, if Baal can prove himself to be the true God. *The people answered him not a word*, being convinced of the reasonableness of his proposition, taught by experience that Jehovah had sent this judgment, and that Baal could not remove it which had staggered them in their opinion about Baal, yet not daring to disown Baal, for fear of the displeasure of the king, then present.

22 Then said Elijah unto the people, I, even I only, remain a prophet of the Lord, but Baal's prophets are four hundred and fifty men

*I only remain*, to wit, here present, publicly to own and plead the cause of God, for he opposeth himself only to Baal's four hundred and fifty prophets, because they only were present, the prophets of the groves being, it seems, not permitted by Jezebel (through her pride, or obstinacy, or care and kindness to them) to go thither. See chap.

xxv. 6. As for the other prophets of the Lord, many of them were slain by Ahab or Jezebel, others banished, or hid in caves.

23 Let them therefore give us two bullocks, and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and putting fire under

He attempts the decision of this controversy, not by God's word, which was either rejected or despised or grossly neglected by the generality of that people, but by a miracle to which all that had common sense must needs submit. Let them choose one bullock for themselves, which they judge best and fittest for the purpose.

24 And call ye on the name of your gods, and I will call on the name of the Lord, and the God that answereth by fire, let him be God. And all the people answered and said, ¶ It is well spoken.

That answereth by fire, i. e. that shall consume the sacrifice by fire sent from heaven, which the people knew the true God used to do as Gen. iv. 4, Judg. vi. 21, xii. 20. All the people, even the Baalites themselves, partly because they could not without great reproach to themselves, and Baal refuse so equal a motion, and partly because they were confident of Baal's power and divinity having probably had some experiments of supernatural and prodigious event, done in the worship of Baal by God's just and wise permission, for the hardening of that apostate and wicked people in their idolatry, as God hath in several ages for the same reason suffered him, wonders to be wrought by the devil, whom they worshipped in and by their idols.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first, for ye are many, and call on the name of your gods, but put no fire under.

Ye are many, and I am willing to give you the precedence. Thus he did partly because he had first offered, and God had answered by fire, as he knew that he would do. Baal's priests would have been deterred and upon some excuse (which would easily be accepted) and of the Lord's authority, and the favour which they had with the people, would have desisted from making the trial on their part, and partly because the disappointment of the priests of Baal, of which he was well assured, would not only prepare the way for the people's more diligent attention to his words and actions, and cause them to enter in the prophet's good success with more admiration and affection, and thus coming last would leave the greater impression and refresh upon their hearts. And thus they accepted, because they might think that if Baal did not work first, which they presumed he would, the people would be so confirmed and heightened in their opinion of Baal that they by the king's assistance might murder Elijah before he came to his experiment.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hearken unto us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

They took the bullock which was given them, which he gave to them by them, ver. 25, was now put into their hands by those who had the beasts in their custody till they were taken away for sacrifice. They dressed it, i. e. they put it on, and laid the parts in or upon the wood. From morning, from the time of the morning sacrifice, which advantage Elijah suffered them to take for their sacrifice. Upon the altar, i. e. over the altar, which might easily be done, the altar being low, and suddenly made for the present use. Or rather, beside (as the Hebrew (it) oft signifies) the altar, or, before it. They used some superstitious, unusual, and disorderly gestures, either pretending to be acted by the spirit of their god, and to be in a kind of holy rage and good ecstasy, or in way of devotion to their god, which

they might borrow from the practice of their progenitors, who, amongst other things, used dancing in God's service and presence, as Exod. xv. 20, xxiii. 19, Judg. xxi. 21, 2 Sam. vi. 14. Which was made, Heb. which he made, either first, Elijah; which some think was already made, though the making of it be not mentioned till afterwards, ver. 31, and that it was then designed by him, upon his altar to overthrow it. Or rather, secondly, Ahab on their behalf, or any other person, that being only a Hebraism, the third person active being put for the passive verb, as our translators well render it.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud for he is a god, either ¶ he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

At noon, when they had long tried all means in vain. Elijah mocked them, i. e. derided them and their gods, which were indeed and had now proved themselves to be ridiculous and contemptible things. By this example we see that all jesting is not unlawful but only that which is trenchant upon piety and good manners. See on Eph. i. 1. Either he is talking, or he is pursuing, or he is in a journey, he is employed about some other business, and hath not leisure to mind you, for being a god of a small and narrow understanding, he cannot mind two things at once, and you are unwisest and unreasonable to expect it from him.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

They cried aloud, as if Elijah had spoken the truth, and the god needed rousing. Cut the selves, making them rown blood with their sacrifices, as knowing by experience, that nothing was more acceptable to their Baal (which was indeed the devil) than human blood, and hoping hereby to move their god to pity and help them. And this indeed was the practice of divers heathens in the worship of their false gods, as is manifest both from Scripture, as Lev. xix. 28, Dent. xix. 1, 1 King. xix. 28, and from the express testimonies of Iulius, Lucian, Apuleius, &c. many others.

29 And it came to pass when the day was past, and they prophesied, if the voice of the offering of the evening sacrifice, that there was no voice, nor any that answered, nor any that regarded.

They and he praised, and prayed unto, and worship, the god, for so the word prophesying is used, 1 Sam. x. xiv. 20, &c. 1 Chron. xiv. 2, 3; Matt. xii. 22, 1 Cor. xiii. 1, xiv. 5, &c. Of the evening sacrifice, Heb. of the sacrifice, which being here opposed to the time of their offering, which was the morning, ver. 26, must needs be meant of the evening sacrifice, of which see 1 Sam. xiv. 20, &c. which is called the sacrifice, by way of eminency, because it was more solemn, and public, and frequented than the morning sacrifice, of which divers sacrifices may be given. See Exod. xii. 6, Psal. cxi. 2, Acts i. 1. Nor any that regarded, Heb. there was no attention, either first, Of their god, who was so far from answering that he did not mind any of their words and actions. Or secondly, Of the people, who were now tired out with so long attention and expectation, and therefore more readily desisted them, and approached to Elijah and his altar, at his call, ver. 30.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

Come near unto me, come away from the impudent deceivers to me and expect from me what salvation you desire. He repaired the altar, which by the people's help was quickly done, the materials being all ready, and very slightly put together, only for the present occasion. The

*altar of the Lord*, which had been built there by some of their ancestors for the offering of sacrifice to the God of Israel, which was frequently done in high places, of which there was none of the best instrument ones. But being for some time neglected it needed repairs. *That was broken down*, either first by the priest of Baal at this time who leaped upon it to the tent, of which see on ver 26. Or rather, secondly by some of the Baalites, out of their enmity to the true God whose temple because they could not reach, they showed their malignity in destroying his altars, chap xix 11.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, 'Israel shall be thy name'.

He did partly, to renew the covenant between God and all the tribes as Moses did Exod xxiv 1, partly, to show that he prayed and acted in the name and for the service of the God of all the patriarchs and of all the tribe of Israel and for their good, and partly to teach the people that though the tribes were divided as to their civil government it they ought all to be united in the worship of the same God and in the same religion. *Unto whom the word of the Lord came* which Jacob was given in answer by God when he prayed to him and was honoured with the glorious title of Israel which noted his providency with God and men. And I calling upon the true God doubt not of like efficacious in war and if ever you mean to have your prayers granted you must not seek to Baal but to him who is your now and your here and your hereafter most devout worshipper, but unto the God of Jacob and if you would recover the honour which you once conferred upon Jacob and continued a long time to his posterity, you must return to that God from whom you are revolted.

32 And with the stones he built an altar in the name of the Lord and he made a trench about the altar as great as would contain two measures of seed.

With this action of the people who really valued their help and *he built an altar* which though generally forbidden he might do because he did it by the command and suggestion of God who can dispense with his own laws in upon urgent and urgent necessity and for a work of great mercy (to which even by God's command the ceremonial law must give place. Hos vi 6 Mark ii 27) even for the conversion of the Ishmaelites, whom it was impossible to bring to the altar of Jerusalem at this time. *In the name of the Lord* by the authority of God and for his worship. *Two measures* i.e. two third part of an ephah which shows that the trench was of a competent largeness.

33 And he put the wood in order, and cut the bullock in pieces, and laid *it* on the wood and said, I will pour barrel with water and 'pour it on the burnt sacrifice and I on the wood.

*Fill the trench with water* which they could quickly fetch either from the river Jordan, or if that was dried up from the sea. I follow down at the foot of the mountain. See Jer xl 18. *Pour it on the burnt sacrifice, &c. on the wood* this he did to make the miracle more glorious and more impetuous and more successful.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar and he filled the trench also with water.

36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that

thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

*At the time of the offering of the evening sacrifice*, which time he chose, that he might unite his prayers with the prayers of the godly Jews at Jerusalem who at that time assembled together to pray, Acts iii 1. *That I have done all these things*, brought this famine, gathered the people hither and done what I have done, or am doing here. *As thy word* not in compliance with my own passions, but in obedience to thy command, as thy agent and minister for that action of shutting up heaven, and that of killing the priests of Baal must needs expose him to great envy and reproach, which made this public vindication necessary as it was also effectual, being witnessed from heaven.

37 Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

*That thou hast turned their heart*, that they may feel so powerful and sudden a change in their hearts, that they may know it is thy work, and the effect of thy grace to them, and in them. Or, *when thou hast turned, &c.* or *because thou &c.* So the particle *van* is oft used, and the sense is That they may know thee to be the true God by the effects of thy Divine power, in converting their hearts and that in so miraculous a way, and in answer to my prayer. *Back again* unto thee, from whom they have revolted.

38 Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw it, they fell on their faces and they said, The Lord, he is the God, the Lord, he is the God.

*They fell on their faces* in way of acknowledgment and adoration of the true God. *He is the God* he alone is. Baal is a dull and senseless idol. And they doubtless words to note their abundant satisfaction and assurance of the truth of their assertion.

40 And Elijah said unto them, || Take ye heed, the prophets of Baal, let not one of them escape. And they took them and Elijah brought them down to the brook Kishon and slew them there.

*Elijah said unto them* he takes the opportunity with the people's hearts were warm with the fresh sense of the great miracle. *Elijah brought them down to the brook Kishon* that their blood might be poured into that river and thence conveyed into the sea and might not defile the holy land. *Slew them there*. *Quest* How could Elijah do this seeing he was but a private person? *Answer* First, He had no doubt the consent of all the heads of the people who were here assembled, and of the king too who did not resist the universal torrent and could not deny that they were impostors and worthy of death, and probably was by the prophet assured of ruin when this was done. *Secondly*, As these idolatrous priests were manifestly in a sentence of death passed upon such by the sovereign Lord of life and death Deut xiii, xviii, so Elijah did sufficient authority to execute it as being a prophet, and an extraordinary minister of God's vengeance against sinners now especially when the magistrate so grossly neglected his duty therein.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink, for there is || a sound of abundance of rain.

*Get thee up from the river*, where the king and he had been present at the slaughter of Baal's priests to thy tent, which probably was pitched on the side of Carmel. *Let and drink*, take comfort, and refresh thyself, for neither the king nor any of the people could have any leisure to eat, being wholly intent upon the decision of the great contro-

very *There is a sound of abundance of rain; the rain is as certainly and speedily coming, as if I did actually see it, or hear the noise which it makes. God's wrath is now appeased, and thou shalt have no cause to repent of this day's work.*

12 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel, and he cast himself down upon the earth, and put his face between his knees.

*Elijah went up to the top of Carmel, where he might secretly and ardently pour out his prayers unto God, and whence he might look towards the sea, and discern when the rain was coming. Put his face between his knees, i.e. either sit, or rather kneeled upon his knees, and then cast down his face to the ground between his knees, either in token of profound reverence and humility, or out of heaviness of spirit, which oft disposeth men to uncouth gestures which at other times or in other men would be ridiculous. But in them, and in that case is usual and allowed, or that turning away his eyes from all outward objects he might be more intent and earnest upon his work or prayer to God without distraction.*

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.

*Go up now whilst I continue praying. Look toward the sea, whence clouds and vapours usually arise. Elijah desired to have timely notice of the very first appearance and entrance of rain, not out of envy or ambition, but that Ahab and the people might know that it was obtained from Jehovah by the prophet's prayer, and thereby be confirmed in the true religion. Go again seven times, let us not be dejected for some disappointments, but continue to wait upon God, who will answer me, and that speedily.*

14 And at came to pass at the seventh time, that he said Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

*Not that in Judah Josh. xv. 50, but another city in the border of Issachar and Manasse Josh. xix. 18.*

16 And the hand of the Lord was on Elijah, and he guided up his lions, and ran before Ahab to the entrance of Jezreel.

*The hand of the Lord was on Elijah. God gave him more than natural and ordinary strength, whereby he was enabled to outrun Ahab's chariot, and that for some miles together. He guided up his lions, that his garments, which were thus long might not hinder him. See 2 Kings iv. 29. 1. It ran before Ahab, partly to show how it was to honour and serve the king, if he did not exert himself above or against God, partly that by this humble and self-denying carriage it might appear that what he had done was not from envy, or ambition, or human passion, but only from a just zeal for God's glory, partly that by his presence with the king, and his courtiers who attended upon him, he might animate and oblige them to proceed in the well begun reformation of religion, and partly to demonstrate that he was neither ashamed of nor afraid for, what he had done, though he knew how Jezebel would resent it, but durst venture himself in the midst of his enemies, as being confident of the Divine power and protection.*

## CHAP. XIX.

*Elijah, threatened by Jezebel, fleeth to Beer-sheba, is comforted by an angel, 1—8. At Mount Horeb, complaining*

*to God, he is strengthened by a special revelation 9—11, is sent to anoint Hazael, Jehu, and Elisha, 15—18. Elisha followeth Elijah, 19—21.*

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain the prophets with the sword.

*Ahab told Jezebel this for his vindication, and her satisfaction. All the prophets to wit, of Baal, not of the groves, who were not present as may be gathered from chap. xviii. 19, 22, xxii. 6.*

2 Then Jezebel sent a messenger unto Elijah saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow or out this time.

*Jezebel sent a messenger unto Elijah, she gave him notice of it beforehand, partly out of the height of her spirit, as seeming to kill him secretly and surreptitiously, and resolving to make him a public sacrifice, partly out of her impatience till she had breathed out her rage, which she could do speedily when it required some time and preparation to seize him, who was now so much esteemed and favoured by all the people, partly because she supposed that he who had the confidence to come thither, (where, it seems she was at this time) would still have the same confidence to stay there, and be obliged in honour to maintain his ground, and principally from God's all disposing providence, that so he might have an opportunity of escaping. So if the gods do to me and more also, so far was she from being changed by that most evident miracle, that she persists in her former idolatry and adds to it a more and more outrageous confidence, that in spite of God she would destroy his prophet.*

3 And when he saw that, he rose and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

*Went for his life, i.e. to save himself, or, according to his soul or mind, where it may be intimated that he did not flee from Jezebel, but the heat or direction of the Lord, by which he came thither chap. xviii. 16, but because of his weakness and apprehension of danger, for this may seem to be an act of fear, finally, for God had brought him hither at his prayer, and it seem very necessary here to encourage, deliver the king, and people to go on to destroy the part of the grove, and to purge out idolatry, and his withdrawal as we see did discourage all the rest, and occasioned their return to idolatry again, and having had on his life and ample experience of God's all-sufficiency in protecting him against the king and four hundred and fifty of Baal's priests, and the courage of the people increased against him for the future, he had little reason to leave the threats of an impatient woman, whom God could cut off in a moment. But this was a man subject to like passions as we are James v. 17, which probably is said with respect to his fear and discontent manifested here and ver. 1. And lest he should be called above measure (which was also Paul's case, 2 Cor. xii. 7) for his eminent gifts, and glorious and marvellous works, God saw fit to withdraw his grace, and to leave him to himself, that he might be sensible of his own impotency and sinfulness, and might not dare to take any part of God's honour to himself. Which belongeth to Judah, either, first, to the tribe of Judah, according to the first division, for Simeon's part, as which Beer-sheba was, was afterwards taken out of it. Or, secondly, to the kingdom of Judah. Left his servant there, partly that he might abide there in safety, and partly, that he should wait there till his return, partly, because he would not expose him to those perils and hardships which he expected, and partly, because he desired solitude, that he might more fully converse with God.*

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree, and he requested for himself that he might die, and said, It is enough, now, O Lord, take

*2 Num. 11. 15. Jonah 4. 8. 11. 12. for his sake.*

away my life; for I *am* not better than my fathers

*Into the wilderness*, the vast wilderness of Arabia. He durst not stay in Judah, though good Jehoshaphat reigned there, because he was allied to Ahab and was a man of an easy temper, whom Ahab might circumvent, and either by force or art seize upon Elijah. *For himself*, Heb *for his life*, or *his soul* that it might be taken away from his body. Or, *with his soul* as it is Isa. xxvi. 9, i.e. he desired it heartily or fervently. Which he did, not only for his own sake that he might be freed from his great fears and troubles, but especially from his zeal for God's glory, which he saw was and would be dreadfully eclipsed by the blasphemy of the Israelites into idolatry and by Elijah's death if it should be procured by the hands of Jezebel or of the worshippers of Baal, and therefore he wished to die in peace, and by the hand of God. *It is enough* I have lived long enough for this service, and am not like to do this any more. *either* neither my words nor works are like to do any good upon these unstable and incorrigible people. *I am not better than my fathers* that I should continue in life, when other prophets who have gone before me have lost their lives by Jezebel or other persecutors.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, *Arise and eat*

6 And he looked, and, behold, *there was a cake baken on the coals* and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the Lord came again the second time and touched him and said *Arise and eat* because the journey is too great for thee.

8 Above the strength, now especially when thou art faint, and weary, and fasting.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

*In the strength of that meat*, God giving, that food a far greater and more durable virtue than ordinary meat. *Horeb* he wandered thither and thither for forty days till at last he came to Horeb which is the direct road we not above three or four days journey.

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?

A first counsel. This is not thy proper place, nor the station in which I set thee, which was in Israel to turn her backsliding people to which end I gave thee my help and would have proceeded to assist thee further if thou hadst continued here. Nor did I give thee those excellent gifts to be idle in this wilderness, but to employ them for thy people. I warn now thou hast neglected and art come hither to thy command, but through thy own cowardly

10 And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I even I only, am left, and they seek my life, to take it away.

*I have been very* I have not been wholly devoted to my vocation, but have executed my office with zeal for God's honour and service and with the hatred of my own life and my fellow-lodgers, notwithstanding I was able to endure to see the blasphemy done to thy name by their obstinate idolatry and wickedness. *Thou hast thrown down thine altars* those which were erected for thy worship in high places, which they had set up because they were to be abolished by thy command, Deut. xii. but

out of mere contempt and opposition against thee, and therefore they suffered the altars of Baal to stand. *I only am left*, to wit of all thy prophets, I mean, which do boldly and publicly plead thy cause, for the rest of thy prophets who are not slain hide themselves, and dare not appear to do thee any service. *They seek my life to take it away*, I despair of doing them any good, for instead of increasing my testimony, they hunt for my life.

11 And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord, but the Lord was not in the wind and after the wind an earthquake, but the Lord was not in the earthquake.

*The Lord passed by*, either, first, by his harbingers, for, as it follows, the Lord was not yet there, or, secondly, himself. And so this is a brief and general description of the thing after which the manner of it is particularly explained. *Rent the mountains, and brake in pieces the rocks*, whereby by both prepares Elijah to receive this discovery of God with greatest humility, reverence, and godly fear, and signifies his almighty and irresistible power to break the hardest hearts of the Israelites and to bear down all opposition that was or should be made against him in the discharge of his office. *The Lord was not in the wind*, the Lord did not vouchsafe his special and gracious presence to Elijah in that wind when he confidently expected him, which possibly was, first, to quench the excessive fervour and passion of Elijah which mixed itself with his zeal for God, and to make him more mild in his counsel, and more meek and patient in waiting for the conversion of Israel, whereon he must sooner expect God's presence and blessing, than in the storm of anger and punishment. Or, secondly, to teach him not to wonder if God did not recompense his terrible administration at Mount Carmel with the presence of his grace to turn the hearts of the Israelites to himself as he desired, but God for wise and just reasons saw fit to deny.

12 And after the earthquake a fire, but the Lord was not in the fire, and after the fire a still small voice.

Wherein it is implied that God was present, which providently was to insinuate that God would do his work in and for Israel in his own time, not by might or power, but by his own Spirit, Zach. iv. 6, which moves with a powerful but yet with a sweet and gentle gale.

13 And it was so, when Elijah heard that he wrapped his face in his mantle and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

*He wrapped his face in his mantle*, through horror and dread of God's presence, being sensible that he was neither worthy nor able to endure the sight of God with open face. Compare Gen. xvi. 13 with Exod. ii. 6. *Stood in the entering in of the cave*, which God commanded him to do, and as he was going towards the mouth of the cave, he was frightened and stopped in his course, by the dreadful wind, and earthquake, and fire, and when these were past, he presents his journey, and goes on to the mouth of the cave and there stands still. Or the words may be rendered after (as *cau* is elsewhere used) *he was come out, and standing in the mouth of the cave*, which may be mentioned as the reason why he covered his face, because now he waited the shelter of the cave. *What doest thou here*, Elijah? what before he spake by an angel, he now speaks to him when immediately.

14 ¶ And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword;



and I, *erow* 1 only, am left; and they seek my life, so take it away.

15 And the Lord said unto him, Go, return on thy way to the wilderness of Damascus. And when thou comest, anoint Hazael to be king over Syria.

*Rebui is thy way* by which thou comest, for so in part lay the way from Horeb to Damascus. *Ancient Hazael to be king over Syria*, anoint, either first, Figuratively, to appoint or declare him king which was done, 2 Kings viii 12; for this word is oft used of them who were never anointed, with our Psal xlv 7 Isa xlv 1 Jer 1, Zech x 14, Dan ix 21. Or secondly, Properly, which might be done though it be not related. Again *anoint* either by itself, or by *reuben*, for so he anointed Jehu by Elisha 2 Kings ix 1, 6.

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

*The son of Nimshi*, i. e. his grandson, for he was the son of Jeho-shaphat, 2 Kings ix 2, 10. *Constituted Elisha a prophet* by casting his mantle over him here ver 19.

17 And it shall come to pass that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

Here the order of times seems to be perverted, for Jehu was prophet before Jehu or Hazael were kings, and Hazael was king before Jehu. But that is of no moment as to the substance of the thing threatened, which is only this, that one or other of these should infallibly execute God's judgments upon the apostate Israelite. Elisha is said to slay them either because he slew those forty-two children 2 Kings ix 24 he did others whom upon like occasions he might destroy, or because he by God's appointment withed the future 2 Kings ix 31 or rather by the sword which came out of his mouth, Isa xlv 2, Rev i 16. xix 15 21, by his cutting prophecies and threatenings of God's judgments, the prophet being said to pull down and to destroy what they only declare and predict shall be pulled down &c. Hezekiah is said to slay them before Jehu was king, 2 Kings viii 28 though his cruelty was much increased afterwards 2 Kings x 32. xii 1, 3. and Jehu destroyed the sword which Hazael did not as king Joram himself and Ahaziah did his for two brethren 2 Kings ix 24 27, x 11 all the more relation to wicked Ahab.

18 Yet I have left me seven thousand in Israel all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

*I have left, or, I have reserved* to myself, I have by my grace kept from the common contagion, therefore thou art mistaken to think that thou art left alone, or that the people are universally corrupted. Or *I will reserve* for the slughters last mentioned, and from Jerem's 19. *Seven thousand*, either definitely so many, or rather indefinitely for many thousands, the number of seven being used for a great number, as Lev xxvi 18, Psa lvi 1, Micah v 5, Zech iii 9, Luke xii 4. For it is altogether improbable that all the Israelites except seven thousand did worship Baal, except Baal be here styled exclusively put for all their idols, and the calves among others. *All the men which have not bowed unto Baal and every mouth which hath not kissed him*, i. e. all those who have not worshipped Baal, nor professed reverence or subject to him, which idolaters did to their idols, by bowing the knee, Rom xi 4, compare Rom xiv 11, Phil ii 10 and by kissing them, or by kissing their hand with their mouth to face them, and in respect to them, of which mention is made both in Scripture, as Job xxvi 20, 27, Hos xii 2, compare Psal ii 12, and in Pliny, Apuleius, and other of these authors. And God chooseth these expressions here, to teach men that it is not sufficient to deny outward

veneration of mind and heart to idols, unless they do also forbear all outward significations of worship or reverence to them, and that he will own none for his people that do otherwise.

19 So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth and Elisha passed by him, and cast his mantle upon him.

*He with the twelfth*, who had twelve ploughs going, whereof eleven were managed by his servants, and the last by himself, according to the simplicity and humility of those ancient times in which men of good worth and state submitted themselves to the meanest employments. *Cast his mantle upon him*, by that ceremony conferring upon him the office of a prophet which God was pleased to accompany with the gifts and graces of his Spirit wherewith he endowed and qualified him for it. The mantle was the usual habit of the prophets. See 2 Kings i 8; Zech xiii 4. but whether he did also anoint him is uncertain. See the note on ver 16.

20 And he left the oxen, and ran after Elisha, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again for what have I done to thee?

*He ran after Elisha*, being powerfully moved by God's Spirit to follow Elisha, and wholly to give up himself to his function. *And said, or but he said*, or *yet he said*, *Let me kiss my father and my mother*, i. e. bid them farewell, by the usual ceremony. See Gen xxix 11. xxxi 28, Acts xx 37. *Go back again* and take thy leave of them, as thou deservest, and the return to me again. *What have I done to thee?* either first, To hinder thee from performing that office. That employment to which I have called thee doth not require an alienation of thy heart from thy parents, nor the total neglect of them. Or secondly, To make such a demand on thee that thou shouldst be willing to forsake thy parents and kind, and all and do no only thy liberty to go and bid them farewell, but that thou mayst follow me. Whence comes this marvel, change? It is not from me who did only throw me into your way; but from a higher power even from God's Spirit, which hath changed thy heart and consecrated thee to thy prophetic office, which therefore it concerns thee vigorously to execute, and wholly to devote thyself to it.

21 And he returned back from him, and took a yoke of oxen, and slew them, and he did their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elisha, and ministered unto him.

*He returned back from him*, from Elisha to his parents, when when he had seen and kissed he returned to the field where Elisha was. *With the instruments of the oxen*, i. e. with the wood belonging to the plough, &c., to which none was added, no occasion required; but that he might show his total relinquishing of his former employment. *Cut into the people*, i. e. he made thereof a feast for his servants who had been ploughing with him, and for him, and his other friends and neighbours who came to bid him farewell. He rebuked how willingly and positively he forsook all his friends, that he might give God in that high and honourable employment.

## CHAP. XX

Ben-hadad, not content with Ahab's homage, besiegeth Samaria, 1-12. By the direction of a prophet the Syrians are twice beaten, and Ben-hadad hath his horns smitten, 13-30. The Syrians submit themselves, and Ahab maketh a covenant with Ben-hadad, 31-34. The prophet by a parable reprehendeth Ahab, and denounceth judgments against him, 35-43.

101 **AND** Ben-hadad the king of Syria gathered all his host together and *there were* thirty and two kings with him, and horses and chariots: and he went up and besieged Samaria and warred against it.

*Ben-hadad*, called *Hadad* by Josephus and *Adar* by the LXX, and *Ador* by Jatin, such changes of names being usual in their translations into other languages, and by other authors. *Gathered all his host together*, to war against Israel, wherein his design was to simplify the conquests which his father had made chap. xv. 20 but God's design was to justify Israel for their apostacy and idolatry. *Thirty and two kings* such as were in Canaan in Joshua's time, who indeed were no more than governors of cities or small territories. These were either subject or tributary to Ben-hadad or hired by him.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold is mine: thy wives also and thy children, *even* the goodliest, *are* mine.

I challenge them as my own and accordingly expect to have them forthwith delivered into my possession, if thou expectest peace with me.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have.

I do so far comply with thy demand, that I will surrender for my lord and myself for thy usual and tributary, and will hold my wives, and children and estate as by thy favour and with acknowledgment. But it is not likely that he would deliver up his wives and children into the enemy's hand, or that his proud and imperious wife Jezebel would permit him to do so.

5 And the messengers came again and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives and thy children.

Although I did before demand not only the dominion of the territory and wives and children, a thou mayst come to understand me, but also the property and actual possession of them wherewith I would then have been contented.

6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house and the houses of thy servants: and it shall be, *that* whatsoever is pleasant in thine eyes, they shall put it in their hand and take it away.

Yet now I do not accept of those terms but together with thy real treasures I expect all the treasures of thy servants or subjects: nor will I wait till thou deliver them to me, but I will send my servant into the city and they shall have free liberty and power to search out and take away all which they desire, and thus to prevent fraud and delay, and which I will grant thee a peace.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you and see how this man seeketh mischief for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and *†* I denied him: not.

*The elders of the land* whose counsel and concurrence he now desires in his distress. See how this man seeketh mischief, though he pretended peace and a friendly agreement upon these terms proposed: it is apparent by those additional demands that he intends nothing less than our utter ruin. *I denied his request*, I rejected his demands in the sense before mentioned.

8 And all the elders and all the people said unto him, Hearken not unto him, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do but this thing I may not do. And the messengers departed, and brought him word again.

*This thing I may not do*, if I would do it, I cannot, because my people will not suffer it.

10 And Ben-hadad sent unto him, and said, \* The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that *†* follow me.

If I do not assault thy city with so potent and numerous an army that shall turn all thy city into a heap of dust, and shall be sufficient to carry it all away, though overruled by thee, but one handful of it see the like boast 2 Sam. xiii. 13.

11 And the king of Israel answered and said, Tell him Let not him that girdeth on his harness boast himself as he that putteth it off.

Do not triumph before the fight and victory, for the event of war are uncertain.

12 And it came to pass, when Ben-hadad heard this message, as he *was* drinking he and the kings in the pavilions, that he said unto his servants, *†* Set yourselves in array. And they set themselves in array against the city.

*Set yourselves in array*, put yourselves and engines in order to make the assault.

13 *†* And behold, there came a prophet unto Ahab king of Israel saying, Thus saith the Lord: Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day, and thou shalt know that I am the Lord.

*There came a prophet*, who having had himself better acquainted with Ahab having this welcome message in his mind. *Thus saith the Lord*, God, though for a while neglected by Ahab, prevents him with his anxious prayer of help, partly that Ahab and the idolatrous Israelites might hereby be fully convinced, and you to feel or left without all excuse, and partly that Ben-hadad's tolerable pride and contempt of God and of his prophets might be repressed and punished, and partly that the remnant of his prophets and people who were involved in the same calamity with the rest of the Israelites might be preserved and delivered. *Thou shalt know that I am the Lord* and not Baal, because I will deliver thee, which he cannot do.

14 And Ahab said, By whom? And he said Thus saith the Lord, *Even* by the young men of the princes of the provinces. Then he said, Who shall *†* order the battle? And he answered, Thou.

*By the young men of the princes of the provinces*, not by old and experienced soldiers, but by those young men, whether the sons of the princes and great men of the land, who were generally fled thither for safety, or then private servants that used to attend upon them, who are armed delicately, and seem unfit for the business. *He ordered thee*, partly to encourage the young men to fight courageously, as being in the presence of their princes, and partly that it might appear that the victory was wholly due to God's gracious and powerful providence, and not to the valour or worthiness of the instruments.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered

all the people, even all the children of Israel, being seven thousand

*All the children of Israel, either, 1 All the men, for they only went out to battle; and the rest of the men might be consumed with the sword or famine, or other judgments. Or rather, 2 All the men of war, or all that were fit to go out to war, all except those whom their age, or infirmity, or other sufficient causes excused. Being seven thousand, which number may possibly be noted with respect unto those seven thousand, commended chap xix 18, for whose sakes principally God gave this deliverance*

16 And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

*They went out at noon, when they were eating and drinking, and secure from all fear and expectation of an assault*

17 And the young men of the princes of the provinces went out first, and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive, or whether they be come out for war, take them alive.

*He bids them not fight, for he thought they needed not to strike one stroke and that the Israelites could not stand the first brunt*

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled, and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

*They slew every one his man, i. e. him who came to fight with him, or to seize upon him as Ben-hadad had commanded. The Syrians fled, being at a disadvantage the unexpected and undaunted courage of the Israelites and the attack with a Divine terror*

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with great slaughter.

*Went out, i. e. proceeded further in his march and fought against them. The horses and chariots, i. e. the men that fought from them or belonged to them. For so horses and chariots are sometimes taken. See on 1 Sam xvi 5*

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

*Mark, and see what thou doest, consider what is fit and necessary for thee to do by way of preparation, or prevention. At the return of the year, next year, about this time when the season comes of going forth to battle, of which see 2 Sam vi 1, 1 Chron xx 1, 2 Chron xxxvi 10*

23 And the servants of the king of Syria said unto him, Their gods are gods of the hills: therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they.

*The servants of the king of Syria suppose that their gods were no better than the Syrian gods, (which the idolatry of the Israelites had given them too great cause to imagine,) and that there were many gods who had each his particular charge and jurisdiction, which was the opinion of all benighted nations that some were gods of the woods, others of the rivers, and others of the mountains, and they fancied these to be the better, because the land of Canaan was a mountainous land, Deut xii 2, and the great temple of their god at Jerusalem stood upon a hill, and so did Samaria, where they had received their last blow, or because the*

Israelites did generally chose high places for the worship of their gods. It is observable that they do not impute their ill success to their negligence, and drunkenness and bad conduct, or cowardice, of which they were really guilty, nor to the valour of the Israelites, but to a Divine power which indeed was visible in it. Let us fight against them in the plain, wherein there was not only superstition but policy because the Syrians most excelled the Israelites in horses, which are most serviceable in plain ground.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms.

*The kings being of softer education, and less experienced in military matter were less fit for his service, and being many of them but mercenaries, and therefore less concerned in his good success, would be more negligent and cautious in venturing themselves for his good. Captains i. e. experienced soldiers of his own subjects, who will faithfully obey the commands of the general, (to which the kings would not so readily yield) and use their utmost skill and valour for their own interest and advancement*

25 And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain: and surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphak, to fight against Israel.

*Not that Aphak in Judah of which Josh xiii 1 vs 53 but that in Asher, of which Josh xiv 30, Judg i 31 thus unto which was the great plain of Galilee. And this seems to be one of those cities which Ben-hadad's father had taken from Israel, ver 34. Here also the Syrians might retreat if they should be worsted*

27 And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like to little flocks of kids, but the Syrians did the contrary.

*Were all present, i. e. all the forces of the Israelites were here, gathered together to oppose the Syrians, so if those had not conquered all had been lost. Went against them, being persuaded and encouraged so to do, partly to prevent the effects of a siege in Samaria, and the waste of all the cities of their country, and partly by the remembrance of their former success, and an expectation of the same success from God again. Pitched before them, probably upon some hilly ground, where they might secure themselves, and watch for advantage against their enemies, which may be the reason why the Syrians durst not assault them before the seventh day, ver 29. Like two little flocks of kids, i. e. few, and weak, and heartless, being also for convenience of fighting and that they might seem to be more than they were divided into two bodies*

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord.

*Because the Syrians have said, which he knew either by common report, strengthened by their present choice of a plain ground for the battle, or rather, by revelation from God, who discovered their secret counsels, 2 Kings vi 12, I am the Lord, to wit, the universal Lord of all places, and persons, and things*

29 And they pitched one over against the other seven days. And so it was, that in the seventh

day the battle was joined and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city, and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber.

*The wall, or the walls* (the singular number for the plural than which nothing more frequent,) of the city or of some great castle or fort in or near the city, in which they were now fortifying themselves, or of some part of the city where they lay. Which might possibly happen through natural cause, but most probably was effected by the mighty power of God then sending some sudden earthquake or violent storm of wind which threw down the wall or walls upon them, or doing this by the ministry of angels, which cannot be incredible to any man, except to him that denies the truth of all the miracles recorded in the Old and New Testament, which being attested many of them by Jew and heathen at the height of folly and impudence to deny. For if ever miracle was to be wrought now seems to have been the proper time and season for it, when the blasphemous Syrian denied the sovereign and infinite power of God, and thereby in some sort placed him for his own honour to give a proof of it, and to show that he was the God of the plumes as well as of the mountains, and that he could as effectually destroy the strongest holds as in the open field, and make the very walls to whose strength they trusted to fall and become the instruments of their ruin. But it may be objected, served, that it is not said that all the walls were felled by the fall of this wall, but only that *the wall fell upon them* killing some and wounding no other. As if we did not see. Nor is it necessary that the wall should fall in every undivided person. But it is a miracle to put it in place, if it fell upon the main body of them, for the word in the Hebrew run thus *the wall fell upon twenty seven thousand* (not of the men that were left) as we render it, but *which were left of that part of the army*. In which city either 1. Out of the fields as the rest of his army did, which is directly and particularly noted of him because he was the most eminent person in it and the head of it. Compare the title of Psal. xxviii. Or 2. At and from the house and report of that terrible fall of the wall or wall, which possibly might be in the outside or suburbs of the city, from whence he fled further into the city into an inner chamber, or a chamber within a chamber, where he supposed he might he had till he had an opportunity of making an escape, or of obtaining mercy.

31 ¶ And his servants said unto him Behold now we have heard that the kings of the house of Israel are mortal kings let us, I pray thee, put sackcloth on our loins, and ropes upon our necks, and go out to the king of Israel, peradventure he will save thy life.

*Mortal kings* more mortal than others, because that religion which they had professed turned them into humanity, and obliged them to show mercy. See *1. then on loins and ropes upon our necks* is a testimony of our sorrow for our dereliction of the law, and that we have justly forfeited our lives for it, which we submit to them to receive.

32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

I do not only feel pity on him, but honour and love him as my brother.

33 Now the men did diligently observe whether any thing would come from him, and did hastily catch it, and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-

hadad came forth to him; and he caused him to come up into the chariot.

*Did hastily catch it, or, they took that word for a good token, and made haste and snatched it* (i. e. that word, from him, i. e. from his mouth; they repeated the word again, to try whether the king would own it, or it only dropped casually from him, or made haste to know whether it was from him, i. e. whether he spoke this from his heart, or only in dissimulation or design; for it seemed too good news to be true. Thy brother Ben-hadad, understand, liveth, for that he inquired after, ver. 32.

34 And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore, and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

*The cities which my father took from thy father, either, 1. From Baishu, chap. vi. 20, whom he calls Ahab's father, because he was his legal father i. e. his predecessor. Or, 2. From On, in whose time it seems, he made a successful invasion into the land of Israel, and took some more of the cities, and Aphek amongst the rest, though he was not elsewhere recorded in Scripture. Thou shalt make streets, or markets &c. places where thou mayest either receive the tribute, which I promise to pay thee, or exercise jurisdiction upon my subjects in case of their refusal, or outlets (as the XXX. render it) men into Damascus, i. e. some strong fort near Damascus, which might curb the kings of Damascus, and keep them from attempting any other invasion into the land of Israel. If, in this covenant, he takes no notice of his blasphemy against God, not of the vast injuries which his people had suffered from him, but only minds his own gain and the advantage of his power.*

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the Lord, Smite me, I pray thee. And the man refused to smite him.

*Unto his neighbour* or brother, another son of the prophets. In the word of the Lord in the name and by the command of God, whereof doubtless he had informed him. Smite me so as to wound me, ver. 37. He speaks what God commanded him, though it was to his own hurt. In which obedience to God he secretly reproached Ahab's disobedience in a far easier matter. And thus the prophet by God's appointment desires, that looking like a wounded soldier, he might have the more free access to the king and discourses with him, which it was very hard for a prophet to obtain that sort of men being hateful to Ahab, chap. xxi. 8. and to his courtiers. The man refused to smite him, not out of contempt of God's command, but most probably in tenderness and compassion to his brother.

36 Then said he unto him, Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

If the punishment seem too severe for so small a fault, let it be considered, 1. That disobedience to God's express command, especially when it is delivered by a prophet, is a great sin and no less than capital. Deut. xvii. 2. This fault was much worse in a prophet, who verily knew the authority of God's commands, and the way or manner of publishing them. 3. We cannot judge of the case, because this man might be guilty of many other heinous sins unknown to us, but known to God, for which he might justly cut him off, which God chose to do upon this occasion, that by the severity of this punishment of a prophet's disobedience, proceeding from pity to his brother, he might teach Ahab the greatness of his sin, in sparing him through foolish pity, whom by the laws of religion, and justice

and prudence, and common safety, he should have cut off and what punishment he might expect for it

37 Then he found another man, and said, Smite me, I pray thee And the man smote him, so that in smiting he wounded him.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face

That he might sooner gain access to the king and audience from him See on ver 35 With ashes whereby he changed the colour of it Or, with a veil or cloth, or band, (as the Hebrew doctors understand the word,) whereby he might seem to have bound up his wound which probably was in his face, for it was to be made in a very conspicuous place that it might be visible to Ahab and others

39 And as the king passed by, he cried unto the king and he said, Thy servant went out into the midst of the battle, and, behold, a man turned aside, and brought a man unto me, and said, Keep this man if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver

Thy servant went out this following relation is not an untruth, but a perible, & usual way of instruction in the eastern parts, and ancient times, and most fit for this occasion, wherein an obscure prophet was to speak to a great king, whose ears were tender, and impatient of a downright reproof and exceeding partial in his own cause who by this utterance is made to condemn himself before he was aware of it, and so forced to receive the prophet's just sentence with more patience and moderation compare 1 Sam xii, xiv I man turned aside my commander or superior as the manner of his expression here following sheweth Then shall thy life be for his life thou shalt die in his stead, as below ver 12 compare Exod xvi 23

40 And as thy servant was busy here and there, he is gone And the king of Israel said unto him So shall thy judgment be thyself hast decided it

1 e The sentence, or the sentence against thee thou must perform the condition to which thou didst submit either suffer the one or do the other

41 And he hasted, and took the ashes away from his face, and the king of Israel discerned him that he was of the prophets

Further, 1 By his face which was in white to the king as to some of his courtiers there present Or 2 By the change of the manner of his address to him, which now was such as the prophets used

12 And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go on his life, and thy people for his people

Quest What was the great sin of Ahab in this action for which God so severely punisheth him? Answer The great dishonour hereby done to God in suffering so horrid a blasphemer, ver 21, to go unpunished which was contrary to an express law Lev xxv 16 Object What is this to Ben-hadad, seeing that law concerned Israelites only? Answer It reached both to them that were born in the land and (as is there expressed) unto strangers that were among them and in their power, which was Ben-hadad's case, for God had delivered him unto Ahab's hand for his blasphemy, as he promised to do, ver 25 by which act of his providence, especially compared with that law, it was most evident that this man was appointed by God to destruction as is here said But Ahab was so far from punishing this blasphemer, that he doth not so much as rebuke him but treats him like a friend and a brother, dismisseth him upon easy terms, and takes his word for the perform-

ance, and takes not the least care for the reparation of God's honour, but only for the amplification of his own power Thy people for his people Quest Why were the people punished for Ahab's sin? Answer 1 Because Ahab was punished in the loss of his people 2 The people were punished for their own sins which were many and great, though God took this occasion to inflict it 3 The great injury and mischief was hereby done to his own people, who by this most foolish and wicked act were exposed to all those rapines and slaughters which Ben-hadad either did commit or might have committed against them afterwards, of which consequently Ahab was guilty And it must be considered that all the Israelites were the Lord's peculiar people, nor did their apostasy from God deprive God of his right, and the kings of Israel and Judah had these committed to them, in way of trust, to be governed and protected by them And therefore Ahab for this gross breach of his trust was justly liable, though not to the censures of his people yet to the hand of God, who was his King and Governor

13 And the king of Israel went to his house heavy and displeased, and came to Samaria

Heavy and displeased, not for his sin, but for the sad effects of it upon himself and people, which he might confidently expect having had many experiences that God did not suffer the words of his prophets to fall to the ground

## CHAP XXI

Ahab cometh to buy Naboth's vineyard, which is denied him and he is grieved 1 Ahab writeth letters against Naboth, he is condemned of blasphemy, and stoned, 5 11 Naboth possesseth the vineyard, 15 16 Elijah denounceth judgment against Ahab and Jezebel, 17- 26 He repenting God deferreth the judgment 27 29

AND it came to pass after these things that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria

1 e Jezreel where one of Ahab's pleasures was as the other was in Samaria

2 And Ahab spake unto Naboth saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house and I will give thee for it a better vineyard than it or, if it seem good to thee, I will give thee the worth thereof in money

3 And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee

1 e God hath expressly, and for divers weighty reasons, forbidden the alienation of lands from the tribes and families to which they were allotted Lev xvi 15, 23, 26, Numb xxxv 7 Ezek xvi 18 And although these might have been done till the jubilee yet he durst not submit to the king for that time, because he supposed that if once it came into the king's hand especially to be made a garden of pleasure and sited to his palace neither he nor his posterity could ever recover it again, and so he might both offend God, and wrong his posterity, which being as it seems a pious man, he durst not do

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him for he had said, I will not give thee the inheritance of my fathers And he laid him down upon his bed, and turned away his face, and would eat no bread

Two good away his face from the light, and company which either then were with him, or might come to him to the wall, as Hezekiah did under a like dominion of spirit, Isa xxxvii 2. Would eat no bread, refused to eat meat in his usual time

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money, or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

*Dost thou now govern the kingdom of Israel? art thou fit to be king that canst put up such affronts to thy subjects, and hast not the courage to use thy absolute power to dispose of them and theirs as seemeth good unto thee?*

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

Whom she very well knew to be fit for her purpose. *In her city i. e. in Jezreel.* So she seeks to destroy him with a pretence of justice, and with a little reflection upon Ahab as might be.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people.

*Proclaim a fast* to remove all suspicion of hatred or evil design in Ahab, and to bring a good opinion of him amongst his people, as if his afflictions had done him good, and as if he were grown zealous for God's honour, and careful of his people's welfare, and therefore desirous to prevent the further displeasure of God against his city and kingdom, and in order therunto, to inquire into those in which provoked God against them, and effectually to put them out. *Set Naboth on high* in a scaffold or some other high place, where malefactors were usually and fittingly placed, that they might be seen, and their defence heard by all the people.

10 And set two men, sons of Belial, before him to bear witness against him, saying, Thou didst blaspheme God and curse the king: And then carry him out and stone him, that he may die.

*Thou didst blaspheme* Heb. *blow*. *Blessing* is put for *cursing* and *blaspheming* as Job 1. 6. u. 9. so also here, as is apparent, because his blessing God and the King had been no crime. It is a figure called *euphemism*. God would have blasphemy so much abhorred, that it should not easily and unawares be named by it, properly. Compare Psal. xvi. 4. *Carry him out* to the place where malefactors were punished, which was out of the city. Lev. xxiv. 23. Josh. vii. 21. Mark. xv. 20. Heb. xiii. 12. partly to show that they were unworthy of all human society, and abhorred by all the people, and partly because the place where they were killed was thereby ceremonially polluted. *See him* the proper punishment of blasphemers. Lev. xxiv. 14. *That he may die* as one that cursed his God and his paternal father by king. See Exod. xxi. 17, xxii. 25.

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them: and as it was written in the letters which she had sent unto them.

*The elders and the nobles* i. e. as Jezebel had sent unto them, which is not so in them, men who had for a long time cast off the fear and love of God, and prostituted their consciences and consciences, then king and sold themselves to all manner of wickedness, and could not now make a safe and honourable retreat, and durst not disobey Jezebel's command by whom they knew the king was wholly governed, and who could not have taken away their lives in the same manner if he had refused to kill Naboth.

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him, and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

And his sons with him, as may be thought from 2 Kings ix. 26. that so the king might have an undisturbed possession, for which the might priests and those examples, Num. xxi. 32, Josh. vii. 21. But these were examples of extraordinary vengeance, and by special warrant from God, and the law of God was positively contrary to it, Deut. xxiv. 16.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

*They sent to Jezebel*, by whom they knew the affairs of the kingdom were managed, and the design contrived.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

*Take possession of the vineyard of Naboth*, either first, By right of confiscation to repair the injury which he did to the King by blaspheming him. Or secondly, By tyrannical usurpation. Or, thirdly, By right of inheritance, for some say that Ahab was his next kinsman, his sons being dead, which he would more likely, because his land was next to the King's.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the Lord came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.

*He is in Samaria*, either who now is there and about to depart thence to Jezreel, or who commonly dwells there. *He is in the vineyard* or rather *he will be*, by that time that thou comest thither than shalt find him there.

19 And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

*Hast thou killed, and also taken possession?* Thou hast murdered an innocent and righteous man, and instead of repenting for it, thou hast added another piece of injustice and violence to it, and art going confidently and cheerfully to reap the fruit of thy wickedness. He scolds Jezebel's flattery to Ahab, because Jezebel did it by his connivance and consent, and authority, and for the satisfaction of his inordinate appetite.

*Quest.* How was this prophecy fulfilled, when Ahab's blood was not licked in Jezreel, which was in the tribe of Issachar, but in the pool of Samaria, Chap. xxii. 38, which was in the tribe of Ephraim? *Answe.* First, This was done, though not in the same individual place, yet in the same general place, i. e. in the territory of Samaria, within which Jezreel was, and in a place of the same nature, a public and common place, for which was both the place of Naboth's execution, and the pool of Samaria. Secondly, This was particularly accomplished in his son Joram, as is affirmed, 2 Kings ix. 25, 26, whose blood is not improperly called

Ahab's blood, because children are said to be born of their parents' blood. See John i. 13; Acts xvii 26. *Of these words, thy blood, even mine, show that it is meant of Ahab's person. Anne Trus, the threatening was so directed and designed at first; but afterwards, upon his humiliation, the punishment was transferred from him to his son as is expressed, ver. 29. Object. This is said to be fulfilled in Ahab's person, chap. xxii 38. Answer. Either that may be referred to some other prediction or communication not as yet mentioned, or rather, it intimates that it was in part and in some sort fulfilled in him, though not so severely and opprobriously, nor with such characters of the curse, as it was in his son, whence he there mentions only the thing, without any regard unto the place here designed. But it may further be observed, that although upon Ahab's humiliation the curse here threatened might seem to be wholly translated from his person to his posterity, yet upon Ahab's return to sin, in the next chapter he brings back the curse upon himself, and so it is no wonder if it be in some sort fulfilled in him also. Thirdly, The Hebrew word, rendered in the place where may be and is by some learned men, otherwise rendered, either thus, instead of this that, that being frequently said to be done in another's place which was only done in his stead, or like as, or, because that. So it doth not design the place, but the cause and reason of this judgment. And in this sense the same word is used Zech. ii 1.*

20 And Ahab said to Elijah, 'Hast thou found me, O mine enemy? And he answered, I have found thee because thou hast sold thyself to work evil in the sight of the Lord.

*Ahab said to Elijah, upon and after his delivery of the message last mentioned, which it was needless to repeat. Hast thou found me? Dost thou pursue me from place to place? Wilt thou never let me rest? Art thou come after me hither with thy unwelcome messages? O mine enemy, that art always disturbing threatening and oppressing me and expressing not so much God's mind as thy own hatred and enmity against me. Compare chap. xxi 8. I have found thee, the hand of God hath found and overtaken thee in the very act of thy sin. Thou hast sold thyself, thou hast willfully and wholly resigned up thyself to be the bond-slave of the devil or Baal and of wicked Jezebel, to do whatsoever they persuade thee to do as a man that sells himself to another is totally in his master's power and must employ all his time and strength for his service. Compare 2 Kings xvii 17. See also Rom. vii 14. In the sight, i. e. unpardonably and contemptuously. With his hands him that although his sin was in a great measure hid from the eye of men by Jezebel's cunning contrivance yet it was evident and known to God who would require it at his hands.*

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab's house that pisseth against the wall, and him that is shut up and left in Israel,

Of which see on chap. xvi 10.

22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

23 And 'of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel.

*Or by the ditch, or fort, or in the pasture, as it is explained 2 Kings ix 36, the Hebrew word here being put for Jezreel, used there by an allusion of the first Hebrew letter, which is not unusual in the Hebrew tongue.*

24 'Him that dieth of Ahab in the city the dogs shall eat, and him that dieth in the field shall the fowls of the air eat.

25 'But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.

*There was none like unto Ahab, none among all the kings of Israel which had been before him. Whom Jezebel his wife stirred up - this is added to show that temptations to sin are no excuse to the sinner.*

26 And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel.

*The Amorites, i. e. the seven nations of Canaan, all called by this name, as Gen. xv, 16, xlviii 29, Amos ix 9, 10.*

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

*Slowly and silently, after the manner of mourners, or those who are under a great consternation, and in deep consideration.*

28 And the word of the Lord came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house.

*Before me, i. e. in my presence, and upon my threatening. But this humiliation or repentance of Ahab's was only external and superficial, arising from the terror of God's judgments, and not sincere and serious, proceeding from the love of God or a true sense of his sin or a solemn purpose of amendment of his life, as appears because all the particulars of his repentance here set 27 are external and ritual only. nor is there the least intimation of any confession or fruit of his true repentance as that he restored Naboth's land or reproved his infamous wife, but in the very next chapter you find him return to his former violent living and threatening the Lord's prophets. The evil, i. e. the judgment threatened with that ver. 19, which was not inflicted upon Ahab with much humanity, and with that particular signature of God's vengeance, that it was to be done in the same place as it was upon his son Joram - and especially that ver. 21, 22, which was wholly suspended until his son's days.*

## CHAP XXII

*Ahab entering into war against the Syrians, is advised by Jehoshaphat first to ask counsel of God. Ahab's prophets advise him to it especially Zedekiah, 1-12. Micaiah, a prophet of the Lord disswadeth him from it, and is put in prison by Ahab 13-28. Ahab goeth to the battle, is slain, the dogs lick his blood, and Ahaziah succeedeth him, 29-40. Jehoshaphat's good reign over Judah his acts and death. Jehoram succeedeth him, 41-50. Ahab's evil reign, 51-53.*

AND they continued three years without war between Syria and Israel.

*They continued, the Syrians and Israelites, designed in the following words. Three years, computed from the last year of league wherein with it was concluded, because both Ahab and Benhadad were so weakened and broken by the long wars that they needed and desired peace to recruit themselves, and repair their former losses.*

2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

*Having now as he supposed, made a firm peace with Ahab by the alliance contracted between Jehoram his son, and Athaliah, Ahab's daughter, of which see 2 Kings viii 19, 2 Chron. xxiii 1.*

3 And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is our's, and we be still, and take it not out of the hand of the king of Syria?

*Is ours, i. e. belongeth to us by right, both by God's donation, and designation of it for a city of refuge, Josh. xxi. 38, and by our last agreement with Ben-hadad, 1 Kings xx. 34, which he refuseth to deliver up to us upon our demand.*

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people is thy people, my horses as thy horses.

I will heartily and effectually join with thee and my forces shall be at thy service, as much as thy own.

5 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord to day.

By some prophet, that we may know the mind of God in it, and what success we may expect. This was the practice of the godly. See Judg. i. 1, xx. 28, 1 Sam. xiii. 2.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up, for the Lord shall deliver it into the hand of the king.

*The prophets doubtless were his own false prophet, or the priests of Baal, probably the very four hundred in whom Jezebel preserved from that great slaughter. Chap. xviii, who yet gave in their answer in the name of Jehovah not of Baal, either in compliance with Jehoshaphat, or rather by Ahab's direction, that good Jehoshaphat might be deceived by them into a good opinion of the war.*

7 And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him?

Besides these who may seem to be such by your opinion, and their own profession, but I desire further satisfaction from some other prophet.

8 And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord; but I hate him, for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

*There is yet one to wit in this place for whom I can speedily send, for there were also other prophets elsewhere in the kingdom as Ishai, Ilisha, and others, but these were not at hand for the present occasion. Micaiah, not one of the twelve prophets who lived about one hundred and fifty years after this time, but another of that name. He doth not prophesy good concerning me, but evil, he is always a messenger of evil tidings, which was true, but no sufficient reason why he should hate him, because Micaiah was purely God's man in all his messages, and whatsoever evil he threatened, Ahab's ruin it was the cause, and promoter of it. Let the king say so, do not praise evil to our enterprise, let us neither hate his person nor despise his messages, but fear them, and then do as we see cause.*

9 Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes in a void place in the entrance of the gate of

Samaria, and all the prophets prophesied before them.

*Their robes, their royal robes, and emblems of authority. In a void place, in the place of judgment, which was either the gate of the city, and in the front of some void place, where either people stood to hear and see justice administered, or soldiers were placed for the defence of the city in time of war.*

11 And Zedekiah the son of Cheneanah made him horns of iron, and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them.

*Horns of iron, fit emblems of the power and victory of these two kings. The devil is God's ape, and the false prophets sometimes imitating the true, who when they declared God's mind by words, did also oftentimes confirm it by sensible signs. See Isa. xx. 2, Jer. xxviii. 2. Thus saith the Lord, Heb. Jehowah, whose name he pretends, to gain the more credit and confidence to his words. See on ver. 7.*

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper, for the Lord shall deliver it into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.

*This he dares not out of any love to Micaiah (whom he persuades to debase his conscience) but merely out of a desire to gratify the king's humour.*

14 And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak.

*What answer God shall put into my mind and mouth, which it seems was not yet done.*

15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go and prosper, for the Lord shall deliver it into the hand of the king.

*He answered him, not seriously, but ironically, using the very words of the false prophets, in way of derision, as appears first from his omission of that solemn preface, Thus saith the Lord, or This is the word of the Lord, which the proph. is generally used, and which himself useth when he comes to his serious answer ver. 19. Secondly from Ahab's reply ver. 16, which shows that he suspected Micaiah's sincerity in that answer, and gathered by his gesture or manner of speaking that he spake only minimally as representing and uttering the false prophets, for then answer. See the like ironical passages Gen. iii. 22, Judg. x. 14, 1 Kings xviii. 27, Ezek. xi. 9, Jer. xx. 9, Amos iv. 4, 5, all which expressions are not used to lead men into mistake, but to bring them to the sight of their sin and duty, which may be done sometimes most effectively in this way. So Micaiah's meaning is plainly this, Because thou dost not seek to know the truth, but only to please thyself, go to the battle, as all thy prophets advise thee, and expect the success which they promise thee, and try the truth of their prediction by thy own costly experience.*

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?

*How many times shall I adjure thee? I adjure thee again, and again that thou give over this mockery, and seriously tell me the mind of God in this matter.*

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace.





recovered his own rights, which the Syrian king unjustly detained from him.

<sup>1 Ch. xxvii</sup> <sup>he was to</sup> <sup>disguise</sup> <sup>himself, and</sup> <sup>enter into</sup> <sup>the battle</sup> <sup>in iron</sup> <sup>armor</sup> <sup>2</sup> **30** And the king of Israel said unto Jehoshaphat, **I will disguise myself, and enter into the battle; but put thou on thy robes.** And the king of Israel disguised himself and went into the battle.

*I will disguise myself, i. e. put off my imperial habit, that the Syrians may not know me, and direct their main force against me, which they will assuredly endeavour, as knowing that this war proceedeth from me, and is likely to die with me; and that thou shalt see that this man is a false prophet, and I shall have the success which I desire, and expect, notwithstanding all his presages. Thy robes, thy royal robe, which thou mayest do without any danger, because thou art not the object either of the Syrians' rage, or of this false prophecy.*

**31** But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, **Fight neither with small nor great, save only with the king of Israel.**

*His thirty and two captains that had rule over his chariots, and the men that fought from them, or with them, i. e. his whole army. Possibly the chariots and the whole army were distributed into thirty two several parts, and each captain ruled those chariots and soldiers attending upon them, which fell to his share. **Save only with the king of Israel**, thus he ordered either in policy, truly supposing this to be the best way to put an end to the war, or with design to take him prisoner, that thereby he might wipe out the stain of his own captivity, and recover the honour and advantage which then he lost, or rather by the power and providence of God, which disposeth the hearts of kings as he pleaseth, and inclined them to this course, that they might, though ignorantly, accomplish his word and counsel.*

**32** And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, **Surely it is the king of Israel.** And they turned aside to fight against him; and Jehoshaphat cried out.

*They turned aside, they drew their force from their several quarters towards Jehoshaphat. **Jehoshaphat cried out** unto the Lord for help, 2 Chron. xviii. 31.*

**33** And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

*When the captains perceived that it was not the king of Israel, who he easily perceived either by the words uttered to God or them, or by the difference of his shape and countenance from that of Ahab, which probably many of them saw, and knew.*

**34** And a certain man drew a bow at vent, and smote the king of Israel between the joints of the harness; wherefore he said unto the driver of his chariot, **Turn thine hand, and carry me out of the host; for I am wounded.**

*He is a sinner, Heb. in his simplicity, i. e. ignorantly without craft, or deceit, or any design, or thought of reaching Ahab. **On account of his perfection**, i. e. with his perfect estimate of evil, which is mentioned as the reason why it pierced through the joints of his armour. **Between the joints of the harness**, where the several parts of his armour are joined together, which possibly were not then joined with so much art and closeness as now they are. **Out of the host**, out of the midst of the host, where the heat of the battle was, i. e. a disorder part of the army. See the note on 1 Kings xvi. 7.*

**35** And the battle increased that day, and the king was stayed up in his chariot against the Syrians, and died at even; and the blood ran out of the wound into the midst of the chariot.

*The battle increased, i. e. grew hot and violent. He stayed up, was supported by cordials, or by his servants, that by his presence he might encourage his soldiers to fight more courageously, and that he might see the end of the battle.*

**36** And there went a proclamation throughout the host about the going down of the sun, saying, **Every man to his city, and every man to his own country.**

*There went a proclamation, probably, by Jehoshaphat's order, with the consent of the chief captains of Israel, and possibly with the permission of the king of Syria, upon notice of Ahab's death, which was the only thing at which he aimed ver. 31. **Every man to his own country**, the king as did, and the battle ended, and therefore every man hath liberty to return to his own house and private occasions.*

**37** ¶ So the king died, and was brought to Samaria, and they buried the king in Samaria.

**38** And one washed the chariot in the pool of Samaria, and the dogs licked up his blood, and they washed his armour; according unto the word of the Lord, which he spake.

*The dogs licked up his blood, together with the water where with it was mixed. According unto the word of the Lord, of which see the note on chap. xxi. 19.*

**39** Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?

*The ivory house, Heb. the house of the tooth or teeth, i. e. of elephants, see chap. x. 18. Not that it was made wholly of solid ivory, but because the other materials were covered or intermixed or adorned with ivory. Compare Amos iii. 1.*

**40** So Ahab slept with his fathers, and Ahaziah his son reigned in his stead.

**41** ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

*Who reigned twenty two years, therefore he reigned about eighteen years with Ahab.*

**42** Jehoshaphat was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

*He reigned twenty and five years, part by himself, and partly with his sons, whom he took into the fellowship of his kingdom, of which see more on 2 Kings i. 17.*

**43** And he walked in all the ways of Asa his father, he turned not aside from it, doing that which was right in the eyes of the Lord; nevertheless the high places were not taken away, for the people offered and burnt incense yet in the high places.

*He walked in all the ways of Asa his father, he took the same care for the government of his kingdom, and especially for the reformation of religion that Asa did, of whom see chap. x. 11. **The high places were not taken away**, Object it is said, **Do not take them away**, 2 Chron. xxi. 6. As if he took away those which were erected to idols, of which he seems to speak there, because the high places are then joined with groves, which were generally erected to idols, and not to the true God, as will appear to any one that shall compare all the scriptures where groves are mentioned. He could not take away those which were erected to the true God, of which this place manifestly speaks; as also that parallel place 1 Kings x. 14, where see the notes. Or he took them away, but not fully, or not in the very beginning, of his reign.*

<sup>2 Chron 20</sup> 44 And \*Jehoshaphat made peace with the king of Israel

With Ahab first, and then with his son This is noted as a blemish in his government, 2 Chron xx 2, and proved of most mischievous consequence to Jehoshaphat's posterity, as we shall see, 2 Kings ix x

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah?

Whence the most memorable passages were translated into that canonical book of the Chronicles

<sup>h 14. 26</sup> 46 \* And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land

The sodomites; of whom see Deut xxiii 17, 1 Kings xiv 24, xv 12

<sup>2 Chron 24, 25</sup> 47 \* There was then no king in Edom a deputy was king

Sent and set over them by the kings of Judah from the time of David, 2 Sam viii 14, until the days of Jehoram, 2 Chron xxi 8.

<sup>2 Chron 24, 25</sup> 48 \* Jehoshaphat made ships of Tharshish to go to Ophir for gold \* but they went not, for the ships were broken at Ezion-geber

See 2 Chron xx 36. Or, there were to Jehoshaphat's ships, the ellipsis of the verb substantive and of the preterit, being frequent in the Hebrew language. See under the words, he made ten ships, so joining both texts together and out of both completing the sense. Of Tharshish, either 1. Of the sea, as this word is thought sometimes to be used. Or rather 2. To go to Tharshish (as it is expressed, 2 Chron xx 36,) and thence to Ophir as it here follows. See more on 1 Kings x 22. To Ophir of which see 1 Kings ix 28. Ezion-geber was in Edom and consequently in Jehoshaphat's territories.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not

Observe, It is said that he did join with Ahaziah herein, 2 Chron xx 35, 36. Answer That was before this time, and before the ships were broken, for the breaking of the ships, mentioned here, ver 48, is noted to be the effect of his sin in joining with Ahaziah, and of the prophecy consequent upon it, 2 Chron xx 37. And good Jehoshaphat being warned and chastised by God for this sin should not be persuaded to repeat it; whereby he showed the sincerity of his repentance

50 ¶ And \*Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father and Jehoram his son reigned in his stead

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventh year of Jehoshaphat king of Judah, and reigned two years over Israel.

By comparing this verse with ver 41, it appears that Ahaziah was made king by his father and reigned in conjunction with him, a year or two before Ahab's death, and is long after it, even as Jehoram the son of Jehoshaphat was made king by his father in his lifetime, as we shall see hereafter, which possibly was done in compliance with Ahab's desire upon a promise of his daughter to Jehoshaphat's son, and it may be Ahab to induce and encourage him to do so gave him an example of it and made his son his partner in the kingdom. Reigned two years, either after his father's death or one before it, and another after it.

52 And he did evil in the sight of the Lord, and walked in the way of his father and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin

Which clause seems here added to show how little the authority and example of parents or masters is to be valued where it is opposed to the will and word of God

53 I or he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done

## THE SECOND BOOK OF THE KINGS.

COMMONLY CALLED

### THE FOURTH BOOK OF THE KINGS

#### CHAP I

Moab rebelleth against Israel, 1 Ahaziah being sick sendeth to Baal-zebub, Elijah foretelleth his death 2 Ahaziah hearing it, sendeth three captains of fifty to bring Elijah to him, upon whom he bringeth fire from heaven 3-12 The third captain entreateth Elijah, who is carried by an angel, goeth and telleth the king of his death, 13-16 Jehoram succeedeth him 17-18

THEN Moab \* rebelled against Israel after the death of Ahab

Moab, which had been subdued by David, 2 Sam viii 2, as Edom was, and upon the division of this kingdom the twelfth Moab was adjointed to that of Israel and Edom to

that of Judah each to that kingdom upon which it bordered. And when the kingdoms of Israel and Judah were weak and taken to God, they took that opportunity to revolt from him, Moab here and Edom a little after it

2 And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease

In his upper chamber, in which the lattice might be left to convey light into the lower room, which it now seems to be absurd in a king's palace, we must not think it was so then, when the world was not arrived to that height of curi-

osity and art in which now it is. But the words may be, and are by some, rendered, *through the battlements* (or *through the lattice in the battlements*) of the *roof of the house*, where being first walking after the manner, and then standing and looking through and leaning upon this lattice which was grown intricate like a brook, and he fell down into the court or garden belonging to the house. *Baal zebub*, proper, *the god of flies* in idel so called, because it was falsely supposed to deliver those people from flies, which were both vexatious and harmful to them as Jupiter and Hercules were called by a like name among the *Greeks* for the same reason. And it is evident, both from sacred and profane histories that the idol gods, being consulted by the heathens did sometimes through God's permission and just judgment give them answers though they were generally observed, even by the heathens themselves, to be dark and doubtful.

3 But the angel of the Lord said to Elijah the Tishbite Arise go up to meet the messengers of the king of Samaria, and say unto them, *Is it not because there is not a God in Israel that ye go to enquire of Baal-zebub the god of Ekron?*

*Is it not because there is not a God in Israel?* Doth thou not by this act cast contempt upon the God of Israel as if he were either ignorant of the event of thy disease, or unable to give thee any relief, and as if Baal-zebub had more skill and power than he?

4 Now therefore thus saith the Lord, *Thou shalt not come down from that bed on which thou art gone up, but shalt surely die.* And Elijah departed.

Now therefore, for this was a very heavy crime to deny the pollution of God and to transfer them to an idol. See Lev. xix. 31. xx. 6, 27. Dent. xxi. 10. *Elijah departed* the messengers not being to approach him as suspecting him to be more than man because he knew the secret message which the king directed to them in his bedchamber.

5 And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

Because ye have been at Ekron, which he easily knew by their quick return.

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, *Is it not because there is not a God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron?* therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, What manner of man was he? which came up to meet you, and told you these words?

8 And they answered him, He was a hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

An hairy man, either 1. As to his body, the hair of his head, and beard being too much neglected, so long and spread over much of his face. Or rather 2. As to his outward garment, which was rough and hairy, such as were sometimes worn by eminent persons in Greece in ancient times, and were the proper habit of the prophets. See Isa. xxi. 2. Zech. xiii. 1. Matt. iii. 4. *He was girt with a girdle of leather about his loins* as John the Baptist also had, Matt. di. 4. that is, he was a wordly but he might represent Elias, in whose spirit he was to come.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him, and, behold he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

*Thou man of God*, so he calls him in way of scorn and contempt q. d. Thou that vauntest as if thou wast more than a mere man. *The king hath said, Come down*; the king commands thee to come to him, which if thou refusest, I am here to carry thee to him by force.

10 And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

Elijah's desire did not proceed from a carnal and malicious passion, but from a pure zeal to vindicate God's name and honour which was so horribly abused, and from the motion of God's Spirit was evident from God's miraculous answer to his desire. And therefore Christ doth not condemn this fact of Elias, but only reproves his disciples for their perverse imitation of it from another spirit and principle, and in a more unreasonable time, Luke ix. 51, 55.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

Wherein he discovers more petulance and impudence than the former and shows how little he was moved or affrighted by the former example.

12 And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty cut up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants be precious in thy sight.

*Fell on his knees and besought him* (xxi. 18) both to save his person and to believe of his power and dread of God's judgments.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the Lord said unto Elijah, Go down with him, be not afraid of him. And he arose, and went down with him unto the king.

Not fearing the king nor of Jezebel nor of all their forces, wherein he gives an eminent example of his faith and obedience, and witness of his growth in grace since that time that he fled for fear of Jezebel, I Kings xix. 10.

16 And he said unto him, Thus saith the Lord, Inasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

And he said unto him, to his very face. Nor durst the king lay hands upon him being daunted with the prophet's presence, and great courage and confidence, and affrighted by the late dreadful evidence of his power with God and over men, and withal struck with a Divine and extraordinary terror.

17 So he died according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Je-

the sign  
of the  
kingdom of  
Judah

Joashaphat king of Judah, because he had no son

*Joashaphat, Ahaziah's brother, chap in 1, for he had no son to succeed him, as it here follows. In the second year of Jehoram the son of Joashaphat other passages of Scripture seem to clash with this, as that Ahaziah, who reigned but two years, began his reign in Jehoshaphat's seventeenth year, 1 Kings xxii. 51, and therefore this Jehoram must begin his reign in Jehoshaphat's nineteenth year; and therefore before the reign of Jehoram Jehoshaphat's son, and that Jehoram the son of Jehoshaphat began to reign in the fifth year of Joram Ahaz's son, 2 Kings xiii. 16. Answer These difficulties are easily resolved, by this consideration, that it was a usual practice among kings in former ages, to make their sons sometime their co-regents and deputies in the administration of the kingdom, and sometimes formally kings in conjunction with them, and whilst they lived, whereof there are instances both in profane history, among the Persians, Greeks, and Romans, and in the sacred Scripture, as in David 1 Chron. xiii. 1, xxix. 22, in Uzziah 2 Chron. xxvi. 21 and (to come close to the point) in Jehoshaphat 2 Kings viii. 16, who in his seventeenth year, when he went to Ashub and with him to Ramoth Gilead, appointed his son Jehoram his viceroy, and (in case of his death) his successor. In the second year from that time, when Jehoram was made vice king in his father's stead, and at once the Jehoram, Ahaziah's son, began to reign, and in the fifth year of the reign of this Joram son of Ahaz which was about the twenty fourth year of Jehoshaphat's reign, Jehoram the son of Jehoshaphat was formally made King of Judah, together with his father, so that Jehoshaphat lived and was king of Judah also. And so all the place is clear. To which some add, that this verse, on the part of it where the difficulty consists, is wanting in some ancient copies, and is omitted by the LXX interpreters, which is far more prudent and pious to grant than up in such chronological difficulties to question the truth and divinity of the Holy Scriptures.*

15 Now the rest of the acts of Ahaziah, which he did, are they not written in the book of the chronicles of the kings of Israel?

## CHAP II

*Elijah, taking his leave of Elisha with his mantle divided Jordan, 1-4, and granting Elisha his request in a chariot, is taken up by a fiery chariot into heaven, 5. 11 Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor, 12-18. He with salt healeth the waters at Jericho 19-22. Children mock him, he curseth them, and they are devoured by two bears, 23-25.*

AND it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elisha went with Elisha from Gilgal

2 And Elisha said unto Elisha, Tarry here, I pray thee, for the Lord hath sent me to Beth-el. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el

*Elisha said unto Elisha this he desires either 1 That he being left alone, might better prepare him off for his great charge. Or, 2 Out of his humility and modesty, he desired no witnesses of his glorious removal and of time and glory from it. Or, 3 Out of reluctance to Elisha, that he might not be overwhelmed with grief at so sad a sight. Or, 4 That he might try his love, and what his desire to accompany him, in being in his company to see God's honour, and the church's good (which Elisha sought above all things,) that there should be witnesses of so glorious a translation. The Lord hath sent me to Beth-el, which was truth, but not the whole truth, for he was to go a far longer journey. But he was first to go to Beth-el, as*

also to Jericho, to the schools of the prophets there, that he might comfort and strengthen their hearts in God's work, and give them his last and dying counsel.

3 And the sons of the prophets that were at Beth-el came forth to Elisha; and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know it: hold ye your peace

*The Lord will take away thy master this was revealed to some of the sons of the prophets, and by them to the whole college. I fear thy head, Heb. from above thy head; which phrase may respect, either 1 The manner of sitting in schools where the scholar sat at his master's feet. Dent xxviii. 3, Acts xiii. 3. Or, 2 The manner of Elijah's translation, which was to be by a power sent from heaven, to take him up thither. Hold ye your peace, do not aggravate my grief, nor divert me with any unreasonable discourses, that I may digest my sorrow, and prepare myself for so great a stroke, and diligently attend all my master's steps, lest he be snatched away from me whilst I am talking with you, and that I may beg and obtain some great blessing from him before his departure.*

4 And Elijah said unto him, Elisha, tarry here, I pray thee, for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho

5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he answered, Yea, I know it: hold ye your peace

6 And Elijah said unto him, Tarry, I pray thee, here, for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on

7 And fifty men of the sons of the prophets went and stood by the view of a fall, and they two stood by Jordan

*Stand by the view, to observe this prophecy of Elijah's translation to heaven, which they expected every moment, now when he had taken his last farewell of all the prophets, and when they were to be separated for not so much to study their own curiosity, as that they might be witnesses of it to others.*

8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground

9 And it came to pass, when they were gone over, that Elisha said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me

*Then, 1 Double to what is in thee, which it seems not probable that he had confidence either to ask, or to expect. Or rather, 2 Double to what the rest of the sons of the prophets may receive at thy request upon thy departure. He alludes to the double portion of the inheritance, Dent xxi. 17. But though Elisha desired a more act God gave him more than he desired or expected, and he came to have had a greater portion of the prophetic and miraculous gifts of God's Spirit than Pharaoh.*

10 And he said, Thou hast asked a hard thing, nevertheless, if thou see me when I am taken from thee, it shall be so unto thee, but if not, it shall not be so

*A hard thing, to see a rare and supernatural blessing, which I cannot promise thee, which only God can give, and he*

11 Heb. in sight, or, as appeared

12 1 Kings 17:1

13 1 Kings 17:1

given it only when and to whom he pleaseth. If not, it shall not be so: thus sign he proposed not without the insight and direction of God's Spirit, that hereby he might engage him more earnestly to wait, and more fervently to pray, for this mercy.

11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire; and parted them both asunder, and Elijah went up by a whirlwind into heaven.

A chariot of fire and horses of fire, a bright cloud formed into such a likeness managed by holy and blessed angels sent from heaven to conduct him thither into heaven; into the third heaven, being in the way so transformed and changed as might make him meet to be admitted into those blessed mansions.

12 ¶ And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

My father, my father, so he calls him for his fatherly affection to him, and for his fatherly authority which by his office he had over him, in which respect the scholars of the prophets are called their sons, as 1 Kings xx. 35. The chariot of Israel, and the horsemen thereof, who by thy example, and counsel, and prayers and power with God, didst move for the defence and preservation of Israel than all their chariots and horses or other warlike provisions. The expression alludes to the form of chariots and horses which he had seen.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan.

God considering it for Elisha's comfort and the strengthening of his faith as a pledge that together with Elijah's mantle, his office and spirit should rest upon him.

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither, and Elisha went over.

Where is the Lord God of Elijah? who at Elijah's request divided these waters, and is able to do it again, and hath given me his spirit and office, and therefore I humbly beg and confidently expect his assistance in this matter. They parted, but these words after [Where is the God of Elijah?] are by many rendered otherwise, and that agreeably to the Hebrew, *even Hiel?* or *even the same?* (which words they join with the former, as a emphatical addition or repetition which is usual in fervent prayers. But they may be rendered without an interrogation, thus, Surely he is, to wit, he present, and ready to help me. Or, Surely he is the same to wit to me, that he was to Elijah is able and willing to work for me as for Elijah. Then the following words they render as they are in the Hebrew, *and he smote the water, and it was divided.* By which repetition it may seem that he smote it twice, and that at the first smiting the success did not answer his desire and expectation, which God so ordered, partly to keep him in a modest and humble sense of his own insufficiency, that he might not be pulled up with the great gifts which he had now received, compare 2 Cor. xii. 7, and partly to stir him up to a more lively exercise of faith and prayer, which followed God's denial or suspension of his help, as it is here expressed, which also was attended with desire and anxiety.

15 And when the sons of the prophets which were to sit with him at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

Or, as it is in the Hebrew, *And the sons of the prophets who lived in Jericho saw him, and they bowed themselves to the ground, where they stood at a convenient distance to observe the event, ver. 7. They said, Hail, and they said, either by revelation, or rather, by the visible effects of it which they saw. They bowed themselves to the ground, thereby testifying their reverence and subjection to him as Elijah's successor, and their master and teacher.*

16 ¶ And they said unto him, Behold, now, there be with thy servants fifty strong men, let them go, we pray thee, and seek thy master. lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

Strong men, able to take such a journey. They thought, either, 1. That God had not finally taken him away from them, but only for a time, compare 1 Kings xviii. 12, which they heartily desired, and therefore easily believed, or that God had only taken away his soul, and that his body was cast down into some place, which they desired to seek, that they might give it an honourable burial.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men, and they sought three days, but found him not.

Will he was ashamed, i. e. to wit, to deny them any longer, lest they should think his denial proceeded from neglect of his master, or a contempt of the sons of the prophets, or a secret content he took in his master's loss, that he might have his honour and power. Or, *ill they were ashamed* because he did so oft and so obstinately deny their request.

18 And when they came again to him (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth; but the water is naught, and the ground is barren.

Either it was so originally, at least as to that part of the city where the college of the prophets was, for it is not necessary to understand this of the whole territory, or it became so from the curse of God inflicted upon it, either when Joshua first took it, or afterwards when Hiel rebuilt it. However, upon the prophet's curse it grew exceedingly fruitful and therefore is commended for its fertility by later writers.

20 And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

A new cruse, partly that there might be no ground of suspicion that the cure was wrought by any natural means of any thing which was or had been in the cruse before, but only by God's power, and partly that there might be no legal pollution in it which might offend God, and hinder his miraculous operation by it. *Put salt therein*, a most improper remedy, for salt naturally makes waters brackish and lands barren. Hieroby therefore he would show that this was effected solely by the Divine power, which could work either without means, or against them.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters, there shall not be from thence any more death, or barren land.

Not the salt in there, which was in itself idle and ineffectual, considering both the quality of salt, and the small quantity of it, and the place where it was put, the fountain, which quickly works out any thing which is put in it, see Lev. xi. 26, but was only used as a sign of God's presence and power, which did the thing, compare Exod.

xv. 25 2 Kings ix. 41. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.  
23 And he went up from thence unto Beth-el; and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

He went up from thence unto Beth-el, to the other school of college of prophets, to inform them of Elisha's translation and his succession into the same office, and to direct, and comfort, and establish them, as he saw occasion. Little children, or, children, or young men, as this Hebrew word signifies, as Gen xxii 3, 12, 13, 2 Chron xii 7, Isa. xl. 6. It is more than probable they were old enough to discern between good and evil as their expression sheweth. Out of the city, Beth-el, which was the mother city of idolatry, 1 Kings xii 28, 29; Hos ii 15, v 8, where the prophets plained themselves, that they might bear witness against it, and dissuade the people from it though, it seems they had but small success there. Mocked him, with great obstinacy and pertinacity, as the conjugation of the Hebrew verb signifies, denoting both his person and ministry; and that from a profane contempt of the true religion, and a passionate love to that idolatry which they knew he opposed. Go up, go up into heaven whither thou pretendest thy Elisha is gone. Who durst not thou accompany thy friend and master to heaven? (As that the same Spirit would take thee up also that thou mightest not trouble us nor our Israel as Elisha did.) Thou bald head, so they mock his natural infirmity, which is a great sin. Go up, thou bald head, the repetition shows the irateness and earnestness, that it was no and ten nor twelfth of their tongue, but a scorn proceeding from a wicked impetuosity and hatred of God and his prophets.

24 And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the wood, and tare forty and two children of them.

Cursed them, nor was this punishment too great for the offence, if it be considered that these children were grown up to some maturity, (see on ver. 23,) that their mocking proceeded from a great malignity of mind against God, that they mocked not only a man and an ancient man, whose very age commanded reverence and a prophet, but even God himself, and that most admirable and glorious work of God, the assumption of Elisha into heaven which makes it in some degree resemble the sin against the Holy Ghost, that they might be guilty of many other heinous crimes, which God and the prophet knew, and were guilty of idolatry, which by God's law deserved death: that the idolatrous parents were punished in their children, and that if any of these children were more innocent and ignorant of what they said, God might have mercy upon their souls, and then this death was not a mere but a real blessing to them, that they were taken away from that wicked and idolatrous education, which was not able to expose them not only to temporal, but to eternal destruction. In the name of the Lord, not to be taken as a casual or unconsidered passion, but by the motion of God's Spirit and by God's command and communion, as appears by God's concurrence with him, which God did partly for the terror and caution of all other idolaters and profane persons, who abounded in that place, partly to vindicate the honour and maintain the authority of his prophets, and particularly of Elisha, now especially in the beginning of his sacred ministry. And thus did begotten such a confidence in him, that he durst venture to go into Beth-el after this was done, and such a terror in the Beth-elites that they durst not avenge themselves of him. Two she-bears, possibly robbed of their whelps, and therefore more fierce, Prov xvi 12, Hos xii 8; but certainly used by an extraordinary fury, which God raised in them for this purpose. Forty and two children, this Hebrew word signifies not only young children, but those also who are grown up to maturity, as Gen xxii 22, xxiv. 4, xxxvii 30, Ruth 4 5.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

He went from thence, partly, to declare the fury of the people of Beth-el; partly, that he might retire himself from men, and converse more freely with God, and so to himself more for the discharge of his prophetic duty, and partly, that he might visit the sons of the prophets who lived in that place, or near it. He returned to Samaria, by the direction of God's Spirit, for the service which he did, chap. iii. 11, &c.

### CHAP. III.

Jehoram followeth the sin of Jeroboam, he, with Jehoshaphat and the king of Edom, goeth to battle against Moab. They, in distress for water, obtain it by Elisha, and a promise of victory. The Moabites, distressed by the colour of the water, coming to spot, are overcome. The king of Moab, by sacrificing his eldest son, raises the siege, &c.

NOW Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

The eighteenth year of Jehoshaphat. Quest How can this be true when Ahaziah, Jehoram's predecessor, who reigned two years, began his reign in Jehoshaphat's eighteenth year, 1 Kings xxii 51? Answer Either Ahaziah reigned the greatest part of two years, to wit of the seventeenth and eighteenth years of Jehoshaphat (parts of years being oft called years in the computation of times, both in Scripture and other authors,) and Jehoram began his reign towards the end of his eighteenth year, or Ahaziah reigned part of this two years with his father, and the rest after him.

2 And he wrought evil in the sight of the Lord, but not like his father, nor like his mother, for he put away the furniture of Baal that his father had made.

He put away the image of Baal, not from any principle of conscience (for that would have reached the calves also), but either because he was startled at the decided judgments of God inflicted upon his father and brother for Baal worship, or because he needed their help to subvert the Moabites, which he knew Baal could not do, or to gratify Jehoshaphat, whose help he meant to crave, which he knew he should never obtain without this, and for this reason, it seems Jezebel was willing to connive at it, as a trick of state.

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin, he departed not therefrom.

The sins of Jeroboam, i. e. the worship of the calves, which all the kings of Israel kept up as a wall of partition between their subjects and those of Judah. Thus he shows that his religion was overruled by his interest and policy.

4 And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand bumblebees, and an hundred thousand rams, with the wool.

A sheepmaster, a man of great wealth, (which in those times and places consisted much in cattle,) which enriched and emboldened him to rebel against his overgrown lord.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

See of this chap. i. 1. It is here reported to make way for the following story. Ahaziah did not attempt the recovery of Moab either because he was a man of a low spirit and courage, or because his sickness, or the shortness of his reign, gave not opportunity for it.

6 And king Jehoram went out of Samaria the same time, and numbered all Israel.

Out of Samaria, to some place appointed for the rendezvous of his people. All Israel, to wit, such as were fit for war

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses.

Of which see 1 Kings xxii 4. He joins with him in this war partly because the war was very just in itself, and convenient for Jehoshaphat both in the general, that rebels and revolters should be chastised and suppressed: lest the example should pass into his dominions, and the Edomites should be hereby encouraged to revolt from him, as they did from his son: and in particular, that the Moabites should be humbled, who had with others invaded his land before this time (2 Chron xx 1), and might do so again if they were not brought low, for which a fair opportunity was now offered to him, and partly because Jehoram had reformed some things, and Jehoshaphat hoped by this means to engage him to proceed further in that work.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

He said, either Jehoshaphat, or rather Jehoram, for the following answer may seem to be Jehoshaphat's. *The way through the wilderness of Edom*, which though it was much the longer way, yet they thought it best partly to secure the king or victory, of Edom, of whom they might have some suspicion from that passage (2 Chron xx 22), and to carry both him and his soldiers along with them into the war, both to get them nearer, and to prevent them from making away of division against Judah, whilst Jehoshaphat was on foot against Moab, and partly that they might employ Moab on their weak side, and where they least expected them. God also thus disposed their hearts to make way for the following miracle.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

The king of Edom, for the victory under Jehoshaphat (1 Kings xxii 17) here called *king*, either because he was so called and accounted by his own people, or because that word is sometimes used for any prince or chief ruler (See Deut xxxiii 5, Judg xiii 1, xxi 25, 1 Kings xxi 1). They fetched a compass, because they made a great army which could move but slowly, and they fetched a greater compass than was usual, for some advantage which they expected by it. *There was no water*, a frequent want in those hot and desert places, and now as it seems increased by the extraordinary heat and dryness of the season.

10 And the king of Israel said, Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab!

So he cries out in calamity upon God, and not upon himself, who is the cause of the trouble and calamity of it.

11 But Jehoshaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israel's vaunts answered and said, Here is Elisha the son of Shaphat, which poureth water on the hands of Elijah.

As there was not here a prophet, so there should have been a bed before, when they first undertook the expedition, as he did in a like case, 1 Kings xxii 17, and for that neglect he now suffers, but better late than never. His affliction brings him to the remembrance of his former sin and present duty. *Which poureth water on the hands of Elijah*, i.e. who was his servant; this being an office of a servant, and this office was the more necessary to him, who Israel-

ites, because of the frequent wars, which were required.

12 And Jehoshaphat said, The word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

The word of the Lord is with him, we may imagine the mind of God by him, for he is a true prophet, which Jehoshaphat might easily understand, because being a good man, and a great favourer of the Lord's prophets, he would diligently inquire and many persons would be ready to inform him, of all things of that nature, and, amongst others, of Elijah's calling of Elisha by casting his prophetic mantle over him, 1 Kings xix 19, and of Elijah's translation, and Elisha's substitution in his place, and of the proof of it, 2 Kings ii 8, 11. *Down to him*, to his tent, which was either in the camp or not far from it, for he went along with the army by the impulse of God's Spirit for that very occasion. They did not send for him, but went to him, that by giving him this honour they might more effectually engage him to give them his utmost assistance; and because they had heard that he was a man of a rugged temper and carriage, who therefore was to be sweetened, and so disposed to pity and relieve them.

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab.

What I have to do with thee? I desire to have no discourse or conversation with thee. *Get thee to the prophets of thy father, and to the prophets of thy mother*, i.e. to the calves, which thou didst thy father's example do to worship, and to the Baals, which thou didst yet worship, by thy perjury, and to which thy heart is yet inclined, though thou hast shewed one of his signs for posterity's sakes. *Get thee to the prophets of thy father, and to the prophets of thy mother*, who are thou worshippist in thy perjury now, help thee in this distress. *Nay*, I pronounce these false prophets and Baals, and will seek to none but God for help. *Thou hast no respect for me*, yet pity this innocent king of Edom and good Jehoshaphat, who are involved in the same danger with myself.

14 And Elisha said, As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

Jehoshaphat the king of Judah, whom I reverence and love for his virtue and piety.

15 But now bring me a minstrel. And it came to pass when the minstrel played, that the hand of the Lord came upon him.

A minstrel, one that can sing and play upon a musical instrument. This he requires, that his mind, which had been disturbed and inflamed with holy anger at the sight of wicked idolatry might be composed and cheered, and united with himself, and that he might be excited to the more fervent prayer to God, and joyfully praising him, whereby he was prepared to receive the prophetic inspiration. For although prophecy be the gift of God, yet men might do some thing either to hinder or further the reception of it, for which cause Paul bids Christians study to get the gift of prophecy, 1 Cor xiv 1. And for this very end the colleges of the prophets were created, wherein the sons of the prophets did use divers means to procure this gift, which also they did sometime receive, as we see 2 Kings ii 7, 5, and amongst other means, they used instruments of music to exhilarate their spirits, &c. 1 Sam x 5. Of the great power of music upon the affections, see the notes on 1 Sam xvi 16. *The hand of the Lord*, is the Spirit of prophecy, so called, to note that it was not from Elisha's temper of body or mind, that it was no natural nor acquired virtue



inherent in him, but a singular gift of God, given to whom and when he pleased. This phrase is used also Ezek 1: 1, ch. 14, 22; Vul. 1

16 And he said, Thus saith the Lord, <sup>ch. 4: 2</sup> Make this valley full of ditches.

Which may receive the water, and hold it for the use of men and beasts.

17 For thus saith the Lord, Ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

<sup>10</sup> It shall not see wind, any of those winds which commonly produce rain. And seeing is here put for perceiving or feeling, one sense for another, or for all as Gen 3: 1, compare A. L. in 12, Exod 22: 16 and elsewhere.

18 And this is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand.

This is but a small favour in comparison of what he intends to you for Jehoshaphat's sake. He will give you more than you ask or expect. For they were so weakened and discouraged with the great drought, that they had no hopes of proceeding in the offensive war, and thought it sufficient, if it were possible, to defend themselves from the Moabites, ver. 13.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and fmar every good piece of land with stones.

This is either, first, A command, and then the last clause is an exception from that law, Deut 20: 19, which was delivered by a prophet might be obeyed. And if his command seem severe, it must be considered that the Moabites were a very wicked people, perfidious, cruel, and liable enemies to God's people upon all occasions, and now in a state of rebellion. Or either secondly, A prediction of their success, that they should have so full and complete a victory, that they should be able to do all which here expressed.

20 And it came to pass in the morning when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

When the meat offering was offered in the morning, sacrifice, of which Exod 22: 29, 30 which doubtless was attended with the solemn prayers of God's people as the evening sacrifice unquestionably was. Yet in 1 there being the same reason for substance for both times. At this time Elisha joined his prayers with the prayers of God's people especially those at Jerusalem as Elisha had done it a like time 1 Kings 18: 21 and this time God chose to answer his and their prayers and to work this miracle, that thereby he might determine the contest between the Israelites and the Jews, about the place and manner of worship, and give a public testimony from heaven for the Jews, and against the Israelites. There came water, miraculously produced out of so dry a rock or vein on the earth. By the way of Edom, from the clefts which were towards them.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

<sup>10</sup> Put on armour, Heb to gird on a girdle, i. e. a military cord, to which the sword was fastened. Sam 17: 5, 1 Kings 11: 5. In the border, or, in that border, to wit of this country which was towards Edom which way they understood the kings came. Here they stood probably to defend the passages into their country.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood.

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3 A

Because, as the morning sun, which meeting with the vapours that arose from the earth, and shining through them upon the water, gave it a reddish tincture. God also so ordered things, that their senses and faculties were disturbed, or the air so disposed, that it might seem of this colour. And they might easily mistake this for blood, because they knew that that ground was generally dry, and without any trenches or streams of water, now especially in this dry season there being no noise of wind and rain ver. 17. And they might justly think that the three kings being divided in their religion and interests, and discontented for want of water, might fall into discussions, and heats and mutual slaughters, of which they had a late example, 2 Chron 21: 24, 25.

23 And they said, This is blood, the kings are surely slain, and they have smitten one another now therefore, Moab, to the spoil.

They were so highly confident, that they send no scouts, but march thither with their whole army and that in great disorder, wherein there was also a Divine hand, strengthening them in their mistakes, and hardening them to their destruction.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country.

They pursued them to their own country, and entered it with and after them, the passages which before the Moabites defended, being now open for them.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it, and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof, howbeit the slingers went about it, and smote it.

Not every man his stone, the stones which happily had been with great care and pains picked out of the land, and laid in heaps after the manner, they disposed again, and slew the people, who should have ch. 1 then again. Kir-haraseth was the royal and strong city of the Moabites Isa 16: 7, 11 into which the remnant of the Moabites were gathered, where also their king was with them. The stones thereof the walls and buildings of this city only were left, other cities and in a manner their whole country, being utterly destroyed. The slingers, either, first, such as flung small stones against those that stood upon the walls to defend it, or rather, secondly, such as hung great stones against the walls to break them down, according to the manner of those times. Smote it, i. e. made breaches in the walls, by which they might enter into the city and take it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not.

That being unable to defend the city longer he sought make an escape, which he chose to do on the king of Edom's quarter, because he thought either that his was the weakest side, or that he would more willingly suffer him to escape, because he was not so hearty in the war as the rest, but only forced to it, and he might hereafter have some occasion of the king of Moab to join with him, as before he had 2 Chron 22: 22.

27 Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land.

His eldest son, either first, The king of Edom's son, whom in this expedition he took, and then sacrificed. Com.



and then of her coming to the prophet at his call, which is there repeated to make way for the following passages

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care, what is to be done for thee? wouldst thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

*What is to be done for thee? wherewith shall I recompense all thy care and kindness to me and my servant? to the king, or to the captain of the host, with whom he justly had great power for his eminent service, chap. iii. I dwell among mine own people, I live in love and peace among my kindred and friends, nor have I any cause to complain of them, or to seek relief from higher powers.*

14 And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

*What then is to be done for her? hast thou observed any thing which she wants or desires? I or the prophet kept himself much in his chamber, whilst Gehazi went more freely about the house, as his occasions led him.*

15 And he said, Call her. And when he had called her, she stood in the door.

Out of reverence humility and modesty waiting till he came to her, or called her further in to him.

16 And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.

*According to the time of life, of which phrase see on Gen. xviii. 10. Do not lie unto thine handmaid, do not deceive me with vain hopes. She could not believe it for joy, and supposed the prophet might say this either for her trial, or from his own private judgment and affection, and not by warrant from God.*

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

His head was grievously pained, which possibly came from the heat of the harvest season, to which he was exposed in the field.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

*Shut the door upon him, partly in hopes that this might contribute something to the child's resuscitation to life, he having in all probability had an account of the like miracle done by Elijah 1 Kings xvii. 21, and partly that she might for the present conceal the death of the child, which if it had been known, would have filled her husband with grief and hindered her journey, and opened the mouths of the enemies of God and his prophets to blasphemy, whereas she had a confidence put into her by God, that this prophet could and would restore her son.*

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to day? it is neither new moon nor sabbath. And she said, It shall be well.

*New moon and sabbath were the chief and usual times in which they resorted to the prophets for instruction, for which he supposed she now went, not suspecting but that the child was well by this time. It shall be well, my going will not be troublesome to him, nor prejudicial to thee or me. He b. peace, i. e. peace be to thee, farewell, or, be contented, let me go.*

24 Then she saddled an ass, and said to her servant, Drive, and go forward, slack not thy riding for me, except I bid thee.

25 So she went and came unto the man of God, to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite.

26 Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

*So it was in some respects, because it was the will of a wise and good God, and therefore best for her. Or, it shall be well, though the child be dead, I doubt not by God's blessing upon thy endeavours it shall live again, and do well. But he answers ambiguously, and briefly too, that she might sooner come to the prophet, and more fully open her mind to him.*

27 And when she came to the man of God to the hill, she caught him by the feet, but Gehazi came near to thrust her away. And the man of God said, Let her alone, for her soul is vexed within her; and the Lord hath hid it from me, and hath not told me.

*She caught him by the feet, she fell at his feet, and touched him as a most humble and earnest suppliant. Compare 1 Sam. xxi. 21, Matt. xxviii. 9. Whilst she intimated, what she durst not presume to express in words that she desired him to go along with her. Gehazi came near to thrust her away, judging this posture to be unfit for her, and offensive to his master. I tell thee alone, for her soul is vexed within her, disturb her not for this unbecoming posture is a sign of some extraordinary grief. The Lord hath hid it from me and hath not told me, whereby he signifies that what he knew or did was not by any virtue inherent and abiding in him self, but only from God, who revealed to him only what he should when he pleased. Compare 2 Sam. vii. 1.*

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

*This child was not given to me upon my immoderate desire, for which I might have justly been thus chastised, 1 Thel was Gen. xxx. 1 compared with xxxv. 18, but was freely promised to me by thee in God's name, and from his special grace and favour, and therefore I trust both thou didst pray for it, and God design it as a blessing, and not as an affliction as now it proves, unless thou dost obtain the child for me a second time, which I know thou canst do, and I humbly beg thee to do. Do not deceive me, with vain hopes of a comfort that I should never have? And I had been much happier if I had never had it, than to lose it so quickly. Therefore thou art in some measure concerned to revive my dead hopes, and to continue to me the great blessing which thou hast procured.*

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again; and lay my staff upon the face of the child.

*Gird up thy loins, tie up thy long garments about thy loins for expedition. See 1 Kings xviii. 46. Make no delays nor stops by the way, neither by words nor actions,*

but go with all possible speed Compare Luke x 4 He requires this haste, that the miracle might be done secretly and speedily, before the child's death was divulged, which might cause many inconveniences See on ver 21 *I lay my staff upon the face of the child*, for God can work a miracle by the most unlikely and contemptible means, as he did by a rod, Exod xiv 16, and a mantle, 2 Kings ii 8

30 And the mother of the child said, *As the Lord liveth, and as thy soul liveth, I will not leave thee* And he arose, and followed her

*I will not leave thee* until thou goest home with me For she had no great confidence in Gehazi nor was her faith so strong, as to think that the prophet could work so great a miracle at this distance, and by his staff, which possibly was one reason why this did no good Compare Matt ix 18, xii 58, xiii 20

31 And Gehazi passed on before them, and laid the staff upon the face of the child, but *there was neither voice, nor hearing* Wherefore he went again to meet him, and told him, saying, The child is *not awaked*

*Neither voice nor hearing*, i. e. neither speech nor sense, nor any sign of life, to wit, in the child which disappointment might proceed from hence, that Elisha having changed his mind and yielded to her importunity to go with her did alter his course and not join his fervent prayers with Gehazi's action, but reserved them till he came thither *Not awaked*, i. e. not revived, death being oft and fitly compared to a sleep, as Psal lxxvi 5 Dan xii 2 because of the resurrection which will in due time follow it and here followed speedily which makes the expression most proper in this place

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed

33 He *went in therefore* and shut the door upon them twain, and prayed unto the Lord

*Upon them twain*, upon himself and the dead child that he might pray to God without distraction and might more freely use all those gifts and means which he thought fit

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands and *he stretched himself upon the child*, and the flesh of the child waxed warm

*He went up and lay upon the child*, and although some ceremonial uncleanness might seem to be contracted by the touch of this dead body, yet that was justly to give place to a moral duty and to an action of so great piety and charity as this was especially when done by a prophet and by the instant of God's Spirit who can dispense with his own laws *His mouth upon his mouth &c.* one part upon another successively for the disproportion of the bodies would not permit it to be done together Compare 1 Kings xvii 21 Act xxi 10 *The flesh of the child waxed warm*, not by any external heat which could not be transmitted to the child's body by such slight touches of the prophet's body, but by a moral heat proceeding from a principle of life, which was already infused into the child, and by degrees advanced till it puts out his body

35 Then he returned, and walked in the house to and fro and went up, and stretched himself upon him and *the child sneezed seven times*, and the child opened his eyes

*He walked in the house* i. e. he changeth his postures for his own necessity to and fro and walked to and fro exercising his mind in prayer to God and faith, for the accomplishment of this work *He sat up and stretched himself upon him*; repenting his former actions to teach us not to be discouraged in our prayers, if we be not speedily answered, but to wait with patience, and continue, and be

instant in prayer, till we obtain what we seek for *The child opened his eyes*, so the work begun in the former verse is here perfected Although miracles were for the most part done in an instant, yet sometimes they were done by degrees, as here, and 1 Kings xviii 44 45, Mark viii 24 25

36 And he called Gehazi, and said, Call this Shunammite So he called her And when she was come in unto him, he said, Take up thy son

*Come in unto him* Heb *come to him*, to wit, to the door of his chamber, where probably he met her with this joyful message

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out

*She went in*, into his chamber, and, after she had done him honour, to the bed where the child lay, whence she took him and went her way

38 ¶ And Flisha came again to *Gilgal* and *there was a dearth in the land*, and the sons of the prophets were *sitting* before him and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets

*Flisha came again to Gilgal*, where he came with Elijah chap ii 1, where was a school of the prophets, whom he designed to comfort concerning the present dearth and their other discouragements and to confirm in the profession and practice of religion and to instruct in the duties of the present season *Sitting before him* at his feet, as scholars to be taught by him See chap ii 3, Acts xiii 3 *Seethe pottage* he provides no delicious meats, but mere necessaries to teach them the contempt of worldly delights

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage for they knew them not

*A wild vine*, a plant called *coliquantida*, whose gourds or leaves resemble the leaves of a vine and are very bitter and pernicious to the eater

40 So they poured out for the men to eat And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, *there is death in the pot* And they could not eat thereof

*There is death in the pot* i. e. some deadly thing, which they gathered from its excessive bitterness, by which probably some of them might discern what it was

41 But he said, Then bring meal And he cast it into the pot, and he said, Pour out for the people, that they may eat And there was no harm in the pot

*He cast it into the pot*, together with the pottage which they had taken out of it *There was no harm in the pot* because it took away that hurtful quality, not by its natural power which could do little in so short a time, but by the supernatural blessing of God upon it

42 ¶ And there came a man from *Baal-shalisha*, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof And he said, Give unto the people, that they may eat

*Bread of the first fruits*, which were the priest's dues Numb xviii 12, but these, and probably the rest of the priest's dues were usually brought by the pious Israelites according to their ability and opportunity, to the Lord's prophets, partly because they did a great part of the priest's office, and partly because they were not permitted to carry them to Jerusalem, and they might reasonably think that their circumstances, being extraordinary, would warrant their giving of them to extraordinary persons, and that those

ceremonial institutions ought to give place to the greater  
[w]as of necessity and mercy to the Lord's prophets. And  
this passage seems to be noted here, not only on occasion  
of the following miracle, but also that by this one instance  
we might understand how so many schools of the prophets  
were supported. *Twenty loaves*, small loaves, as appears,  
both because one man brought them all so far, and because  
otherwise there had been no miracle here. *Give unto the  
people*, to wit, the sons of the prophets, who were then pre-  
sented with him, ver. 38.

43 And his servitor said, 'What,  
should I set this before an hundred men?'  
He said again, Give the people, that they  
may eat for thus saith the Lord 'They  
shall eat, and shall leave thereof'

44 So he set it before them, and they  
did eat, and left thereof, according to  
the word of the Lord

### CHAP V

Naaman, by his captive maid's report, goeth to Elisha to be  
cured of his leprosy, 1-9 Elisha sends to him a com-  
mand to wash in Jordan he is angry, and disdaineth it  
his servants' advice he doth it, and is healed 10 11  
He returneth with gifts to Elisha, who refuseth them he  
departs 15-19 Gehazi, Elisha's servant abusing his  
master's name unto Naaman taketh gifts from him is  
smitten with leprosy 20-27

NOW Naaman, captain of the host of  
the king of Syria, was a great man with  
his master, and ||honourable, because by  
him the Lord had given ||deliverance  
unto Syria he was also a mighty man in  
valour, but he was a leper

A great man with his master, in great power and favour  
with the king of Syria Honourable, highly esteemed  
both for his qualities, and success. By him the Lord had  
|| deliverance unto Syria which expression he useth  
partly to mind the Israelites that all the hurt they had  
from the Syrians was from the Lord, who used them as  
his rod and gave them the successes against Israel which  
is recorded and partly to check that proud conceit which  
he was working, and afterwards more fully discovered it  
self in the Israelitish nation as it the cure, and providence,  
and goodness of God were wholly confined to themselves  
and not imparted to any other people

2 And the Syrians had gone out by  
companies, and had brought away captive  
out of the land of Israel a little maid  
and she waited on Naaman's wife

Come out by companies, making incursions into the land of  
Israel to rob and plunder after the manner of those times.  
See 1 Sam xxx 8, 2 Kings xiii 21 xxiv 2 She waited  
on, Heb was before, i e stood before her, or ministered to  
her Compare Deut. i 38

3 And she said unto her mistress,  
Would God my lord were with the pro-  
phet that is in Samaria for he would  
recover him of his leprosy

In Samaria, either first, In the kingdom of Samaria  
Or secondly, In the city of Samaria where he was when  
he was taken, or where he commonly resided though he  
went to other places, as need required He would recover  
him of his leprosy, or, take him away (as this Hebrew verb  
is used, Gen xxx. 23, Zeph i 2) from his leprosy, i e  
take away his leprosy from him

4 And one went in, and told his lord, saying,  
Thus and thus said the maid that is of the land of  
Israel

One of Naaman's servants hearing this, went in and told  
it to Naaman, and he to the king of Syria which as implied  
Or, and he went in, &c., i e Naaman, mentioned ver 1,

hearing this from his wife, told it to the king of Syria, as  
the next words intimate

5 And the king of Syria said, Go to,  
go, and I will send a letter unto the king  
of Israel And he departed and took  
with him ten talents of silver, and six  
thousand pieces of gold, and ten changes  
of raiment

The king of Israel, Jehoram the son of Shab chap iii 1  
I will send a letter unto the king of Israel desiring him to  
obtain this favour from the prophet Ten talents of silver,  
and six thousand pieces of gold, partly for the charges of  
his journey, and partly for presents to the prophet, or  
others, as he saw fit

6 And he brought the letter to the king of  
Israel, saying, Now when this letter is come unto  
thee, behold, I have therewith sent Naaman my  
servant to thee, that thou mayest recover him of  
his leprosy

I e Procure his recovery by the means of Elisha, ver 3,  
4, whom thou mayest command to use his utmost skill and  
power herein

7 And it came to pass, when the king  
of Israel had read the letter, that he rent  
his clothes, and said, Am I God, to kill  
and to make alive that this man doth  
send unto me to recover a man of his  
leprosy? wherefore consider, I pray you,  
and see how he seeketh a quarrel against  
me

He rent his clothes either in detestation of his blas-  
phemy in giving God's prerogatives to him, or a other, for  
grief arising from a suspicion and fear that the Syrian  
made this only a pretence for the war which he designed  
against him Am I God to kill and to make alive? he ex-  
pressed it thus because leprosy is a kind or degree of  
death Numb xii 12 and he thought it as impossible to cure  
it as to raise the dead See how he seeketh a quarrel  
against me for not doing what he requires which he  
knows impossible for me to do

8 ¶ And it was so when Elisha the man of  
God had heard that the king of Israel had rent  
his clothes that he sent to the king, saying,  
Wherefore hast thou rent thy clothes? let him  
come now to me and he shall know that there is  
a prophet in Israel

Jehoram did not deal with Elisha either because the  
sudden anger made him forget it or because he hated  
him and so not to beg any thing from him Where  
fore hast thou rent thy clothes? there was no just occasion  
for this to do

9 So Naaman came with his horses and with  
his chariot, and stood at the door of the house of  
Elisha

Waiting for Elisha's coming to him

10 And Elisha sent a messenger unto  
him saying, Go and wash in Jordan  
seven times, and thy flesh shall come  
again to thee, and thou shalt be clean

Elisha sent a messenger, partly, to try and examine Naa-  
man's faith and obedience partly, for the honour of his  
rulership and ministry that it might appear he sought not  
his own glory and profit in his miraculous performances,  
but only God's honour, and the good of men, and partly,  
for the discovery of the almighty power of God that could  
by such slight means cure so desperate a disease Thy  
flesh shall come again, which was in great part consumed  
by the leprosy See Numb xii 12

11 But Naaman was wroth, and went  
away, and said, Behold, I thought, He  
will surely come out to me, and stand,  
and call on the name of the Lord his

<sup>Heb. more up and down.</sup> God, and <sup>Heb. more up and down.</sup> strike his hand over the place, and recover the leper.

*Naaman was wroth*, supposing himself despised and mocked by the prophet. Herein he gives an example of the perverseness of mankind who are apt to prefer their own fancies before God's appointments. *Over the place*, over or upon the affected part where the leprosy is without which it seemed to him ridiculous to expect a cure.

<sup>Heb. Amma</sup> 12 *Are not* <sup>Heb. Amma</sup> Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

Is there not as great a virtue in them to this purpose? But he should have considered that the cure was not to be wrought by the water, but by the power of God who might use what means and methods of cure he pleased.

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some great thing*, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean?

*My father*, or, *our father*, so they call him both to show their reverence and affection to him, and to mitigate his exasperated mind.

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and <sup>Heb. take it</sup> his flesh came again like unto the flesh of a little child, and <sup>Heb. take it</sup> he was clean.

*Take it*, into the flesh of a little child, i. e. fresh and pure free from the least mixture or mark of the disease.

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

*He returned to the man of God* to give him thanks, and a recompence for his great kindness. *Thou hast seen that there is no God in all the earth but in Israel*, by this wonderful work I am fully convinced that the God of Israel is the only true God, and that other gods are but impotent idols. *I bless thee*, a thankful acknowledgment. See on Gen. xxxiii. 11.

16 But he said, *As the Lord liveth*, before whom I stand, I will receive none. And he urged him to take *it*, but he refused.

Not that he should it simply unawful to receive gifts or presents, which he did receive from others chap. iv. 12, but because of the special circumstance of the present case, this being much for the honor of the true God and religion, that the Syrians should see the generous piety, and charity and goodness of his ministers and servants, and how much they despised all that worldly wealth and glory which the priests and prophets of the Gentiles so greedily sought after: and that he by Naaman might be much confirmed in that good opinion which he had embraced, and others might be brought to love and know of it.

17 And Naaman said, Shall there not then I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord.

*Two mules' burden of earth*, i. e. so much with I may make an altar of earth, as was used Ex. xix. 24. He desires the earth of this land, because he thought it more holy and acceptable to God, and purer for his service, or because he would by this token profess and declare his conjunction with the Israelites in the worship of God, and constantly put himself in mind of his obligation to stick at God from whose hand this was taken. And so, he might free y

have taken this earth without asking any leave, yet he rather decares it from the prophet's gift, as believing that he who had put so great a virtue into the waters of Israel, could put as much into the earth of Israel, and make it as useful and beneficial to him in a better way. And these thoughts, though extravagant and groundless, yet were excusable in a heathen and a novice, who was not yet thoroughly instructed in the true religion.

18 In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

*Rimmon*, a Syrian idol, called here by the LXX. *Remphan* and Acts vii. 43, *Remphan*. On my hand, or, arm, as that word sometimes signifies, both in Scripture and other authors, or, *shoulder*, upon which the king leaned, either for state or for support. Compare chap. vii. 2. *When I bow down myself in the house of Rimmon*, not in honour to the idol which I do hate, it shall there, openly renounce, but only in compliance with the king's infirmity and convenience, who cannot well how it I stand upright. *The Lord pardon thy servant in this thing*, because there seemed to be an appearance of evil in this action, though done with an honest mind he desired the prophet's prayers that God would not charge it upon him as idolatry, nor be displeased with him for that practice.

19 And he said unto him, Go in peace. So he departed from him <sup>Heb. a little piece of ground as Gen. 3. 16</sup> by a little way.

*Go in peace*, these words may contain an answer, either first to his last petition ver. 18, and so the sense may be this. Be not too solicitous about this matter, go, and the pardonable sin of God go along with thee. So the prophet both prays to God to bless and direct him in this and all other things, and intimates that God would do so. Or secondly to the former ver. 17, I doubt not thyself about any of our earth, but on to thy own land, and I wish thee from God and doubt not but God will give thee, *peace*, i. e. his favour and other blessings which are oft continued on this word if thou dost persist in this religion which thou hast now received. Or rather this is only a farewell salutation, where with the prophet dismisseth him without any further answer to his requests or instruction about his doubt, which he forbore by the motion of God's Spirit, which sometimes gives and sometimes denies instructions to persons or people, as he thinks fit. See Acts xvi. 6, 7. And the prophet by the Spirit's direction might forbear to give him particular answers, partly because these matters were not of such importance as to concern the essence or foundation of religion, and partly because he was yet but a novice and not able to be in all truths, which was for a time the condition of the apostles John xvi. 12, nor fit to be pressed to the practice of the hardest duties which Christ himself thought not convenient for his disciples, Matt. ix. 17. And therefore he it present accepts of his protestation of the true, and his renunciation of the false religion, and of this declaration, that what he did in the temple of Rimmon should not now be (as he had formerly intended and practised it) a religious action towards the idol, but only a civil respect to his master. And what was necessary for him to know further about the lawfulness or unlawfulness of that action, the prophet might take another and a more convenient time to inform him.

20 ¶ But Gehazi, the servant of Elisha the man of God said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him.

*Naaman this Syrian*, a stranger and one of that nation who are the implacable enemies of God's people, whom the refuge my master should not have had so much regard to as to the Lord's prophets, who better deserved and more needed the money which he offered than Naaman him

self did *As the Lord liveth*, he swears, that he might have some pretence for the action to which he had bound himself by his oath, not considering that to swear to do any wicked action is so far from excusing it, that it makes it much worse.

21 So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, *Is all well?*

*He lighted down from the chariot to meet him*, thereby testifying his grief respect to the prophet his master.

22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them I pray thee, a talent of silver, and two changes of garments.

This was a very unlikely story, but Naaman was not willing to question it: but glad of the opportunity of showing his gratitude to the prophet.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants, and they bare them before him.

*He urged him*, who at first refused it upon a pretence of modesty and obedience to his master's command.

24 And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

*The tower*, a city and a city place which he chose for that purpose, and where possibly he had and kept other things which he had got by such like frauds and artifice. *He let the men go before they came within sight of his master*.

25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went for no whit.

26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? *Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maid-servants?*

*Went not mine heart with thee* did not my mind become enlightened by God's Spirit discern what thou saidst and didst? *Is it a time?* was this a fit season for this return? I had but mildly and obstinately refused his gifts before at reasons, of which see on ver. 16, and now thou hast given him cause to think that I was a cursed and wicked impostor who vain-gloriously refused in public what I inwardly and greedily desired, and sought only a fitter place and opportunity to take: and that all our religion is but in imposture: and that the God who owns such a vile wretch for his prophet, as thou hast represented me to him is unworthy and righteous as we pretend. *Garments, and oliveyards, &c.* which Gehazi intended to purchase with this money, and therefore the prophet came to inform him that he exactly knew by Divine inspiration, not only Gehazi's outward actions, but even his most secret intentions.

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence as a leper as white as snow.

*And unto thy seed for ever* (for some generations, or for a long time as that word is usually used) as may be thought by comparing this with Exod. xxv. 34, xxiv. 7. *He went out from his presence*, being so distressed with the sense of his guilt, and shame, and misery, and banished from the company of others by God's law, Lev. xiii. and xiv. *A leper as white as snow*, which is the worst kind of

leprosy, and noted by physicians to be incurable. See Exod. iv. 6, Numb. xii. 10, 2 Chron. xxi. 19, 20. Nor was this punishment too severe for Gehazi's wickedness, which was great and various, horrid covetousness, which is idolatry, the profanation of God's name by a wicked oath, downright theft, deliberate and impudent lying, and that to a prophet, which was in a manner a lying and to the Holy Ghost, like theirs, Acts v. 3, a desperate contempt of God's omniscience, justice, and holiness, a horrible reproach fastened upon the prophet, and his religion, and a malicious scandal given to Naaman and all other Syrians that might hear of it.

## CHAP. VI.

*Elisha, giving leave to the young prophets to enlarge their dwellings, cometh with iron to swim, 1-7. He dethroneth the king of Syria's counsel, 8-12, who sendeth Syrians to apprehend him: he is preserved by angels: they are smitten with blindness, are brought into Samaria, and dismissed in peace, 13-23. Samaria is besieged, and brought to such extreme want and famine, that women eat their own children, 24-29. The king sendeth to slay Elisha, 30-31.*

AND the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

*The sons of the prophets*, either at Beth-el, or Jericho, or rather at Gilgal, as may seem from its nearness to the river of Jordan, ver. 2. *With thee*, on, before thy face, i. e. under thy inspection and direction, where thou dost frequently dwell with us. *Or to thy face*, which may be joined with the following words, and so the sense may be thus, It is apparent to thy view that this place is too strait for us. *Is too strait for us*, the number of the prophets increasing by the gracious providence of God, and by the ministry and miracles of Elisha and Elisha.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

*Unto Jordan* i. e. to the woods near Jordan, which were near to them. See on ver. 1. *A beam*, i. e. a piece of timber for the building. Hence it may be gathered that although the sons of the prophets principally devoted themselves to religious exercises, such as prayer, and praising of God, and the studying of God's word, and instructing of others, and waiting for Divine revelations, yet they did sometimes employ themselves about manual arts, which now they might be forced to, through the iniquity of the times.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

*The axe head fell into the water*, the iron fell from the wood. *Alas, master! for it was borrowed* he was most concerned partly because he was now forced to be idle and useless to them in the common work, and partly because it was his friend's loss, who now was likely to suffer for his kindness, and as justice obliged him to restore it, so his poverty disabled him from it.

6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither, and the iron did swim.

7 Therefore said he, Take it up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place <sup>10r, recumpling</sup> shall be my camp

Further I will send my forces, to surprise some place, or to lie in ambush where the king or his people were to pass, ver 9

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place, for thither the Syrians are come down

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice

Sent to the place either spies to try whether the prophet spake truth, or rather, soldiers to secure the place and passage designed. Saved himself, either his person when he was to pass that way, or his people, or places of importance. Not once nor twice but much more frequently

11 Therefore the heart of the king of Syria was sore troubled for this thing, and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?

12 And one of his servants said, ¶ None, my lord, O king, but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber

13 ¶ And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he <sup>10m, 17</sup> is in Dothan

That I may send and fetch him, for though I cannot conceal my designs from him yet I may possibly take him by force, his power being, I doubt not, much inferior to his knowledge. Dothan a city near Shechem, Gen xxxv 17 and not far from Samaria

14 Therefore sent he thither horses, and chariots, and a great host, and they came by night, and compassed the city about

15 And when the servant of the man of God was risen early, and gone forth, behold, in host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

The servant having been with him but a little time even since Gehazi's dismission had not yet seen any experiments of his great power, or if he had, he might easily be shaken upon a great and sudden danger. Gone forth, either out of the gates of the city, where he might see them, or out of his house into the streets of the city, where he might learn thus by the common fame and tumult of the people

16 And he answered, Fear not for they that be with us are more than they that be with them

17 And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw, and, behold, the mountain was full of horses and chariots of fire round about Elisha

That he may see, that by some visible appearance he may see the invisible guard of angels which compass and defend us. Chariots of fire, which is a child both for defence to those that are surrounded by it, and offence to the enemies who shall attempt to break through it. Round about Elisha either the mountain was round about the city, and therefore round about Elisha, who was within it,

or he saw in a vision Elisha upon the mountain encompassed with fiery horses and chariots

18 And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha

When they came down to him, either in the city, into which they easily got admission, when they declared that the only end of their coming was to take Elisha, or in the field without the city, whither he went to meet them. He smote them with blindness, not with a total blindness, that they could see nothing for then they would not have followed him, but with a partial blindness, that they could not distinctly discern the man they sought, which might be by some alteration made by God in their brain, or in the air. See the notes on Gen xix 11

19 ¶ And Elisha said unto them, This is not the way, neither is this the city, to wit where I follow me, and I will bring you to the man whom ye seek. But he led them to Samaria

This is not the way, neither is this the city, to wit where you will find the man for whom you seek, which was very true, because he was now come out of the city, and if they had gone on in that way into the city, they had found that Elisha was gone thence. There is indeed some ambiguity in his speech and an intension to deceive them, which hath ever been esteemed lawful in the state of war, as appears from the use of stratagems. I will bring you to the man whom ye seek, and so he did though not in such manner as they expected and desired. He led them to Samaria, which seemed to them to be some small and ordinary city, their senses being still deluded by a Divine operation

20 And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw, and, behold, they were in the midst of Samaria

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?

Elisha had doubtless seen notice of his intentions to the king of Israel that he might accordingly prepare himself. My father, now he gives him this title of reverence and affection, because of a great and present benefit he received from him, though otherwise he hated him, and would not hearken to his counsels. Shall I smite them? the repetition of the question shows his great desire to smite them, and that with utter destruction

22 And he answered, Thou shalt not smite them, wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master

It is against the laws of humanity, and custom of war to kill captives though thou thyself hast taken them with thy own sword and bow, which may seem to give thee some colour of right to destroy them, but much more unworthy will it be in cold blood to kill these, whom not thy arms but God's miraculous providence, hath put into thy hands. Set bread and water before them, i.e. give them meat and drink which may refresh and strengthen them for their journey, which was an action of singular pity and charity, in doing good to their enemies, which was much to the honour of the true religion, and of no less prudence that hereby the hearts of the Syrians might be both mollified towards the Israelites, and afraid to oppose that people who had such an invincible Protector

23 And he prepared great provision for them, and when they had eaten and drunk, he sent them away, and they went to their master. So



<sup>1</sup> the bands of Syria came no more into the land of Israel

*He sent them away, refreshed, but disarmed, as is most probable. The bands of Syria came no more, either 1. In such a manner, to wit, in small bands, or companies, which might be entrapped, as these had been, but then next attempt was by an open and solemn war, and a conjunction of all their forces, which they still ridiculously concerted would be too hard for the king, and prophet and God of Israel, notwithstanding their multiplied experiences to the contrary. Or, 2 For some considerable time, until the terror of these examples was got out of their minds.*

21 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria

He whom Ahab wickedly and foolishly spared, 1 Kings xv 42 who now comes to requite Ahab's kindness, and to fulfil that Divine prediction. Ben-hadad was a name very frequent among the kings of Syria, 1 Kings xv 18 &c., 2 Kings xiii 3, 24 if not common to them all. See Jer xlix 27, Amos i 4

25 And there was a great famine in Samaria and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of doves dung for five pieces of silver

*Pieces of silver supposed to be shekels, and the common shekel being valued at fifty pence of English money, this amounts to five pounds, a vast price especially for that which had on it so little meat and that unwholesome and unclean by law Lev xi 3, though necessity might seem to excuse their violation of that law. A cab, a measure containing twenty four eggs. Doves dung, which they used not for fire (for he is speaking here only of the scarcity of food,) but for food, which if it seem incredible, it must be considered first, That famine hath constrained people to eat things as improper and unfit for nourishment as this is dry leather and man's dung as is implied Isa xxxv 12 and affirmed by grave historians. Secondly That some creatures do usually eat the dung of others. Thirdly That doves' dung though it be better than ordinary might in some respects be fitter for nourishment than other as being made of the best and purest grains and having some moisture in it &c. Fourthly That this Hebrew word being of an obscure and doubtful signification and no where else used may be and is by learned men otherwise rendered and understood, either, first, of the corn which is found in the crops of doves, or, secondly, of the nuts and other rewards of doves, or rather, thirdly, of a sort of cheese or pease, which in the Arabic language (who is near akin to the Hebrew, and from which many words are explained) is called doves' dung, for this was a food much in use amongst the poorer Israelites and was by all esteemed a very coarse food and therefore fit to be pined with an ass's head, and a cab was the usual measure of all sorts of grains and fruits of that sort.*

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king

*Passing by upon the wall, to give necessary order for the defence of the city against assaults and to see if the several guards were watchful and diligent and if his directions were executed, and to observe the motions of the enemy.*

27 And he said, ¶ If the Lord do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?

*If the Lord do not help thee, or let not God help thee as some both ancient and late interpreters render the words. So they are words of impatience and rage, and a formal curse, wishing that God would not help her, as he could not, as Josephus amongst others, understand it, which agrees too well with the character of the man, an infidel, and an idolater, and a wicked man and at this time in a great rage, as appears from ver 31. Or they may be rendered thus, No, (as this Hebrew participle is sometimes used, as Job xx 17; Psal xxxix 5, xli 2, 13, Prov iii 3,*

28, xxxi 4,) *let the Lord help thee. So it may be taken, either, first, As a direction. No; do not cry to me but to God, for help God help thee, for I cannot. Or rather secondly, As a profane scoff. No, come not to me but go to him to whom Elisha directs you, pray to the Lord you see how ready he is to help you by his suffering you to come to this extremity, wait upon God for relief as Elisha adviseth me, but I will wait no longer for him ver 33, and I will take a course with Elisha for thus abusing both me and my people with vain hopes. Or thus. The Lord (on whom thou sittest and I am commanded to wait for help) will not help thee, as he could easily do and would do, if he were so good as Elisha pretends whence then shall I help thee? Out of the barn-floor, or out of the wine press? Dost thou ask of me corn or wine which I want for myself?*

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow

29 So we boiled my son, and did eat him and I said unto her on the next day, Give thy son, that we may eat him and she hath hid her son

*We boiled my son and did eat him, a dreadful judgment, threatened to them in case of their apostasy, Dent xxviii 56 57 in which they were now deeply plunged. Compare Jerk x 10. She hath hid her son, either that she might eat him alone, or rather that she might save him from death her bowels yearning towards him and her hunger being in great measure satisfied.*

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes, and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh

*He rent his clothes, partly in grief for such a horrid fact and partly through indignation at the prophet ver 31. The people were in great numbers upon the wall either to defend the city or rather to seek relief from the soldiers, for when provisions the king doubtless took special care, as it was necessary for the preservation of the place. Within upon his flesh, under his inner garments, in token of his sorrow and with a pretence of humiliation which he would show by outward signs as his father Ahab had done not without some advantage to himself, 1 Kings xxi 27-29.*

31 ¶ Then he said, ¶ God do so and more also to me, if the head of Elisha the son of Shaphan shall stand on him this day

*If I do not see today take his head and life. This wretched and partial piece overlooks his own great and various sins, and, amongst others his obstinate cleaving to the idolatry of the calves, and the whoredoms and witcheries of his mother Jezebel 2 Kings x 24, and the wickedness of his people, which was the true and proper cause of this and all their calamities, and lays the blame of all upon Elisha, either supposing that he who had the spirit of Elijah resting upon him, had brought this famine by his prayers, as Elisha had formerly done 1 Kings xviii 1, or because he had encouraged them to withstand the Syrians, by promising them help from God in due time; or because he would not, by his intercession to God and the working of a miracle, deliver them from these calamities, as he easily could have done. But he did not consider that the prophet could not work what miracles and when they pleased but only as far as God saw fit whose time was not yet come when it was Elisha's interest as well as theirs to be freed from this distress.*

32 But Elisha sat in his house, and the elders sat with him, and the king sent a man from before him but ere the messenger came to him, he said to the elders, ¶ See ye how this son of a murderer hath sent to take away mine head?

look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?

In his house, in the house where he lodged, for he had no house of his own, having forsaken all when he followed Elijah, 1 Kings xix 20, 21. The elders, so they might be called, either first from their age, or rather secondly, from their office, which was either ecclesiastical or civil, so they were either the sons of the prophets, or rather, some godly men who were then in some power and office, either in the court or army or city, as may seem probable from what he requires of them. And though Jehoram was a wicked king, and most of his officers probably like himself, yet there were some of them, whom Elisha's holy life and powerful ministry, and glorious miracles and the great and public benefits procured by him, had won to God, and to the true religion at least to the profession of it, among which Jehu might be one, and these were here sitting with him, either to receive comfort and counsel from him in this distressed time, or rather to solicit him to use his power with God for their relief, which accordingly he doth and in compliance with them, not out of any fear of the king (from which he very well knew by frequent experience and certain assurance, that God both could and would deliver him) he gives the following answer, chap vii 1. I am from before him, or, one of them who stood before his face, one of his guard, or some other officer to take away his head as it follows. He said to the elders, being admonished by God of his danger. This son of a murderer, the genuine son of that wicked Ahab the murderer of the Lord's prophets, 1 Kings xxii 1, xvi 9, whose son he is not by birth only, but also by his manners and bloody disposition. Compare John viii 44. This expression may seem very harsh and unfit, nor is it to be drawn into matins by others, but it must be considered that he was an extraordinary prophet, entrusted with a power in some sort superior to that of Jehoram, and had authority to control and rebuke him in the name of the King of kings. To take away mine head, to kill me before he hear what I have to say. Hold him fast, not the king but the messenger who was here mentioned, that he may not break in upon me, and take away my life before the king comes. Is not the sound of his master's feet behind him? you shall not need to hold him long for the king is just at his heels, coming, as is probable, either to recall his rash and furious sentence, or at least to debate the matter with the prophet, and to procure relief.

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the Lord, what should I wait for the Lord any longer?

Into him, to wit, to the door where also we are to understand that he was held fast, that he could not come to the prophet till the king came, as the prophet had commanded them to do. He said, either first the messenger, in the king's name and words. Or secondly, The king himself, who though not here named, may be presumed to be present both by the prophet's prediction of his speedy coming, and by the presence of the lord on whose hand the king leaned, chap vii 2. This evil, this dreadful famine, which is now so extreme that women are forced to eat their own children. Is of the Lord, he hath inflicted it, and (for aught that I see) he will not remove it. Thus he lays all the blame upon God, not, as he ought, upon his own and his mother's wickedness, which provoked God who doeth not willingly afflict to send this heavy judgment upon him. What should I wait for the Lord any longer? thou biddest me wait upon God for help, but I perceive I may wait long enough before deliverance comes, I am weary with waiting, I can wait no longer.

## CHAP VII

Elisha prophesieth incredible pangs in Samaria, and the death of a great lord, who is not but the prophecy 1, 2. Four lepers visit the camp of the Syrians and bring tidings of their flight, being hustled away by God, 3-11.

The king sendeth spies, who confirm this report, and he spoileth their tents. Great plenty. The lord on whose hand the king leaned is trodden upon by the people, and dieth, 12-20.

THEN Elisha said, Hear ye the word of the Lord. Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

Elisha said, either to the messenger, to be reported to the king, or rather to the king, being then come to him, as it is expressed, ver 18. and to his courtiers, who were come with him, ver 2. Thus saith the Lord, the Lord whom you have so highly offended, and at present despise and refuse to wait upon, of his own mere grace and bounty hath sent you the glad tidings of your deliverance. 4 measure, Heb. saah, a measure containing 6 ephas, or 112 egg shells, or about a peck and a pottle of our measure. He sold for a shekel, compare this with chap vi 25.

2 Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

On whose hand the king leaned, when he walked. See chap 18. If the Lord would make windows through which he could run down corn as once he did manna, shalt see it with thine eyes, but shalt not eat thereof, a just punishment for such contemptuous unbelief, whereby he made not only the prophet but even God himself, (to whose name it was evident Elisha said and I did this and other things,) a liar.

3 And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?

At the entering in of the gate, to wit, of the city, out of which the Jews were shut by virtue of God's curse, Lev xiii 46, xiv 3. either the dwelling place of the lepers was near the gate, or they were come very near the gate, for fear of the Syrians.

4 If we say, we will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive we shall live, and if they kill us we shall but die.

5 And they rose up in the twilight, to go into the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there.

In the twilight, in the evening twilight, as appears from ver 9 12.

6 I or the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

To hear a noise, either in the air, or rather, in their ears, as the wise the Samaritans had heard it. The Hittites, under which name (as elsewhere under the name of Amorites) he seems to understand all or any of the people of Canaan. For though the greatest number of that people were destroyed, yet very many of them were spared, and many of them upon Joshua's coming fled away, some to more remote parts, (which that famous and ancient inscription upon a pillar in Africa testifies) and others to the lands bordering upon Canaan, where by reason of the scarcity of inhabitants there was in that age room enough

for them, and there they served themselves, and grew numerous and powerful, and hid (after their ancient and constant manner) kings over them. The kings also of Syria or Sodon may be here included. The kings of the Egyptians, by which they may understand either the king of Egypt, the plural number being put for the singular as it is elsewhere, or the princes and governors of the several nomes or provinces in Egypt, such being oft called kings in scripture.

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and then assayed even the camp as it was, and fled for their life.

To save their lives, which they feared to be in such present and extreme danger that they durst not stay to take away any of their goods, but every man fled the next way before him.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink and carried thence silver and gold, and raiment, and went and hid it, and came again, and entered into another tent, and carried thence also, and went and hid it.

9 Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.

We do not well, not well for our brethren whom we should pity and help, nor well for ourselves: for we may suffer for this neglect, either from the Syrians who may be lurking about, or from our king and people, or from God's immediate hand.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were.

They told them to wit, the porter and his company.

11 And he called the porters, and they told it to the king's house within.

The porters either his fellow porters of the city, or rather the porters or guards of the gate of the king's house.

12 ¶ And the king arose in the night, and said unto his servants, I will now show you what the Syrians have done to us: They know that we be hungry, therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed) and let us send and see.

So the sense is, We may well venture these horses, though we have no more, because both they and we are ready to perish through hunger, and therefore let us use them whilst we may for our common good, or to make the discovery. But the repetition of the phrase seems to imply something more emphatical and more urgent than the saving of four or five horses, for which it is not probable they would be so much concerned in their circumstances. The words therefore may be rendered thus, Behold, they are of a truth (the Hebrew prefix *capitulum* being not here a note of similitude, as the other translations make it, and as it is commonly used, but an affirmation of the truth and

certainly of the things, as it is taken Numb. xi. 1; Dent. ix. 10, Hos. iv. 1; v. 10, John i. 11) all the multitude of the horses of Israel that are left in it (to wit in the city), behold, I say, they are even as all the multitude of the horses of the Israelites which (i. e. which multitude) are consumed: i. e. reduced to this small number, all consumed except these five. And thus the vulgar Latin, and some others, understood it. And this was indeed a memorable passage, and worthy of a double behold, to show what mischief the famine had done both upon men and beasts, and to what a low ebb the king of Israel was come that all his troops of horses to which he had trusted, were shrunk to so small a number.

14 They took therefore two chariot horses, and the king sent after the host of the Syrians, saying, Go and see.

Two chariot horses, or two chariots of horses, or rather, two chariot horses, as divers render the words: i. e. horses which belonged to the king's chariots. For single horses seem much more proper for this service than chariots and horses. And whereas it was moved by the king's servant, that all the five horses should be sent, it seems it was thought by the king and others that two were sufficient for that purpose.

15 And they went after them unto Jordan and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

In their haste, or, in their fear, or, in desperation, where-with God struck them.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said: who spake when the king came down to.

To have the charge of the gate, i. e. to pay attention to tumults and disorders and mischiefs among the people, and particularly to take order about the shutting of the gates: it need were not if the Syrians should happen to return upon them.

18 And it came to pass as the man of God had spoken to the king, saying, A measure of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria.

19 And that lord answered the man of God, and said, Now, behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat the bread.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

## CHAP. VIII.

The Shunammite hiring, by Ilisha's advice, left his hand because of the famine, returned home, and had her whole estate restored to her for Ilisha's sake. 1-6. He cometh to Damascus. Ben-hadad is sick, and sendeth Hazael to him with presents. Ilisha foretelleth Ben-hadad's violent death, and Hazael's cruel reign with tears. Hazael's answer: he killeth his master, and wretched him. 7-15. Jehoram's wicked reign in Judah. Jotham and Abimelech revolt, 16-23. He doth, and the which his son succeedeth him: his wicked reign: he entertaineth friendship with Joram king of Israel, 24-29.

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THEN spake Flusha unto the woman, "whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn where soever thou canst sojourn for the Lord hath called for a famine, and it shall also come upon the land seven years.

Then this particle of time may be understood either particularly and definitely of the time next following the former history or more generally and indefinitely (as it is frequently used) of the time in which Esther and this Shunammite woman lived. Possibly this might happen before the history of Naaman chap. v, or at least before the story of Samaria chap. vi but this is not certain. *Unto the woman* expressing his gratitude for her former kindnesses by taking special care for her preservation. *Whereunto thou hast arguon*, in any convenient place out of the land of Israel. *Hath called for a famine* i. e. hath appointed to bring a famine or a great scarcity of provisions. This expression intimates that all afflictions are sent by God and come at his call or command. *Seven years* a double time to the former famine under Ahab James v. 17 which is but just and reasonable, because they were still obdurate and incorrigible under all the severe and succeeding judgments of God, and under the powerful ministry of Elias who confirmed his detestation by glorious miracles. See Lev. xxvi. 21, 24, 28.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

Either because that was near her lands, and dwelling which she thought she might have in eye to when occasion required, or because there was more plants than in Judah, or because he knew that her going to dwell in Judah would be very displeasing to the king of Israel whose favour she was like to need hereafter. Nor was there now that danger of idolatry from the Philistines as there had been formerly, because their power and influence was now grown much abated, and probably many of the Jews and Israelites lived among them. And this land though depending upon Israel was free from this fume, that it might appear that this was a special hand and judgment of God upon the Israelites for their idolatry, and for their unprofitableness under all the means of grace which now they plentifully enjoyed by Elisha and many other prophets, which the Philistines not enjoying, their sin was much less, and therefore their present condition was better.

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3 And it came to pass at the seven years end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

Which had been forsaken by her were possessed by her kindred or others who had obtained them from the king and now intended to keep the possession of them.

ech 5 2

1 And the king talked with 'Genizi  
the servant of the man of God, saying  
Tell me I pray thee, all the great things  
that I beshaboth done

**Quest.** How could he then speak with Gehazi who was a leper? **Ans.** Either the king might speak with him at a convenient distance, it is not usual for others to discourse with lepers as 2 Kings viii 8 Matt viii 2 Luke xii 12 or his leprosy might be of that sort which was not infectious, or, if his leprosy was such as made him yet to be unclean, the king's great authority might easily prevail with him to break a certain moral law who made no scruple of violating God's moral law.

4 ch. 43

8 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold the woman, whose son he had restored to life, cried to the king for her house and for her

land And Gehazi said, My lord, O'king, this  
16 the woman, and this is her son, whom Elisha  
restored to life

*The woman was by God's wonderful and gracious providence brought thither in the most advantageous season.*

6 And when the king asked the woman, she told him So the king appointed unto her a certain officer, saying, Restore all that *was* her s, and all the fruits of the field since the day that she left the land, even until now

The king asked the woman concerning the truth of Uli-  
hazi's relation

7 ¶ And Elisha came to Damascus, and Ben hadad the king of Syria was sick, and it was told him, saying, The man of God is come hither.

*To Damascus*, either to the city, or rather to the kingdom of Damascus by comparing ver 9, as Samaria, which properly was the name of the city is sometimes the name of the kingdom, of which see on 1 kings xiii 32. Hither he came by the special direction of the Spirit, and under God's protection upon the errand here following

8 And the king said unto <sup>1</sup>Hazael, "Take a present in thine hand, and go, meet the man of God, and <sup>2</sup>enquire of the Lord by him saying, Shall I recover of this disease?"

*Take a present in thine hand, by which he thought to purchase his favour: and the healing of his disease*

9 So Hazael went to meet him, and took a present <sup>+ Heb. in</sup> with him <sup>his hand</sup> even of every good thing of Damascus, forty camels' burden: and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

*Forty camels burden*—Hircal carried the more noble present, Hophai as his master did to get some interest in the prophet and advantage to himself by it. Whether the prophet received it or not is not here mentioned but it is most probable he did not from his former practice, chap. v. and because the reasons which then swayed him were still of the same force. *Son Ben-hadad*—he who before persecuted him as an enemy, chap. vi. 13, 14, now in his extremity he honors him like a father.

10 And Ilisha said unto him, Go, say unto him, 'Thou mayest certainly recover howbeit the Lord hath shewed me that <sup>b</sup>he shall surely die.

b6  
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There is no contradiction, for the first words contain an answer to Ben nadab's question, ver 8 *Shall I recover of this disease?* To which the answer is, *Thou mayest or shalt recover,* i. e. notwithstanding thy disease which is not mortal, and shall not take away thy life. The latter words contain the prophet's explanation of or addition to that answer, which is that he should die, not by the power of his disease but by some other cause. But it is observable that in the Hebrew text it is *so*, the adverb which signifies *me*, which though most affirm to be put for *to* the pronoun signifying *to him*, yet others take it as it lies, and translate the words thus *Say, Thou shalt not recover, for the Lord hath shewed me that he shall surely die.* Or according to the former reading the first words may be taken interrogatively *Say unto him, Shall thou indeed recover?* (as thou dost flatter thyself) *no*, (which negation is implied in the very question and gathered from the following words,) *for the Lord hath shewed me that he shall surely die.*

11 And he settled his countenance  
† stedfastly, until he was ashamed and  
the man of God wept.

+ Herb  
and not  
Lake 11  
11

*He settled his countenance steadfastly, the prophet fixed his eyes upon Hazeael. Until he was ashamed, either till*

the prophet was ashamed to look any longer upon him, or till Hazael was ashamed, as apprehending that the prophet suspected or discerned something extraordinary and of an evil and shameful nature in him. The Hebrew words are ambiguous, and may indifferently be referred to either of them, but they seem more properly to belong to Hazael, because it follows, by way of disjunction, *the man of God* <sup>accept</sup>

12 And Hazael said, Why weepeth my lord? And he answered, Because I know <sup>1 ch. 10. 22. & 14. 17. & 15. 7. Amos 1. 2.</sup> "the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child."

So here was a double cause of his grief and tears: the evil of sin in Hazael, and the evil of suffering upon Israel.

13 And Hazael said, But what, <sup>1 Sam. 17. 43.</sup> "is this servant a dog, that he should do this great thing?" And Elisha answered, "The LORD hath shewed me that thou shalt be king over Syria."

*Is thy servant a dog?* either so vile and unworthy as this expression is used 2 Sam. viii. 8, or so impudent, for which dogs are noted <sup>2</sup> or so fierce and barbarous and inhuman. Compare Psal. cxvi. 20. *Thou shalt be king over Syria* and when thou shalt have power in thy hand, thou wilt discover that bloody disposition, and that hatred against God's people which now lies hid from others and possibly from thyself, and therefore with the kingdom thou wilt inherit their cruel disposition.

14 So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, He told me that thou shouldst surely recover.

He repeats the prophet's answer by halves, that by his master's security he might have the better opportunity to execute his treasonable design.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

*Spread it on his face*, pretending it may be, to cool his immoderate heat with it: but it put him to death, that he choked him therewith, by which artifice his death seemed to be natural, there being no signs of a violent death upon his body. And thus he more boldly attempted to execute the prophet's prediction made in the name of the LORD: Hazael reigned in his stead, leaving the favour of the people and of the men of war.

16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat <sup>2 Chron. 21. 2, 3. & 24. 1. & 25. 1. & 26. 1. & 27. 1. & 28. 1. & 29. 1. & 30. 1. & 31. 1. & 32. 1. & 33. 1. & 34. 1. & 35. 1. & 36. 1. & 37. 1. & 38. 1. & 39. 1. & 40. 1. & 41. 1. & 42. 1. & 43. 1. & 44. 1. & 45. 1. & 46. 1. & 47. 1. & 48. 1. & 49. 1. & 50. 1. & 51. 1. & 52. 1. & 53. 1. & 54. 1. & 55. 1. & 56. 1. & 57. 1. & 58. 1. & 59. 1. & 60. 1. & 61. 1. & 62. 1. & 63. 1. & 64. 1. & 65. 1. & 66. 1. & 67. 1. & 68. 1. & 69. 1. & 70. 1. & 71. 1. & 72. 1. & 73. 1. & 74. 1. & 75. 1. & 76. 1. & 77. 1. & 78. 1. & 79. 1. & 80. 1. & 81. 1. & 82. 1. & 83. 1. & 84. 1. & 85. 1. & 86. 1. & 87. 1. & 88. 1. & 89. 1. & 90. 1. & 91. 1. & 92. 1. & 93. 1. & 94. 1. & 95. 1. & 96. 1. & 97. 1. & 98. 1. & 99. 1. & 100. 1.</sup> being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

Jehoram was first made king or viceroy by his father divers years before this time to wit at his expedition to Hamoth-gilead as was noted before, which dominion of his ended at his father's return. But now Jehoram being not far from his death and having divers sons, and having some competition and dissension among his sons, Jehoram king the second time as David did upon the like occasion 1 Chron. xxi. 22 which is the thing here related. But of this see more in the notes on 2 Kings x. 17, in 1.

17 ¶ Thirty and two years old was he when he began to reign, and he reigned eight years in Jerusalem.

Part with his father, and part by himself alone.

18 And he walked in the way of the kings of Israel as did the house of Ahab: for the daughter of Ahab was his wife, and he did evil in the sight of the LORD.

*He walked in the way of the kings of Israel*, after his father's death. *The daughter of Ahab*, Athaliah, ver. 26. This unequal marriage, though Jehoshaphat possibly designed it as a means of uniting the two kingdoms under one head and in the true religion: here and elsewhere noted as the cause both of the great wickedness of his posterity, and of those sore calamities which befall them.

19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him always <sup>1 Kings 11. 34. & 12. 1. & 13. 4. & 14. 1. & 15. 1. & 16. 1. & 17. 1. & 18. 1. & 19. 1. & 20. 1. & 21. 1. & 22. 1. & 23. 1. & 24. 1. & 25. 1. & 26. 1. & 27. 1. & 28. 1. & 29. 1. & 30. 1. & 31. 1. & 32. 1. & 33. 1. & 34. 1. & 35. 1. & 36. 1. & 37. 1. & 38. 1. & 39. 1. & 40. 1. & 41. 1. & 42. 1. & 43. 1. & 44. 1. & 45. 1. & 46. 1. & 47. 1. & 48. 1. & 49. 1. & 50. 1. & 51. 1. & 52. 1. & 53. 1. & 54. 1. & 55. 1. & 56. 1. & 57. 1. & 58. 1. & 59. 1. & 60. 1. & 61. 1. & 62. 1. & 63. 1. & 64. 1. & 65. 1. & 66. 1. & 67. 1. & 68. 1. & 69. 1. & 70. 1. & 71. 1. & 72. 1. & 73. 1. & 74. 1. & 75. 1. & 76. 1. & 77. 1. & 78. 1. & 79. 1. & 80. 1. & 81. 1. & 82. 1. & 83. 1. & 84. 1. & 85. 1. & 86. 1. & 87. 1. & 88. 1. & 89. 1. & 90. 1. & 91. 1. & 92. 1. & 93. 1. & 94. 1. & 95. 1. & 96. 1. & 97. 1. & 98. 1. & 99. 1. & 100. 1.</sup> light, and to his children.

*They* Heb. *all days*, until the coming of the Messiah as it is elsewhere limited and explained: for so long and not longer this succession might seem necessary for the making good of God's promise and covenant made with David. But when the Messiah was once come, there was no more need of any succession and the sceptre might and did without any interruption depart from Judah and from all the succeeding branches of David's family, because the Messiah was to hold the kingdom for ever in his own person though not in so gross a way as the carnal Jews imagined but in a spiritual manner. *Ahaziah* is a son and successor. Of this phrase, see on 1 Kings x. 36.

20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themselves.

*From under the hand of Judah*, under which they had been from David's time, 2 Sam. viii. 14. Compare 1 Kings xxi. 47.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots and the people fled into their tents.

The common soldiers of the Edomites, herein following, the example of their captains.

22 ¶ Yet Edom revolted from under the hand of Judah unto this day. Then Labanah revolted at the same time.

*Edom revolted*, for though Joram had given them a defeat yet it may seem to have been a great slaughter, but only a putting them to flight and before they might easily rally again. And Joram did not pursue the victory because he was recalled by the revolt of his own subjects which had taken the occasion of his absence, and probably feared that others would follow their example, if they had the like occasion. *Labanah* a considerable city in Judah belonging to the priests, Josh. xv. 12, xxi. 13. *Why Labanah revolted*, see 2 Chron. x. 10, 11. It is probable it returned to their allegiance because those words, unto this day, which are added to the former clause, are omitted here.

23 And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

Of which see on 1 Kings xiv. 19.

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

*In the twelfth year of Joram*. Object It was in the thirteenth year of Joram chap. ix. 29. Answer. Either first, He began to reign in the confines of Joram's eleventh and twelfth year, in the very end of his eleventh year, or toward the beginning of the twelfth, whence it is differently ascribed to the one or the other. Or, secondly, The one year of Ahaziah did concur with the latter half of Joram's eleventh year, and the former half of his twelfth year, and if he could not be said to begin to reign in both the years, yet he might unquestionably be said to reign in both of them, and the Hebrew word, both here and chap. ix. 29, properly

signifies *he reigned*, and not *he began to reign*, as it is translated. Or, thirdly, Ahaziah began to reign with his father, and during his life, according to the late examples both in Judah and Israel there being also special occasion for it, by reason of Joram's cruel and long sickness, 2 Chron xxi 18, &c., and this was in Joram's seventh year and then his father died, and he began his single reign in Joram's twelfth year. *Ahaziah*, called also *Jehoahaz*, 2 Chron xxi 17, and *Azariah*, 2 Chron xxii 6.

26 Two and twenty years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the daughter of Omri king of Israel.

How this agrees with 2 Chron xxii 2 see on that place. *The daughter of Omri*, i. e. his granddaughter. See above on ver 18.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, *as did* the house of Ahab, for he *was* the son in law of the house of Ahab.

He *was* the proper son of Athaliah daughter of Ahab, and the grand son in law of Ahab, because his father *was* Ahab's son in law, ver 18.

28 And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead, and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramoth, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he *was* sick.

The same place with Ramoth, or Ramoth-gilead.

## CHAP. IX.

*Hisha sendeth a young prophet with instructions to anoint Jehu king over Israel, whom he chargeth to destroy the house of Ahab, and flee.* 1-10. *Jehu is made king by the soldiers.* 11-13. *Joram in the field of Naboth.* 14-26. *Jehoiada's son Ahaziah king of Judah.* 27-29. *causeth him to be thrown out of a window, who is decaying by disease.* 30-37.

AND Hisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins and take this box of oil in thine hand, and go to Ramoth-gilead.

Gird up thy loins, for haste to take this opportunity when the king of Israel and Judah were both absent chap viii 29, and Jehu as it seems was left in chief command.

3 And when thou comest thither, look out these Jehu the son of Jehoshaphat the son of Nimsi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber,

Partly that the work may not be hindered, and partly for the security of thy companion. See ver 1.

3 Then take the box of oil, and pour it on his head and say Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

*I have anointed thee king over Israel.* This *was* not his whole message, but the rest of it is particularly declared ver 7-10, and is to be understood here.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

Which is here noted as an eminent act of obedience, whereby he run into a manifest hazard of his life.

5 And when he came, behold, the captains of the host *were* sitting, and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house, and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, *even* over Israel.

Into the house, i. e. into an inner chamber in the house, ver 2. He poured the oil on his head, thereby in God's name setting him into the actual possession of the kingdom. I or if Elijah did before this time anoint him, as some think, from 1 Kings xix 16 that unction did only confer a remote right to the kingdom as Samuel's unction did to David, 1 Sam xvi 13. Though others think Elijah did perform that command by Elisha, to whom he left it in charge, and Elisha waited God's time and command for the actual execution of it, which he received at this time.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel.

*Smite, i. e. kill and destroy, is that word is used, Gen viii 21 and elsewhere. Thy master, thy former lord and king.*

8 For the whole house of Ahab shall perish, and I will cut off from Ahab him that proeth against the wall, and him that is shut up and left in Israel.

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and I like the house of Baasha the son of Ahijah.

10 And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door and fled.

In the portion of Jezreel, in that part of land in or near the city which belonged to Naboth.

11 ¶ Then Jehu came forth to the servants of his lord, and one said unto him, Is all well? wherefore camest thou in idleness to thee? And he said unto them, Ye know the man, and his communication.

To the servants of his lord, to the rest of the commanders and officers there present. *Is all well?* is not this unlucky messenger come with some ill tidings? *If therefore came this mad fellow?* they perceived him to be a prophet by his habit and gestures and manner of speech. And these profane soldiers esteemed the Lord's prophets madmen, partly because of their neglect of themselves and contempt of all worldly wealth and honour which the wise men of this world so greedily seek and of their strange and unchristian manner of living, partly because of their holy exercise which they devoted themselves, which they esteemed nothing but a religious frenzy, and partly, because of those unusual and seemingly ridiculous gestures and actions which the prophets sometimes used in raptures of spirit in the fervour of devotion. Compare Jer xxix 26, John x 20, Acts xxvi 24. *Ye know the man, and his communication,* you rightly guess that he *was* a madman, and so it appears by his discourse with me, which *was*, after the manner of that sort of men, vain and impertinent, to tell me of my sins or of my duty or such things as are not worth my speaking, or your hearing.

12 And they said, *It is false, tell us now.*

And he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel.

*It is false* there is something extraordinary and of great importance in his message as we plainly perceive by his calling thee into an inner chamber by his great expedition, and by his gesture and carriage. *Tell us now* his contentment of the thing made them more gladly to know it.

<sup>13</sup> Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

*Then they hasted*, being well pleased with the thing, partly, from the advantage which hereby they expected, partly, from that desire of change which is in most men's natures, and principally, by God's providence, turning their hearts to Jehu. *Took every man his garment* and put it under him, a ceremony used in the eastern part towards superiors, in token of great reverence to his person that they would not have his feet to touch the ground, and that they put themselves and their concerns under his feet, and into his disposal. See on Matt. xxi. 7. *On the top of the stairs*, in some high and eminent place, whence he might be seen and owned by all the soldiers, who were called together upon this great occasion.

<sup>14</sup> So Jehu the son of Jishophiel the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.)

*Joram had kept Ramoth-gilead*, which interpreters conclude to have been taken by Joram before this time, though the taking of it be not mentioned. This they gather first from the mention of the inner chamber, ver. 2. and of the top of the stairs here, secondly from ver. 13. *Let none go forth out of the city*. But these arguments seem not to be cogent. Not the former, because there might be some suburbs or outbuildings belonging to the city, or not far from it, which the Israelites might have in their possession. Not the latter, as we shall there see. And that it was taken, why should all Israel be there to help it, for which a strong garrison was sufficient? The word, therefore, might be otherwise rendered, exactly according to the Hebrew. *Joram had kept or did keep* (to wit, by his army left there) or put quarters on laid siege, or to that so the prince's birth of used) *the moath gilead*. And therefore he had all Israel, i. e. all the military force of Israel with him, that he might both maintain the siege and withal oppose Hazael who sought to relieve it.

<sup>15</sup> But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria. And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel.

*When he fought with Hazael*, when he came with an army, either to retake the city taken by Joram, or to raise the siege. *Out of the city*, or *from the city*, either from within the city, or from before it, from the camp or army. *To go to tell it in Jezreel*, that we might surprise him, and so more easily subdue him.

<sup>16</sup> So Jehu rode in a chariot, and went to Jezreel, for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

*Went to Jezreel* accompanied with the horsemen of his army.

<sup>17</sup> And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace?

*Inquire who it is comes, and if he come upon peaceable terms*. For he feared, lest either the Syrians had prevailed

there, or some sedition or rebellion was raised against him; which the example of Abimelech, and his own guilty conscience, made him fear.

<sup>18</sup> So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

*What hast thou to do with peace?* what might hast thou, or thy master that sent thee, to peace?

<sup>19</sup> Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

<sup>20</sup> And the watchman told, saying, He came even unto them, and cometh not again, and the driving is like the driving of Jehu the son of Nimshi, for he driveth furiously.

*As his temper is hasty and fierce, so is his march.*

<sup>21</sup> And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

*Against Jehu* is to meet Jehu, to know his intentions, and by his presence to repress any seditions inclinations which might be in Jehu or his followers. *In the portion of Naboth the Jezreelite*, in that field which formerly belonged to Naboth, but whereof was enclosed by Ahaziah and made a garden.

<sup>22</sup> And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezabel and her watchmen are so many?

*Is it peace?* doth thou come to me with a peaceable mind, or in a way of hostility? *Joram* who I was once late, he began to suspect some treachery, which God had from him by the way to prepare him to destruction. *What peace?* what cause hast thou to expect peace, when thou hast so long abetted and done till what and allow thy mother in her abominable practices. *The whoredoms of thy mother Jezabel* are her witchcrafts, which are to be understood, either, 1. of her spiritual whoredom, which is idolatry, being oftentimes accompanied with corporal, ver. 30, and witchcraft there was oft practised by idolaters. Or rather, mystically and spiritually of her idolatry, which is oft called whoredom, because it is a departing from God to whom we are all tied by many obligations, and witchcraft either because it doth so powerfully bewitch and deceive men's minds, or because it is a manifest entering into covenant with the devil. For idolatry being her chief sin, and the cause of all the rest, it seems improbable that Jehu would omit that in the indictment which he drew against her. He mentions not Joram's but his mother's sins, partly because they were more notorious and infamous, partly, because they were the principal cause why God inflicted, and he was come to execute, these judgments, partly because by his commission he had made them his own, and partly, because he could find no gross and odious guilt wherewith to charge him, except about the worship of the calves, which he forbore to mention, both lest it should lose his interest amongst his officers and soldiers, who were devoted to that worship, and because he himself intended to keep it up.

<sup>23</sup> And Joram turned his hand, and fled, and said to Ahaziah, There is treachery, O Ahaziah.

*Joram turned his hands*, either that that with he might turn the reins of the chariot or that by this motion he might direct his charioteer to turn from Jehu.

He filled  
his hand  
with a bow.

He bowed

24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

Between his arms, between his shoulders, when he was turned or turning back, the chariot being probably open behind, as many times they were.

25 Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him,

When I and thou rode together after Ahab his father, which might be when Ahab went in his chariot attended with his nobles or chief officers, (of which there were two,) to take a formal and solemn possession of Naboth's land, for then the prophet Elisha met him and denounced this judgment against him, 1 Kings xxi 17 &c. This burden is this previous prophecy, for such are old and truly called burdens, as Isa xiii 1, xv 1, Jer xxiii 33, 34, Nah i 1.

26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord, and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the pit of ground, according to the word of the Lord.

The blood of his sons who, as it seems, were killed by their father by Jezebel's advice to make the possession of the vineyard more sure to Ahab, though it be not mentioned in its proper place, 1 Kings xxi 13. But it is not unusual to bring in such fragments of history in such circumstances, who have marked it in the history of the characters. Thus we read of the *cut-throat* in the *duel* of the *Amos* 1 which was recorded in his history in the Book of the King or Chronicle. Although in the text he charged with him, as the lives of his sons, because he took away the necessary supports of the throne, I shall requite thee in this plat, of which see the notes on 1 Kings xxi 19. Cast him into the pit of ground, where he shall be buried, and be a prey to the dogs or fowls, according to the prediction 1 Kings xxi 21.

27 ¶ But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him and said, Smite him also in the chariot. And then did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there.

For the text of the garden house by some secret way hoping to escape whilst they were busy about Joazeb. Smite him also as you have done Joazeb for he also is of the house of Ahab chap. xxi 15. They did so they smote or wounded him but not mortally, either supposing that the wound was mortal, or being more anxious in executing Jehu's command than his because they were not so much concerned in his as in Joazeb's death, or because they had some such reason for him either for his own or for Jehoshaphat's sake. He fled to Megiddo and died there. Quest. How did he flee with 2 Chron xxxi 9. He sought safety, and then he fled to Samaria for he was killed in Samaria and brought him to Samaria and they had slain him. And then Little that Samaria is there to be understood, not of the city, but of the kingdom or territory so called, 1 Kings xxi 32, and elsewhere in which Megiddo was, and so that may be noted to show that he could not flee into his own kingdom where he might have been safe, but was forced to take up in a little part of the kingdom of Israel, at the territory of Samaria and there to hide himself. Or, secondly, if Samaria be the city in the history is briefly and imperfectly described here and the details supplied there, (the Book of Chronicles) in great part written for that end, to supply notices omitted in the Book of Kings, and out of both the history may be thus com-

pleted. He fled first to Megiddo, and thence to Samaria, where he was caught, and thence brought to Jehu, and his sentence was put to death at Megiddo, either because Jehu was there at that time upon some occasion, or for some other reason, which at this distance of time we cannot understand.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

Which they did by Jehu's permission for Jezebel's sake, 2 Chron xxi 9.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

His reign was 2 Chron 21 18, 19. Not in Joram's 18th Year but began to reign alone, 2 Chron 21 18.

Of this see the note on chap. viii 25.

30 ¶ And when Jehu was come to Jezreel Jezebel heard of it, and she painted her face, and tired her head, and looked out at a window.

Either hoping that by her majestic dress and carriage she might strike Jehu or his followers with such an awe, that they should not offer any injury to her person, or rather because perceiving her case to be desperate, and that she could not live, was resolved to die with honour and calmness.

31 And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master?

At the gate of the king's palace. Had Zimri peace, who slew his master? remember that thy brother traitor Zimri had but a very short enjoyment of the benefit of his treason, and was quickly and severely punished for it by his grandfather Omri 1 Kings xvi 9, 16 and do thou expect the same from some of my posterity.

32 And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs.

For such used to attend upon queens in their chambers.

33 And he said, Throw her down. So they threw her down, and some of her blood was sprinkled on the wall, and on the horses, and he trode her under foot.

They threw her down being infernal creatures, they quickly comply with Jehu's command, sacrificing her life to save their own.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter.

Thus he suddenly commanded either because he had forgot the charge given him above, ver. 16, or because having done his own business, he was careless about God's work and the fulfilling of his threatening. For she is a king's daughter. See 1 Kings vii 31. He doth not say because she was a king's wife, lest he should seem to show any respect to that wicked and cursed house of Ahab which God had devoted to utter destruction.

35 And they went to bury her, but they found no more of her than the skull, and the feet, and the palms of her hands.

36 Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elisha the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel.

This is the word of the Lord. This strange providence brings that to his mind which he had forgotten, or did not regard.



And the carcass of Jezebel shall be cast out of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.

These words are not extant in the place where this prophecy is first mentioned, 1 Kings xxi 23, but are here added, either by Jehu, by way of explication and amplification, or rather, because Elijah spoke them though they are not there recorded as being for the substance of them contained in the former words, it being usual to insert some passages in following writings which had been omitted in the former.

# CHAP. X.

Jehu by his letters causeth seventy of Ahab's sons to be slain: the fact is avenged by Elijah's prophecy, 1-11. The forty-two of king Ahab's brethren, 12-14. By subtlety he slayeth all the priests and prophets of Ahab, breaketh down his images and temple, 15-25. He followeth the sin of Jeroboam, 26-31. Hazael oppresseth Israel. Jezebel succeedeth Jehu, 32-36.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying,

Ahab had seventy sons, either first, properly sons by carnal wives, or rather, secondly, grandsons are comprehended, who are oft called sons, and grandfathers fathers in Scripture. In Samaria, rather because they were bred up there, that being the chief city of the kingdom, or because upon the tidings of Jezebel's slaughter they fled thence, or were by their friends conveyed from several parts thither, as to the strongest place, in which it may seem by their message they intended to defend themselves and Ahab's children, and to set up one as king in Jezebel's stead, or rather because they were left there by Jezebel when he went to Ramoth-gad, that if the Syrians had prevailed against him, they might have safety in that very strong and great city, and he by their means secure from it. Unto the rulers of Jezreel, Heb. the princes of Jezreel, i. e. great persons and officers of the court, which then was and had been for some time at Jezreel, who either had fled thither with Ahab's sons upon the news of Jezebel's death, and successors, or rather had been sent by Jezebel with his sons to Samaria to take care of them there. To the elders, either by age or rather by office, the rulers or senators of Samaria. To them that brought up Ahab's children, that had a more particular care of the several children under the inspection of the princes or rulers here mentioned.

2 Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, fenced city also, and armour,

3 Look ye out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house.

Thus he speaks, either because he had some notice of their intentions thus to do, or to make trial of them, whether they would do so, or would be true to him and his designs, or to signify to them his intentions of fighting against them if they did so, but by the terror he had he might bring them to a compliance with him.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

All their power and interest either in Jezreel or in the army before of Ramoth-gad could not hinder him from executing his design from killing the two kings, and from invading one of their kingdoms. It is true, he surprised the kings, which a little weakens their argument, but fear and self-love made them easily yield to it.

5 And he that was over the house, and he

that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us, we will not make any king: do thou that which is good in thine eyes.

He that was over the house, the chief governor of the king's palace or castle there. He that was over the city, the chief magistrate or military governor. We will not make that thou shalt bid us, they make no delays or conditions, but submit all to his mercy.

6 Then he wrote a letter the second time to them, saying, If ye be true, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.

Then he wrote a letter, thus Jezebel is requested for her letter directed in like manner to the elders of Naboth's city, whereby his life was wickedly taken away, 1 Kings xxi 8. And it is probable that some of these elders were concerned in that very business, which makes the judgment of God more remarkable. Take ye the heads of the men, which word seems to imply that some of them were grown up, who doubtless trod in their parents' steps, and those that were younger were justly cut off for their parents' sin, of which see on 1 Kings xx 5. Deut. x 9.

7 And it came to pass when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel.

Slew seventy persons. Jehu justly required this, because the sovereign and most righteous Lord of all men's lives commanded it: but the Samaritans wickedly obeyed it, because they destroyed persons in a just measure innocent merely out of slavish fear and without any knowledge of or regard to God's command.

8 And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

At the entering in of the gate, the place of judgment to signify that this was an act of justice and of God's righteousness, and the place of great concurrence, where people were out of the city and came into it, and whether they resorted for judgment and other occasions, that all men might behold this dreadful spectacle of Divine vengeance upon Ahab's family, and thereby might justly by Jehu's cause and proceedings.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who knew all these?

To all the people, either first, To the promiscuous multitude met there to gaze upon this sad and strange spectacle. So the second is, Be not ye troubled nor frighted with this unusual and dismal occurrence, if ye think be unwise in the actions, I do here publicly declare against you as ambitious and innocent, do not think that I fear any vengeance from God or men for it, if there be any guilt, it is in me, and in those who cut off the head of the secondly. To those who cut off and brought me head of the same persons did both, and were here present as witnesses of all the people, or by all the people, he meant all those who brought the head and were there waiting for Jehu, according to his order. So the people in part instrumental to this purpose. You are righteous in your own eyes, and you look upon me as a traitor, and rebel and murderer,

because I have risen against and slain my master, which I acknowledge I have done. But if I am guilty you are not innocent, and therefore cannot accuse me, for I have killed one but you a great number. His explanation seems probable, only the Hebrew word *have* being generally used of the common people, they seem not so fitly to agree to his rules and great men who had brought the heads, and that expression *to tell the people* implies that Jehu did not direct his speech to some particular persons, but to the whole body of the people then present whom he clears from all blame and to whom he appeals as witnesses between him and the captives.

10 Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab for the Lord hath done that which he spake by his servant Elijah.

But the truth is neither I nor they are to be blamed, nor you that assisted and encouraged me hereto, for this is not man's work but God's and done by his command. He mentions *Elijah* rather than *Elisha*, partly because *Elijah* was now dead and therefore his name and memory were more sacred than *Elisha's* who was yet alive, thus being the common humour and folly of mankind to value and honour those that are dead, whom they contemned whilst they lived, and partly because *Elijah's* prophecy was known and public and famous, when *Elisha's* was delivered in a corner, and that not from his own mouth but by one of the sons of the prophet.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

These great men whom he had dyed and made great in wealth or honour and quality who had been partner with him in his sins, and who were likely to be accused of his death. *Hypocrites* he drove the priests which had waited upon Ahab and Jezabel in their idolatrous services and were led of the king's table. Compare 1 Kings xxiii 1. On his own effect of title that word is sometimes used of which see 2 Sam xiii 18 compared with 1 Chron xxiii 17. *Others* These were included in his great men mentioned before. Yet may they well be mentioned apart as a distinct and the most eminent sort of them. He left him none remaining to wit in that place and kingdom for he did leave some of the royal seed of Judah chap xii 2.

12 And he arose and departed, and came to Samaria. And as he was at the shearing house in the way.

Where they used to shear sheep, and then to feast after them. See 1 Sam xxv 36. 2 Sam xii 25. Or this may be the name of a place. *Both-hel'd of the shepherds* or *both her cowherd*.

13 Jehu met with the brethren of Ahaziah king of Judah and said, Who are ye? And they answered, We are the brethren of Ahaziah and we go down to salute the children of the king and the children of the queen.

The brethren were so called so they were killed before him. 2 Chron xxxv 7. Let his brethren's sons, as they are called 2 Chron xxxv 8. or others of his near kinsmen, such being oft called brethren in Scripture. See Gen xiii 8.

14 And he said, Take them alive. And they took them alive and slew them at the pit of the shearing house, even two and forty men, neither left he any of them.

They took them alive, as was usual, partly in compliance with God's command, chap x, for these were of the house of Ahab by the nature of their duty. 19 and partly that they might not have the freedom of Israel in right of their grandmother, as they might well have done, if God had not given it to him, nor revenge the

deaths of their near relations. At the pit of the shearing house where he intended to bury them.

15 And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him, and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand, and he took him up to him into the chariot.

Jehonadab the son of Rechab, a Kenite, 1 Chron. ii, 55, and a man of singular prudence and piety, as appears from this history, and from Jer xxxv 6. Coming to meet him to congratulate with him for the destruction of that wicked family, and to encourage and advise him to proceed in fulfilling the will of God revealed to him. He saluted him, Jehu saluted Jehonadab. Is thine heart right, as my heart is with thy heart? dost thou heartily approve of and affect me and my present proceedings, as my heart doth as sincerely cleave to thee as thine own heart doth? Give me thine hand, as a sign of friendship and consent. See Gal ii 9. These may be the words either, 1. Of Jehu, and so here is an ellipsis. If it be for And Jehu said, If it be. Compare 1 Kings xxv 1. Or, 2. Of Jehonadab, who has just said. It is added, If it be, as if thine heart be with mine, is thou sayest it is, *give me thine hand*. But thus the ellipsis is larger than the former. And it seems not so decent as proper for Jehonadab a stranger and subject, to speak thus to the king, as for the king to say so to him.

16 And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot.

My zeal for the Lord, i.e. for the vindication of his honour and quelling of the execution of his command. Do not believe my words, but mine actions, which thine eye shall behold. *Then* i.e. Jehu's servants opened the door of his chariot and lifted up Jehonadab into it.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, which he spake to Elijah.

That remained unto Ahab, either all his household or rather all his kindred and relations, though more remote from him.

18 And Jehu gathered all the people together, and said unto them, Ahab served Baal a little, but Jehu shall serve him much.

Jehu gathered all the people together, by their representatives their elders or rulers, as was usual, to whom he impart his mind, and the being generally corrupt and time-servers, and such as had no sense of religion in them, durst not oppose his resolution, but seemed to comply with it. Jehu shall serve him much, as if he had said, My quarrel is only with Ahab's family, and not with Baal, which my actions shall manifest, which words being manifestly false and spoken with a design to deceive, cannot be excused from sin though they were uttered with a pious intention, this being an unmovable principle, that we must not do the least evil of sin, that the greatest good may come from it. And if Jehonadab did concur with Jehu herein it was a human infirmity.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests, let none be wanting for I have a great sacrifice to do to Baal, whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal.

All his servants, either, 1. All his ministers of whom there may seem to have been several sorts, whereof two are

are distinctly mentioned, *his prophets and priests*, and the rest of the inferior sort may be comprehended under this general title of *servants*, because they were to attend upon the others in their sacred ministrations. And these being once destroyed, Jehu rightly concluded that the rest would fall of course. And this also may seem to be favoured by ver 22, wherein *vestments* were brought forth for all these worshippers of Baal, which were not commonly used by the people in the worship either of God or of Baal, but only by the priests or ministers. Or, 2 All his worshippers, as the same word is translated in the close of this verse. *Quest* How could all these be contained in one house of Baal? *Answer* Well enough, for the number of Baal's worshippers had been vastly diminished by the ministry of Elijah and Elisha, and the rest of the prophets; and by Joram's neglect and disuse of that worship. For the generality of the Israelites had too much knowledge to have any real and religious respect to such senseless idols: only they practised it in compliance with the humour of the king and queen, and for worldly or wicked ends, and the more when the king deserted it, they generally forsook it, some few silly and besotted persons excepted, who are here gathered together. Besides, this house or temple of Baal might be very large and capacious, and probably was so, because it was the chief of that sort as being in the king's city, and nigh his palace, and for the use of the king and queen, and the whole court, and for great and high solemnities. Moreover, as the name of the house or temple of God at Jerusalem signifies not only the principal building, but all the other buildings and courts belonging to it, in which all the worshippers stood when they worshipped, so it might be here, and so there was great room for all the worshippers of Baal which can reasonably be thought to have been at this time in all Israel. *I have a great sacrifice to do to Baal*, I will offer to him a noble and acceptable sacrifice, not of sheep, or oxen &c. as they understood it, but of his own beloved priests and prophets, and *city* as he meant it. *In subtilty*, with another design that he might both certainly discover and utterly destroy them all without any further trouble or delay of edition or tumult in his kingdom.

20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it.

*Proclaim* Heb *sanctify*. Prepare yourselves and all things necessary for this solemn day and service and feast, which I intend to keep.

21 And Jehu sent through all Israel, and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from one end to another.

*There was not a man left that came not*, and I believe they thought Jehu was serious and sincere in his professions, it being natural and usual for men to be ready to believe what they wish to be true. And for the *pro* by which Jehu destroyed before ver 11 they might think that was done only because of their nearness and relation to Joram and his family. Or 2 For fear of their lives, for their death was threatened to all that did not come ver 19 when calling Jehu's service, and thereby to per they knew would be executed, whereas if they did come there was more than a possibility of the sparing of their lives, for Jehu was known to be indifferent and unconcerned in matters of religion, one they had served him when his prince Joram lived, and did so, and forsook it when the new prince Joram died, and therefore it was not difficult for Jehu to be in good earnest, attended to his first love, to the religion in which he had formerly embraced, and duly exerted in complacency to others. Or 3 By God's good providence, leaving their minds and inclining them here to come to their own destruction. *Into the house*, i.e. the temple.

22 And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

*Vestments*, sacred garments, such as were used by the

priests and others of the Lord's ministry in God's worship, and from thence the devil borrowed this custom in his worship.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only.

The Baalites possibly did not know Jehonadab, and therefore suspected nothing, or if any of the more crafty sort suspected any thing, it was now too late to amend their error. *I look that there be here with you none of the servants of the Lord*, because their presence will offend Baal and deride or pollute his worship, whence profane persons have been oft excluded from solemn acts of worship, both by Jews and heathens. So this did not raise their suspicion.

24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.

*When they went in*, when some in the name of the rest went to the altar to offer sacrifices. *Jehu appointed fourscore men*, to greater numbers being doubtless in readiness to assist them in case of any opposition.

25 And it came to pass as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Come, and slay them, let none come forth. And they smote them with the edge of the sword, and the guard and the captains cast them out, and went to the city of the house of Baal.

As soon as Jehu, the chief priest of Baal, see 2 Chron xxi 17 *Made an end of offering the burnt offering*, so that he suffered them to proceed, either because till then they were not yet come into the house, because having not taken in the very act of gross idolatry, their destruction was more in doubt and reasonable. *To the guard, and to the captains*, i.e. to the fourscore men and their officers. *Præsent*, i.e. call their carcasses out of the city. But that was not proper work for the guard, nor could they so soon have done it, nor would they stay to do it when they were out on haste to other work, nor indeed was it necessary to be so, because they intended to pull down the house and lay them in its ruins, and turn it into a draught house, as it follows. His word therefore was and may be joined with the next, and both rendered, *they went hastily and courageously, properly, they flung themselves out (haphet for Esthaphet which is common and in the Hebrew language) and said*. The like expression is used Esth vi 12, *hasted, Jehu pulled himself on, or flung himself, and went with great haste*, and in the Greek text Mark iv 72 *To the city of the house of Baal*, either, 1 To some city near to Samaria where another eminent temple of Baal was erected. But this seems not to agree with the context, there being but one house or temple of Baal mentioned both in the foregoing and following verses. Or rather 2 To some buildings belonging to this house of Baal, which may be here called the city, either for some particular reason now unknown, or because they were very numerous and capacious. For as there were divers chambers and rooms built without the temple, belonging to it, for the use of the priests and Levites, &c., so it may properly be conceived that this famous temple of Baal had many such buildings in some of which the priests of Baal or of the groves, whereof there were great numbers belonging to the king's court, 1 Kings xxi 19, praeferred might dwell, and others of them might be for divers uses belonging to the house and service of Baal. And into these buildings the guard might go, and that justly, to surprise and kill those inferior ministers of Baal, who were then employed in preparing things for the sacrifices which were to be offered,

or in other services belonging to that house, or that solemnity

**26** And they brought forth the images out of the house of Baal, and burned them

*Heb* *et, i e* the collection of the images, or each of them

**27** And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day

*The image of Baal, the chief image, which they worshipped more than the rest. Brake down the house of Baal, and thus like they did with the rest of the houses of Baal in Israel, as may be gathered both from the nature and reason of the thing and from ver 28*

**28** Thus Jehu destroyed Baal out of Israel

**29** ¶ Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan

*Jehu departed not from after them, herein he discovers his hypocrisy, that he follows God as far as his interest would permit, namely, in destroying the house of Ahab and the worship of Baal, but no further, for he still resolves to keep up the worship of the calves, partly lest he should disoblige and irritate his own nobles and subject, who had been long used, and were he vitally affected to it, and partly lest he should open a door for his people to return to their obedience to the house of David. And let us in and folly is the more excusable both because he durst not trust that God with the keeping of his kingdom of whose power, and faithfulness, and kindness to him he had such ample experience in his giving him the kingdom, and because he had so great and uncontrollable a power in the matters of religion, having first pretended and seemed to set up the worship of Baal with all his might, and then destroying it with no less vehemency, none daring to smite against him in either case, and because the house of David, and kingdom of Judah his competitor, now weak, and was likely to be in a feeble and declining condition, and much more likely to fall into his hand, than that his kingdom should come into theirs.*

**30** And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel

*The Lord said unto Jehu, by some prophet as above chap ix. 6. Promising that which is right in mine eyes, yet in part and so far as is here expressed, these actions were good and right though his heart was not so. Thy children of the fourth generation shall sit on the throne of Israel, and so they did, namely, Jehoahaz below ver 35, Joash chap xii 10, Jeroboam, chap xiv 24 and Zachariah, chap xv 8.*

**31** But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart, for he departed not from the sins of Jeroboam, which made Israel to sin

*With all his heart, i. e. he wanted three necessary properties, care or heedfulness, universality, and sincerity. He departed not from the sins of Jeroboam, his resolved continuance in one sin, which is justly alleged as an argument of his false heart in all his other actions.*

**32** ¶ In those days the Lord began to cut Israel short, and Hazael smote them in all the coasts of Israel

*In those days, in the time of Jehu's life and reign, as may be gathered by comparing ver 34. In ver 34, cut short;*

either to diminish the number of the people, by cutting them off, or to straiten their borders. *In all the coasts of Israel, i. e. in their borders, or the uttermost part of their land beyond Jordan, as it is explained, ver 33. And at this time possibly he cut out those cruelties mentioned chap viii. 12.*

**33** From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Arcoer, which is by the river Arnon, even Gilead and Bashan

*From Jordan eastward, to wit, from the land of Canaan*

**34** Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel?

**35** And Jehu slept with his fathers, and they buried him in Samaria. And Jehoahaz his son reigned in his stead

**36** And the time that Jehu reigned over Israel in Samaria was twenty and eight years

## CHAP XI

*Athaliah destroyeth all the royal family, only Joash escapeth, in his six years, in the house of God, 1—4. Jehoahaz giving order to the captains, in the seventh year, smothereth him king 1—12. Athaliah is slain 13—16. The covenant is renewed between God the king and the people, and Baal's worship is destroyed, the king is set on his throne 17—21.*

**1** AND when Athaliah the mother of Achaziah saw that her son was dead, she arose and destroyed all the seed royal

*1. e. All of the royal family left after those slain, ver 2. Chron xxi 2. 1. e. 2 Kings x 13 14, except one, is the next year, and explains it. Thus she did partly out of rage at the extinction of her family, resolving that David's family should not outlive hers, partly from ambition and desire of rule, for which many persons had destroyed their nearest relations, partly from the zeal which she had for idolatry and the worship of Baal, which she intended to establish, to which she knew the house of David were implacable enemies, and partly, in her own defence, that she might secure herself from Jehu's fury, who was commanded by God, and resolved in his cruelty to destroy all the branches of Ahab's family, whereof she was one, chap viii 18, 26, for had she not done this she suspected that either the king or people of Judah would have delivered her up to Jehu upon his demand. Possibly those whom she slew were Joash's children by another wife, of which see on the next verse. And thus was the fruit of Jehoaphat's marrying his son to a daughter of that idolatrous and wicked house of Ahab, even the extinction of all his posterity but one. And thus dreadful judgment God permitted and inflicted upon him and his, to show how much he abhors all such sinful and unequal alliances.*

**2** But Jehoshabea, the daughter of king Joram, sister of Athaliah, took Joash the son of Athaliah, and stole him from among the king's sons which were slain, and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain

*Jehoshabea called Jehoshabeath, 2 Chron xxi 11. The daughter of king Joram, to wit, by another wife, and not by this Athaliah, for it is not likely Jehoshabea, who married her 2 Chron xxi 11, would have married one of the wicked and cursed house except he were married very young, and therein overruled by his parents. Joash the son of Athaliah, either, 1. His adopted and legal son, who was to succeed him, though he was of another house, and of*

Nathan's family, as many think, such persons being sometimes called the sons of their predecessors, as we shall see hereafter. Or rather, 2 His proper and natural son; for not only he, but the rest who were slain, are here called the king's (i. e. Joram's) sons. From among the king's sons which were slain, either, 1 From amidst of the carcases, where this infant was laid, and supposed by her to be killed though it was not quite dead, either through the compassion or continuance of the instruments of this execution, or by some other artifice which his nurse used. Or, 2 Out of that apartment of the palace which was allotted for the king's children. They hid him, Jehoshaphat and her husband Jehonada. In the bed-chamber, which was in the house of the Lord, as is affirmed in the next verse. So that it was one of those chambers adjoining on near to the temple, which were for the uses of the priests and Levites, and for them only; which made it more proper for this purpose.

3 And he was with her hid in the house of the Lord six years. And Athaliah did reign over the land.

Either Athaliah thought they were all dead, or if she suspected that Josiah was preserved, she thought an infant could do her no great harm, and that she could so well assure the kingdom to herself within a few years that she need not fear any such weak competitor. For she was willing to smother up the business, lest if she had made a strict and diligent search for it, the people should thereby learn that there was yet a son of David's family left, and so be unquiet under her government, and desirous of a change. Athaliah did reign over the land, which she had an opportunity to do because she was not only the late king's wife, but also was probably made queen regent upon Joram's young to Ramoth galad.

4 ¶ And the seventh year Jehonada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son.

If the actions of Athaliah seem strange and unusual, it was not only so, but there were divers peculiar things in it, as, that Athaliah was a mere usurper having no pretence of right to the crown, and one of that wicked line which God had particularly, and by name, devoted to destruction; that Jehonada's wife was nearer allied and had more right to the crown, than Athaliah; that the crown of Judah was by Divine appointment appropriated to the sons of David, and therefore the right of the crown was inherently in him whom Jehonada set up, which made her usurpation could not exclude that Jehonada was not a mere private person, but the husband of the kings in it, and probably the high priest to whom it belonged in great part to see the laws of God executed; that Jehonada did not act alone in the business, but had the consent and concurrence of the chief rulers, both civil and ecclesiastical; and besides all this, that it is conceived that he had a special motion of God's Spirit, or the direction and encouragement of the prophets of that time. So that this action cannot be drawn into a precedent for succeeding times, and for other kingdoms. The rulers over hundreds, of whom Exod. xxv. 20. Of these there were five, which are named 2 Chron. xxii. 1. And these were either, 1 Civil or military officers. But then such small officers could not have stood him in much stead. And why did he not rather engage captains of thousands, or greater persons, whom doubtless he might easily have brought into this conspiracy? Or rather, 2 Priests or Levites of eminency as their work sheweth, ver. 5-7, 2 Chron. xxii. 1, 4, and their dismission from the captains and guard. The captains, or princes, or nobles, or commanders, such as he knew were weary of her idolatrous and tyrannical government, and faithful to their king. The guard, possibly those who had been the former king's guard, who had been displaced by Athaliah, as persons whose fidelity she suspected. Into the house of the Lord, i. e. into the courts of that house which oft come under the name of the house, or temple of the Lord. For into the house none, but the priests or Levites might enter.

Made a covenant with them, to restore the king to his kingdom, and religion to its purity. Took an oath of them, for their secrecy and fidelity in the present design.

5 And he commanded them saying, This is the thing that ye shall do. A third part of you that enter in on the sabbath, sabbath shall even be keepers of the watch of the king's house:

1 Third part of you, either, 1. A third part of you (i. e. of the whole number, including those that come in and those that go out on the sabbath,) even they that enter in on the sabbath, and so the two other third parts were to consist of those that went out on the sabbath as some gather from ver. 6, 7. Or rather, 2. A third part only of those that enter in on the sabbath, who were to be plainly divided into three thirds here and ver. 6, as those that went forth on the sabbath are expressly distributed into two parts, ver. 7. That enter in on the sabbath, i. e. that come into the temple on the sabbath day. For the understanding of this matter, you must know that the Levites were, in and from David's time distributed into twenty four courses, which were to do the work of the temple successively, and by turns, each course consisting of about a thousand men for his week; of which see 1 Chron. xxiii, xxiv. The watch of the king's house, either, 1. Of that bed chamber where the king now was. But it is unlikely and without example, either that one bed chamber of the temple, or any part of it, should be called the king's house. And besides the king's person is a used by other persons, ver. 7. Or rather, 2. Of that part which led thither to the king's palace, which Athaliah now possessed, and whence they might expect opposition.

6 And a third part shall be at the gate of Sur, and a third part at the gate behind

the guard, so shall ye keep the watch of the house, that it be not broken down. <sup>from breaking up</sup> If the gate of Sur, the chief gate of the temple, called the high gate 2 Kings xv. 35 and the foundation gate 2 Chron. xxii. 5 and the east gate Jer. xix. 2, and the middle gate Jer. xxxix. 3 and the gate of the entrance Ezek. xl. 15. Behind the guard, either, 1. The king's guard; or, 2. The guard of the temple, for on his guard there was, and a captain of the guard called the captain of the temple, Act. vi. 21. This gate was in the south side, and as some think is that which is called now or the threshold gate 2 Chron. xxii. 4. So that's been the watch of the house, that it be not broken down, i. e. so as to shall guard all the gates or entrances into the house or temple of God, that neither Athaliah nor any of her soldiers may break into the temple, and defile it, or destroy it, as she will doubtless endeavour to do. Or, and ye shall keep the watch of the house Masrakah, as the LXX and other interpreters render, who think this was the name of a house not far from the temple, in which or against which, they were to keep a guard.

7 And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king.

You that go forth on the sabbath, i. e. who having finished their course and work should have gone home, but were detained, 2 Chron. xxii. 8. They shall keep the watch of the house of the Lord about the king, whilst the rest guard the doors and entrances into the temple, these shall have a special care of the king's person, part on his right, and part on his left hand.

8 And ye shall compass the king round about, every man with his weapons in his hand, and he that cometh within the ranges, let him be slain, and be ye with the king as he goeth out and as he cometh in.

When you have set your watches, and guards all the rest of you shall draw near to the king to preserve his royal person from assaults and danger. The ranges or fences, i. e. the walls wherewith the courts of the temple were encircled, see ver. 15. Or your ranks or orders. If any of Athaliah's guards shall attempt to break in upon you, or within your bounds. Be ye with the king as he goeth

out and as he cometh in; whether the king shall go out of the temple, to offend or subdue his enemies, or retire thither to defend himself, do you always accompany him

<sup>22 Chron</sup> 9 \* And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the Lord.

*Spears and shields* offensive and defensive weapons, which he gave to the captains both for themselves and for all their soldiers, for they all came into the temple unarmed to prevent suspicion. These are called David's, either because they were such as he had taken from his enemies, which he had dedicated to God, and laid up in the temple as monuments of God's goodness to him, see 1 Sam. xxi. 9, 2 Sam. viii. 7, 11, 1 Kings vii. 51, or because David had made a sacred armour in the temple, whence arms might be taken upon extraordinary occasions, for the defence of the temple or city of God.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple.

*From the right corner of the temple to the left corner of the temple*, from the south east to the north east side, by the altar, the altar of burnt-offerings, which was by the great and eastern gate of the temple. And the temple was by and towards the other parts of the temple, which they defended on all sides.

12 And he brought forth the king's son, and put the crown upon him, and gave him the testimony, and they made him king, and anointed him: and they clipped their hands and said, God save the king.

*The testimony* i.e. the book of the law which he put into the king's hand to mind him of his duty at his entrance upon his kingdom, which was to read and write out that holy book Deut. xxxii. 18 and to govern him self and his kingdom by it, the law of God being frequently and most properly called a testimony, see 1 Ps. lxxviii. 2, xxxviii. 12, 15, viii. 16, 20, see also Deut. vi. 17, 20, 2 Kings xxiii. 2, because it is a witness of God's will and man's duty. Anointed him, as they used to do in doubtful cases, when there was any competition or question about the crown as now there was.

<sup>22 Chron</sup> 13 ¶ And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the Lord.

*The noise of the people* who came thither upon the hearing of the noise and tidings of what was done. She came to the people to know into the cause of that great noise, being hitherto kept in deep ignorance, partly because it was managed with so much secrecy and in the temple, and partly because the people universally hated her and wished her downfall. In the temple of the Lord, i.e. into the courts, which by Jehoiada's direction she was permitted to enter though contrary to his general order, ver. 5, that so he might draw her into his net.

14 And when she looked, behold, the king stood by a pillar as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced and blew with trumpets, and Athaliah rent her clothes, and cried, Treason, Treason.

*By a pillar*, possibly by one of the two famous pillars of the temple, of which see 1 Kings vii. 21, high unto which the throne was erected. If it be said, that none but priests might come thither, I answer, ordinarily they might not, but the king being a sacred person, especially upon such extraordinary occasions, might be there. Or, upon a scaffold, possibly that brazen scaffold which Solomon erected, 2 Chron. vi. 13, and left there for such purposes. See 2 Kings xxiii. 3.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges, and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the Lord.

*The officers of the host*, of these companies of Levites, who are elsewhere called the Lord's host and now were the king's host. Without the ranges, of which see above, ver. 8. If she will not go out of them of her own accord, force her out of them. Him that followeth her, if any of the people come thither upon this occasion, shall stand up for her help. In the house of the Lord, i.e. in the court of the temple, lest it be polluted with her blood.

16 And they laid hands on her, and she went by the way by the which the horses came into the king's house, and there was she slain.

*They laid hands on her* or, they gave her space or room to wit to, go out of the court of the temple, and did not keep her within it as they could have done. Or they up pointed hands for her, they ordered two bands of the Levites to follow her and kill her. In the way by the which the horses came into the king's house, by the great and public road in which horses and chariots went to the palace. There was she slain in an ignominious place and manner as her mother Jezebel had been.

17 ¶ And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people: between the king also and the people.

*Between the Lord and the king and the people*, a sacred covenant whereby he solemnly engaged both the king and people as it here follows, that they should be the Lord's people, i.e. that they should renounce and root out all idolatry and set up and maintain God's true worship. Compare 2 Kings xxiii. 10. Between the king also and the people, this was a civil covenant whereby the king engaged himself to rule them justly and in the fear of God, and the people obliged themselves to defend and obey him. Compare 2 Sam. vii. 3.

18 And all the people of the land went into the house of Baal and brake it down, his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the Lord.

*He fled to a tower* to which possibly he fled for refuge, or rather he was brought thither as a fit sacrifice to his God. Or, he entered the house of the Lord, of which see more particularly 2 Chron. xxiii. 18, 19.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land, and they brought down the king from the house of the Lord, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

*By the way of the gate of the guard*, i.e. by the gate of the royal palace where the king's guard stood.

20 And all the people of the land rejoiced, and the city was in quiet, and they slew Athaliah with the sword beside the king's house.

2 Chron.  
24. 1

21 \*Seven years old ~~was~~ Jehoash when he began to reign

## CHAP. XII

*Jehoash reigneth still all the days of Jehonada: he giveth order for the repair of the temple, 1--16. He dispatcheth Hazael from Jerusalem by a present of the hallowed treasures: he is slain by his servants. Amaziah succeedeth him, 17--21.*

2 Chron.  
24. 1

IN the seventh year of Jahu \*Jehoash began to reign, and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beer-sheba.

2 And Jehoash did *that which was right* in the sight of the Lord all his days wherein Jehonada the priest instructed him.

To wit, for the matter of it though not with an honest and sincere mind, but only by the influence of his good tutor and restorer, as the words here following plainly imply.

2 Kings  
12. 4

3 But <sup>the</sup> high places were not taken away: the people still sacrificed and burnt incense in the high places.

The people were so fondly and strangely addicted to the high places that the foregoing kings though men of ripe years, and great power and courage, and finally settled in their thrones could not take them away: and therefore it is not strange if Jehonada could not now remove them when the king was very young and tender, and not well settled in his kingdom; and when the people were more corrupt and disorderly through Athaliah's administration. *Sacrificed and burnt incense in the high places to God.*

2 Kings  
12. 4

4 ¶ And Jehoash said to the priests: *All the money of the <sup>the</sup> dedicated things that is brought into the house of the Lord <sup>even</sup> the money of every one that passeth the account, the money that every man is set at, and all the money that <sup>cometh</sup> into any man's heart to bring into the house of the Lord,*

2 Kings  
12. 4

Remembering that he owed his preservation and restoration to the temple and that he was made by God the guardian of his temple and worship, and that he had vowed himself to be so, Jehoash now takes care to repair it. *All the money of the dedicated things* the money he offered for the general designation of the money the people whereof here follow. Or rather secondly. A special branch of it the money which had been either formerly or lately vowed or dedicated to the use and service of God and of his house either by the former king, of which see below ver 18, and compare 1 Kings vii 1. v 15. 2 Kings vii 18, 2 Chron. xii 18, or by this king or his people. *That is brought or rather, that shall be brought* for though the people might vow to bring it thither in convenient time yet it is not likely they would bring much money thither in the tyrannical and idolatrous reign of Athaliah: or if they did, that Athaliah would not seize it for her own use. *The money of every one that passeth the account* i. e. the half shekel which was paid for every one that was numbered from twenty years old and upward, of which the very same phrase is used Exod. xxx 13. compare 2 Chron. xxiv 5. 6. 9. *The money that every man is set at* Heb. the money of souls or persons, according to his temper i. e. the money which every man that had vowed his person to God paid according to the rate which the priest put upon him, of which see Lev. xxvii 2 & 6. *All the money that cometh into any man's heart*, all that should be freely offered. See Exod. xxi 2, xxxv 5.

5 Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

*Let the priests take it to them*, let them go abroad through all the parts of the land, as they have acquaintance and interest, and gather up the money, and bring it to Jerusalem. *Wheresoever any breach shall be found* either through decay, or by ill accidents, or by the malice of Athaliah or her relations, of which see 2 Chron. xxiv 7.

6 But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

Either because the people were generally corrupt and backward to the worship of God, especially where it cost them anything, or because the persons employed in making the collections were negligent, or unfaithful, perverting the money received to their own use, as may seem probable from the contrary character of other persons of whom it is noted that *they will faithfully* below, ver 15, or because the people did not like this way of collection, and had no good opinion of the collectors' faithfulness.

7 ¶ Then king Jehoash called for Jehonada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no more money of the people, neither to repair the breaches of the house.

Not to take the charge of that work which the king had committed unto them, but freely to resign it to whom the king should appoint.

9 But Jehonada the priest took a chest, and bored a hole in the bul of it, and set it beside the altar, on the right side, as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord.

*Jehonada the priest by the king's order, 2 Chron. xxiv 8. Bore a chest in the priests' court. Object.* It was placed without at the gate of the house of the Lord. 2 Chron. xxiv 8. *How.* Either first, it was first placed by the altar and afterwards thence removed to the gate of the court for the people's greater satisfaction, that they might come thither and put in their money with their own hands. Or, secondly. That place 2 Chron. speaks of the gate of the court, namely so called might unto which the altar of burnt offerings was. Or thirdly. It was placed near the entrance into the priests' court which was over against the altar, and not far from it, so as the people standing in their own court might either put their money into it, or see when the priests put it in. *The priests that kept the door*, the door of the priests' court which, together with the temple and all its utensils, was committed to the charge of the priest and Levites. Numb. xxi 4, 1 Chron. ix 26, &c.

10 And it was so, when they saw that there was much money in the chest, that the kings scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the Lord.

*The king's scribe who kept an exact account hereof in writing.* See 2 Kings xiv 2, xxii 3.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they paid it out to the carpenters and builders, that wrought upon the house of the Lord.

*Them that did the work that had the oversight of the house of the Lord*, who were chosen out of the people, not

without a refection upon the priests for their neglect or unfaithfulness

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it

And for all other things which were necessary for the reparation of the house

13 Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord

There were not made to wit, until all the breaches of the house were repaired, but when that was done, they laid it out for these things as is noted 2 Chron xxiv 14

14 But they gave that to the workmen, and repaired therewith the house of the Lord

15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen for they dealt faithfully

For they perceived by many experiments that they were faithful

16 The trespass money and sin money was not brought into the house of the Lord "it was the priests'

It was not employed towards the reparation of the house, because as it follows, it was the priests' it was given to them for their private use and maintenance. Quest. If this money was weighty how could the money of them that passed the account or the money that every man was set at be thus employed as they were set at for these also may seem to have been the priests' money. They were not up propounded to the priests but for the service of the tabernacle of the congregation and the end of the former 1 Sam xxx 11 on, for the Lord 1 Sam xxvii 2 9 11, 25.

17 Then Hazael king of Syria went up, and fought against Gath, and took it, and Hazael set his face to go up to Jerusalem

Then came in this king's days when Jehoash was dead and Jeroboam revolted from God of which see 2 Chron xxiv 17, & Gath, once a city of the Philistines, but taken by David, 1 Chron xviii 1 and now a part of the kingdom of Judah. Set his face to directed his march and led his forces. Or undertook in good earnest. So the same phrase is used 2 Chron xx 1 Jer xvi 10, Ezek xxxv 2

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram and Ahaziah his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael king of Syria and he went away from Jerusalem

Took all the hallowed things that necessity of saving his kingdom and people by the means which otherwise might seem to excuse the fact was brought upon himself by his apostasy from God. See 1 Kings xv 18

19 And the rest of the acts of Joash, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

20 And the servants arose, and made a conspiracy, and slew Jehoash in the house of Millo, which goeth down to Silla

Made a conspiracy, of which see 2 Chron xxiv 25 In the house of Millo, either a dwelling and famous place

in Jerusalem called Millo, of which see 2 Sam. v. 9, 1 Kings ix 15, 24, xi 27, into which he possibly retired for his security, being afraid even of his own subjects and servants, or in some other place called by the same name, for some resemblance it had with it. Which goeth down to Silla, i. e. which standeth upon the descent to Silla, or upon that descending causeway which leadeth from Millo to the king's house. Some refer this to Joash, and render the phrase thus, they slew him at or near the house of Millo, descending, or as he was going down to Silla, to escape their hands

21 For Jozachar the son of Shumeath, and Jehoabab the son of Shomer, his servants, smote him, and he died, and they buried him with his fathers in the city of David and Amaziah his son reigned in his stead

Jozachar, called also Zabab, 2 Chron xxiv 26 Shomer called Shumrith, 2 Chron xxiv 26, except Shomer be the father's name, and Shumrith the mother's. With his fathers, i. e. in the same city, but not in the same royal sepulchre, 2 Chron xxiv 25

### CHAP. XIII.

Jehoahaz king of Israel followed the sin of Jeroboam, as oppressed by the ark, and relieved by prayer, 1-9 Joash his son succeeded him in the kingdom, and in his idolatry 10-13 Elisha prophesied to Joash three cures over the Syrians and death Joash's lamentation 14-19 4 year after the Moabites invaded the land a dead man being cast into Elisha's sepulchre is restored to life 20-21 Hazael deth and Joash recureth the cities which had been taken from his father 22-25

IN the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years

Began to reign He reigned which is put for began to reign, 2 Kings i. xvi 15, 25, xii 1

2 And he did that which was evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat which made Israel to sin he departed not therefrom

3 And the anger of the Lord was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days

Or rather all his days as it is explained, ver 22 4 And Jehoahaz besought the Lord, and the Lord hearkened unto him for he saw the oppression of Israel, because the king of Syria oppressed them

The Lord hearkened unto him not for his sake for he regards not the prayers of the wicked and impotent Psal lxxvi 18 Prov i 28, xi 5, but for other reasons expressed below ver 24 He saw, i. e. he observed it with care and compassion The oppression of Israel, his chosen and once beloved people. He now helps them, because of his former and ancient kindness to them The king of Syria oppressed them, to wit very cruelly as it is expressed ver 7 So that he helped them not for their own sakes but because of the rage of their enemies, and their blasphemies which doubtless accompanied it See Deut xxxii 27, Psal xlii 4

5 And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians and the children of Israel dwelt in their tents, as before time



*A answer;* either Elisha, below, ver 14, or rather, Jehoahaz, the son of this Jehonah, below, ver 25, and Jeroboam his son, 2 Kings vii 25. *In their tents, as beforetime,* in peace and security not only in their strong cities but even in their tents in the fields

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but <sup>†</sup>walked therein. <sup>†</sup>and there <sup>†</sup>remained the grove also in Samaria)

Which Ahab had planted for the worship of Baal, 1 Kings xvi 32, and which should have been destroyed, Deut vii 5.

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen, for the king of Syria had destroyed them, <sup>g</sup>and had made them like the dust by threshing

*Neither did he* i.e. the king of Syria ver 1 with which this verse is to be joined, ver 5 and 6 being put within a parenthesis, as it is in our translation. But this verse may be translated otherwise, *Although he* (rather the king of Syria, ver 1 or the Lord, ver 5 to whom judgments are oft ascribed, even when wicked men are the instruments of executing it) *had not left, &c.* And so it may be joined with the next foregoing verse as a great aggravation of their impitenency and obstinate continuance in their idolatry, notwithstanding such terrible judgments which in all reason should have driven them from it. *Leave of the people* i.e. of his army or men of war as the following words come. *Had made them like the dust by threshing,* i.e. had broken and ground them to dust on powder as the corn is in many times broken by threshing.

8 ¶ Now the rest of the acts of Jehoahaz and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

*His might,* for though his success was not good he showed much personal valour and courage, which is noted to intimate that the Israelites were not conquered because of the baseness and cowardice of their king, but merely for the righteous and dreadful judgment of God who was now resolved to reckon with them for their filthy apostasy.

9 And Jehoahaz slept with his fathers, and they buried him in Samaria, and <sup>†</sup>Joash his son reigned in his stead.

10 ¶ In the thirty and seventh year of Joash king of Judah began Jehoahaz the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.

By which, compared with ver 1 it may be gathered that Jehoahaz had two or three years before his death made his son Jehoahaz king with him, which is very probable, because he was perpetually in the state of war, and consequently in danger of an untimely death, and because he was a man of valour as is implied here, ver 12, and declared 2 Chron xvi.

11 And he did that which was evil in the sight of the Lord, he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin but he walked therein

12 ¶ And the rest of the acts of Joash, and all that he did, and his might who re- with he fought against Hazael king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers, and Jeroboam sat upon his throne, and Joash was buried in Samaria with the kings of Israel

14 ¶ Now Elisha was fallen sick of his sick-

ness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.

*He wept over his face,* not for any true love and respect to him, for then he would have followed his counsel, in forsaking the calves, and returning to the Lord, but for his own and the kingdom's insupportable loss in him. *The ruin of Israel,* and the horsemen thereof, ver 2 Kings ii, 12

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows

16 And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it, and Elisha put his hands upon the king's hands

17 And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria? for thou shalt smite the Syrians in Aphek, till thou have consumed them

*To shoot* either towards Syria which lay north eastward from the land of Israel, or towards the Arabians land beyond Jordan, which lay eastward from Canaan, and which was now possessed by the Syrians. Either way this arrow is shot against the Syrians as a token what God intended to do against them. *In Aphek,* not in the city but in the territory of it where it seems there was a great battle to be fought between the Israelites and Syria. Of Aphek see 1 Sam ix 4, xxix 1, 1 Kings ix 30 though it is possible there might be several cities of that name. Or as in Aphek i.e. thou shalt smite them as they were smitten in the city and territory of Aphek i.e. utterly destroy them, see 1 Sam xxv 20, 29. *the particle as* being off under stood as hath been formerly and frequently proved. *Thou shalt consume them* i.e. the Syrians, not all that people but their armies, or at least that which was to be at Aphek, where a dreadful battle was to be fought. Or if this be meant of all the Syrian armies that to be understood conditionally if he did not hinder it, his unbelief or neglect being noted in the following verse.

18 And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

*Smite upon the ground* (the former sgo) pretended victory, i.e. was to do but the number of the victories.

19 And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice

*Quæst* Wherein was Joash's fault, or why was the prophet angry with him? *Answer* The prophet himself did not yet know how many victories Jehoahaz should obtain against the Syrians but God had signified to him that he should learn that by the number of the king's strokes. And he was angry with him, not simply because he smote only thrice, but because he his unbelief and idolatry he provoked God so to overcome his heart and hand that he should smite but thrice which was a token that God would also. He no further although he smiting but thrice might proceed either from his unbelief or negligence. For by the former sign, and the prophet's comment upon it he might clearly perceive that this also was intended as a sign of his success against the Syrians, and therefore he ought to have done it frequently and vehemently.

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming of the year



thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon saying, Give thy daughter to my son to wife and there passed by a wild beast that *was* in Lebanon, and trod down the thistle

By the *thistle*, a low and contemptible yet troublesome shrub he understands Amaziah and by the *cedar* himself whom he intimates to be far stronger than he, and out of his reach *Give thy daughter to my son to wife*, let us make a match, i. e. let us fight, only he expresseth this bloody work in a civil manner as Amaziah had done, ver 8, and as Abner did, 2 Sam y 11 Or let thy kingdom and mine be united under one king, as formerly they were and let us decide it by a pitched battle whether thou or I shall be that king Or, as some expound it, by affirming that it was great arrogance and presumption for him to desire a friendly league or affinity with him he leaves him to guess how intolerable it was that he should undertake to wage war against him *Trod down the thistle* and with no less ease shall my soldiers tread down thee and thy forces

10 Thou hast indeed smitten Edom and thine heart hath lifted thee up glory of this and tarry at home for why shouldst thou meddle to thy hurt, that thou shouldst fall, *even* thou, and Judah with thee?

*Glorify of this* content thyself with that glory and success and let not thine ambition betray thee to ruin

11 But Amaziah would not hear Therefore Jehoshaphat king of Israel went up and he and Amaziah king of Judah looked one another in the face at Bethshemesh, which *belongeth* to Judah

*Amaziah would not hear* because God blinded him to his destruction for his abominable and idolatrous idolatry 2 Chron xxx 20 *Jehoshaphat went up* to the kingdom of Judah carrying the war into his enemy's country *Which belongeth to Judah* which is added to distinguish from that Bethshemesh in Issachar and another in Naphtali Josh xix 22 S

12 And Judah was put to the wars before Israel and they fled every man to their tents

Being unsatisfied in the ground and manner of the quarrel and discouraged by their king's idolatry and nation's sin God with a spirit of fear

13 And Jehoshaphat king of Israel took Amaziah king of Judah the son of Jehoshaphat the son of Achaz at Bethshemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits

*Came to Jerusalem* commencing enmity in Amaziah's name and with his consent which he did not know *The gate of Ephraim*, which is to Ephraim *Four hundred cubits* which was done partly in secret and partly openly and partly that he might be deterred to take it if they should attempt to renew the war

14 And he took all the gold and silver, and all the vessels that were found in the house of the Lord and in the treasures of the king's house, and hostages, and returned to Samaria

*Hostages*, to assure their payable damage towards him *Returned to Samaria* he did not keep Jerusalem, nor seek to gain the possession and dominion of that kingdom, partly because he thought he could not keep it considering the difficulty he found in keeping his own from such potent and warlike enemies as the Syrians were, and the great affection which all Judah bore to David's house, and partly because God so inclined his heart that he might the good has promise to David and his family

15 ¶ Now the rest of the acts of Jehoshaphat which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

16 And Jehoshaphat slept with his fathers, and was buried in Samaria with the kings of Israel, and Jeroboam his son reigned in his stead

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoshaphat son of Jehoshaphat king of Israel fifteen years

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem and he fled to Lachish but they sent after him to Lachish and slew him there

*They* i. e. the people or the princes and chief men among them possibly those whose sons he had delivered up as hostages to Jehoshaphat, with the connivance, if not approbation of the people as appears because the design was carried on openly and boldly and irresistibly as the following word show *Lachish* a strong city in Judah, toward the Philistines of which see Josh x 31 xv 40 2 Kings xix 5 *They sent after him*, either secret murderers or rather bands of soldiers for this rebellion was carried on by secret hand and open force Compare 2 Kings xix 20 xv 10 14

20 And they brought him on horses and he was buried at Jerusalem with his fathers in the city of David

*On horses* i. e. with horses, to wit, in a chariot

21 ¶ And all the people of Judah took Amaziah, which *was* sixteen years old and made him king instead of his father Amaziah

When they did either in opposition to the conspirators, or to show their affection to the king David said that the inquiry was only personal against Amaziah whom they looked upon as the author of all their calamities They *chose him* i. e. called him 2 Kings xv 10 2 Chron xxxv 11 *He was* i. e. gave him the same thing for substance, that God's help and the God's strength

22 He built Bethel, and restored it to Judah, and that the king slept with his fathers

*He built Bethel* i. e. repaired and fortified it, for it was built before Deut ii 8 *Restored it to Judah*, from whom it had revolted with the rest of Edom, in which land there place was up the Red Sea *The king*, i. e. his father Amaziah who did not perfect his conquest of Edom, but left some work for his son

23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years

24 And he did that which was evil in the sight of the Lord he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin

25 He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah the son of Amittai, the prophet, who *was* of Gath-hepher

The entering of Hamath was the northern border of the kingdom of Israel, Numb xii 21 xxxiv 5 into the sea of the plain, i. e. unto the Dead Sea which once was a goodly plain, Gen xii 10, which was their southern border. *Jonah*, or *Jonas*, one of the small prophets, though his prophesy of his being recorded there, and therefore it is remembered here.

26 I or the Lord saw the affliction of Israel, that it was very bitter for there was not any shut up, nor any left, nor any helper for Israel.

It was very bitter whereby he was moved to pity and help them though they were an unworthy people. There was not any shut up nor any left. See of this phrase on Deut xxxii 30, I Kings xiv 10, xxi 21.

27 And the Lord said not that he would blot out the name of Israel from under heaven but he saved them by the hand of Jeroboam the son of Joash.

The Lord said not, i. e. not yet, he had not yet declared this as afterwards he did by the succeeding prophets, though not in those words. See Hos 1 5, 6, 9.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he waried and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel?

Damascus and Hamath were cities of Syria but were taken from the Syrians by David and Solomon 2 S in vii 6, 2 Chron viii 3 and probably by them incorporated with and added to the possession of them which tribe to which from that time they belonged but afterwards they were retaken by the Syrians and were now recovered by this Jeroboam.

29 And Jeroboam slept with his fathers, even with the kings of Israel and Zachariah his son reigned in his stead.

## CHAP. XV.

Azariah his good reign but is punished with leprosy, and death, 1-7. Zachariah reigneth ill, is slain by Shallum, who reigneth a month, and is slain by Menahem 8-15. He is strengthened by Pul king of Assyria. Pekahiah his son succeedeth him, 16-22. He is slain by Pekah 23-26. A part of the Israelites is carried down captive to Assyria by Tiglath-pileser 27-29. He succeedeth Pekahiah, and strengtheneth him. Jotham's good reign over Judah 30-38.

IN the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

How long this he reigned Azariah the father of this Azariah reigned only till the fifteenth year of Jeroboam's reign chap xiv 2 23. Azariah This might be either first, Because Jeroboam was made king by and reigned with his father eleven or twelve years and afterwards reigned alone, and therefore it is a twofold beginning of his kingdom, by the former this was his twenty seventh year and by the latter his thirtieth year. Or secondly Because there was an interregnum, after eleven or twelve years in the kingdom of Judah either through the prevalence of that faction which cut off Azariah the father and kept the son out of his kingdom, or because Azariah was very young when his father was slain and the people were not agreed to restore him to his right till the twentieth year chap xiv 21, 2 Chron xxxv 1. And yet he reigned over or twelve years of minority, in which he was excluded from the exercise of his regal office, some think he should be included in those fifty two years which are here ascribed to Azariah's reign,

ver 2, which may well be doubted. Azariah, called also Uzziah here, ver 13, 30. Began Azariah to reign, solely and fully to exercise his regal power.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jecholiah of Jerusalem.

Besides the sixteen years of his minority last mentioned.

3 And he did that which was right in the sight of the Lord, according to all that his father Amaziah had done,

i. e. In the same manner, unsincerely, and but for a time.

4 Save that the high places were not removed the people sacrificed and burnt incense still on the high places.

Save that, understand this as howbeit, chap xiv 4.

5 ¶ And the Lord smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land.

He was a leper, the cause whereof see 2 Chron xxxi 16. Dwelt in a several house, separated from conversation with others by virtue of that law, Lev xix 16, which being the law of the king of kings, bound kings no less than subjects. Over the house judging the people of the land, i. e. he governed the king's court and whole kingdom in his name and in his vicegerency.

6 And the rest of the acts of Azariah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the city of David, and Jotham his son reigned in his stead.

8 ¶ In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

The thirty and eighth year of Azariah, of which see the note on ver 2.

9 And he did that which was evil in the sight of the Lord, as his fathers had done. He departed not from the sins of Jeroboam the son of Nebat who made Israel to sin.

10 And Shallum the son of Tabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.

Shallum the son of Tabesh, one of his chief captains. Before the people openly and impudently, which he presumed to do either because he remembered that the promise of the kingdom made to Jehu was confined to the fourth generation, chap x 30, which he observed to be now expired, or because he perceived that the people were generally dissatisfied to their king and favourable to his attempt.

11 And the rest of the acts of Zachariah, behold, they are written in the book of the chronicles of the kings of Israel.

12 This was the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.

13 ¶ Shallum the son of Tabesh began to reign in the nine and thirtieth year of Uzziah king of Judah, and he reigned a full month in Samaria.

14 For Menahem the son of Gadi went up from <sup>1</sup>Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel

16 ¶ Then Menahem smote <sup>1</sup>Tiphsah, and all that were therein, and the coasts thereof from Tirzah because they opened not to him, therefore he smote it and all the women therein that were with child he ripped up

*Tiphsah*, either that *Tiphsah* mentioned I Kings iv 24 or another city of that name. *The coasts thereof from Tirzah*, i. e. all the people dwelling between Tirzah and Tiphsah. *Because they opened not to him*, because they refused to open the gates of their city to him and to submit to him as conqueror. *The women he ripped up*, that by this example of severity he might affright all the rest of the people into obedience

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria

18 And he did that which was evil in the sight of the Lord: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin

19 And Pul the king of Assyria came against the land and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand

*Pul the king of Assyria* called by another name *Pul-bekher*, who by the help of Arbaces the Mede vanquished Sardanapalus the last monarch of Assyria and transferred the kingdom to Chaldees and was the first king of Babylon and Assyria. *Arbaces* the founder of the Medes and Persians. *Against the land* i. e. to the west of Israel. *The context shows* Menahem gave a great sum of money to the king of Assyria to confirm his kingdom. *That his hand might be with him*, to confirm the kingdom in his hand that he might assist him against all that did or should oppose him. By which it appears that his cruelty to Tiphsah was for establishing him, as he expected, that it would endanger him so far, that he was forced to call in a foreign prince to his aid

20 And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back and stayed not there in the land

*Of each man* i. e. of each of those wealthy Israelites. But as each of these were not equally wealthy so it is not probable that he taxed them equally. Others therefore render it *For each man*, i. e. for every Assyrian soldier, which interpretation is favoured by the placing of the words in the Hebrew text, which differs from that in our translation

21 ¶ And the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his son reigned in his stead

23 ¶ In the fifth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years

24 And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Ariehs and with him fifty men of the Gileadites and he killed him, and reigned in his room

*Argob and Ariehs* might be either Pekah's partners in this treason, or the king's centurions or officers who were now slain with him. *Fifty men of the Gileadites*, who assisted him in the execution of his treason

26 And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel

27 ¶ In the two and sixtieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years

28 And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Iimoth, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria

*Tiglath-pileser* or *Tibhath-pileser*, 2 Chron xxviii 20, called in another author *Phulose* or *Phul* a son the son of that Pul or Phul above, ver 19. *Abel-beth-maachah*, of which see I Kings xv 20. *Hazor*, a city of Ephraim, Josh xvi 6. *Kedesh* and *Hazor*, two cities of Naphtali, Josh xii 22, xiv 36. *Galilee*, all the land beyond Jordan which was higher to the Assyrians than the rest. *Galilee* to wit the Upper Galilee, as may be gathered from the following words. *Abel-beth-maachah*, a city of Naphtali, which can be added by way of explanation or illustration, to show what Galilee he meant even Upper, in which Naphtali did not fall. See the notes on I

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him and slew him, and reigned in his stead, in the twentieth year of Itham the son of Uzzi

*Smote him and slew him*, which he did more easily effected, because the people were enraged against Pekah, the man who by his murder of king Pekahiah the son of Menahem, whom the Assyrian monarch set up and favoured and by his unsuccessful war with Ahaz, had brought the Assyrians upon them, and caused the loss of one half of that kingdom. *In the twentieth year of Itham the son of Uzzi*. *Quid* How could this be, when Iotham reigned only sixteen years below ver 31? *Answer* The meaning is that he began his reign in the twentieth year after the beginning of Itham's reign, or, which is the same thing, in the fourteenth year of Ahaz, son of Iotham, as appears from chap xv 2. But the sacred writer, having not yet made mention of Ahaz, thought it more proper to number Hoshea's years by Iotham, of whom he had spoken, than by Ahaz. Besides, Iotham did reign divers years in his father's life, so might Ahaz in Iotham's life, and Iotham might for divers years (which it is needless here to inquire) remain upon the administration of the kingdom wholly unto Ahaz, and some years before his death, and therefore might be old when he began to reign, though he lived longer

31 And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began





to Jerusalem to worship, and yet, the measure of the Israelites' sins being now full, vengeance comes upon them without remedy compare 2 Kings xxiii 26

**3 ¶** Against him came up <sup>considered</sup> Shalmaneser king of Assyria, and Hoshea became his servant, and gave him presents

*Shalmaneser*, the son or successor of Tiglath-pileser. The ancient Hebrew writers make him the same with Sennacherib who eight years after the time invaded the kingdom of Judah, see chap xxiii 10, 13, it being very frequent in the eastern parts for one man to be called by several names, especially by the people of several countries. Joephus affirms that he met with his name in the Annals of the Tyrians which were extant in his days. He came against him either because he denied the tribute which he had promised to pay, or that he might make him tributary *gave him presents*, swore fealty to him, and engaged to pay him a tribute.

**4** And the king of Assyria found conspiracy in Hoshea for he had sent messengers to So king of Egypt, and brought him present to the king of Assyria, as he had done year by year therefore the king of Assyria shut him up, and bound him in prison

*So king of Egypt*, by heathen writers called Suet or Sathus, that by his assistance he might shake off the yoke of the king of Assyria, who now was and for many years had been the king of Egypt's rival see 2 Kings xviii 21, for xxxiii 5. *Shut him up and bound him in prison* to wit, after he had come up against him and taken him with him, the particular relation whereof follows.

**5 ¶** Then the king of Assyria came up throughout all the land and went up to Samaria, and besieged it three years

**6 ¶** In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

This is added to distinguish this place from the former which was either in Assyria or in the mountainous and a cultivated parts of Media. Hither he carried them partly to replenish his own country and partly because those places were at so great a distance from Canaan that they would cut off all hopes and thoughts of returning to their own country.

**7** For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had served other gods,

**8** And walked in the statutes of the heathen whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made

*In the statutes of the heathen* i.e. according to the laws and customs of the heathen in the worship of their Baals and other of their gods. *Which they had made* i.e. which the kings of Israel had ordained concerning the worship of the calves, and when they were going up to Jerusalem to worship.

**9** And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city

*Things that were not right* i.e. in the Lord these being either, 1. To their idols and other abominable practices which they were ashamed to own before others compare Jer. xlii 17. 2. To the worship of calves, and so the words are otherwise understood, and it is

agreeably to the Hebrew text, they *cleared*, or *displaced*, or *covered* things that were not right against, or before, or beside the Lord, i.e. they covered their idolatrous worship of the calves with fair pretences of necessity, the two kingdoms being now divided, and at enmity, and of their honest intention of serving the true God, and retaining the substance of the Jewish religion, from which they alleged that they differed only in circumstances of worship. *From the tower of the watchmen to the fenced city*, in all parts and places, both in cities and in the country; yea, in the most uninhabited and neglected parts, where few or none dwell beside the watchmen who are left there in towers, to preserve the cattle and fruits of the earth, or to give notice of the approach of enemies.

**10** And they set them up images and groves in every high hill, and under every green tree

**11** And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them, and wrought wicked things to provoke the Lord to anger

*As did the heathen*, not only to the Lord, which was practiced and tolerated sometimes in the kingdom of Judah, but also to the idols or Bials of the heathen. *Whom the Lord carried away before them* for the same sins, by whose example they should have taken warning. *To provoke the Lord to anger* i.e. in despite and contempt of God, and his authority and commands as the next verse shows.

**12** For they served idols, whereof the Lord had said unto them, Ye shall not do this thing

**13** Yet the Lord testified against Israel, and against Judah by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers and which I sent to you by my servants the prophets

*Testified against Israel*, disowned, and gave testimony against his false worship which they would fasten upon him and against all their impieties. *By all the prophets and by all the seers*, to whom he declared his mind by revelation as revelations and visions and by whom he published it to our bearing witness from heaven to their doctrine by comment and glorious miracles. *According to all the law which I commanded your fathers* whereby he accuses them of perversity that they observed only those laws of God which they might easily keep and lived in the constant breach of others, which their kings forbade them to observe.

**14** Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God

*Hardened their necks* i.e. refused to submit their neck to the yoke of God's precepts, a metaphor from stubbornness that in men necks hard or stiff, and will not bow to the yoke. See on Deut. xxxi 27.

**15** And they rejected his statutes, and his covenant that he made with their fathers and his testimonies which he testified against them, and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them

*They followed vanity* i.e. idols, not so called, because of their nothingness, impotency, and unprofitableness, and to show the folly and madness of idolaters. *Became vain*, by the long worship of idols, they were made like the vain, foolish, and senseless creatures.



16 And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

*They left all the commandments of the Lord, they grew worse and worse, from a partial disobedience to some of God's laws they fell by degrees to a total apostasy from all of them. The host of heaven, the stars, as Saturn Jupiter Mars, Venus, &c. See Deut iv 19.*

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

*Sold themselves to do evil of which phrase see on I Kings xxi 20.*

18 Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

*Out of his sight i. e. out of Canaan the only place of God's solemn worship and gracious presence or out of his church. The tribe of Judah only, and the greatest part of the tribe of Benjamin and those of the tribes of Simeon and Levi who adhered to them and were incorporated with them, and therefore were fully denominated from them. See of this phrase on I Kings xi 13.*

19 Also Judah kept not the commandments of the Lord their God but walked in the statutes of Israel which they made.

*Judah, idolatry and wickedness, is here mentioned as an aggravation of the sin of the Israelites which was not only evil in itself but scandalous and mischievous to their neighbours who by their examples were instructed in the wicked acts and provoked to an imitation of them. See Hos ix 15 and compare Met xxvi 7.*

20 And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cut them out of his sight.

*All the seed of Israel i. e. the kingdom or state of Israel, first one part of them chap. xv 20 and now the rest. But this extends not to every individual person of these tribes for many of them moved into the kingdom of Judah, and were associated with them. See on I Chron xi 16, and in many other places.*

21 For he cut Israel from the house of David, and they made Jeroboam the son of Nebat king, and Jeroboam drove Israel from following the Lord, and made them sin a great sin.

*They made Jeroboam king, which action is here ascribed to the people because they were not served by his providence, had invested Jeroboam with the kingdom which he had promised him, but rebelliously and unthankfully and rebelliously rose up against the house of David, to which they had such great obligations. I set him upon the throne without God's leave or advice. Jeroboam drove Israel from following the Lord. Jeroboam only desecrated but kept them by force from God's worship at Jerusalem the only place appointed for it. I set up two calves, and the calves is called, to meet with him the object of the Israelites, who esteemed it a small sin especially when they were forced to it by severe penalties, which yet he shows did not excuse it from being a sin and a great one.*

22 For the children of Israel walked in all the sins of Jeroboam which he did, they departed not from them,

But willingly and resolutely followed the wicked example.

principles and commands of their kings though contrary to God's express commands.

23 Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

*The Lord removed Israel out of his sight they continued to the last obstinate and incorrigible under all the instructions and corrections which God sent to them and therefore were most justly given up by God into this dreadful captivity, which, and this foregoing discourse was designed to prove.*

24 And the king of Assyria brought men from Babylon, and from Cuthah, and from Avai, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria in mid of the children of Israel, and they possessed Samaria, and dwelt in the cities thereof.

*The king of Assyria, either Sargon, or rather his son, and successor Sardanapalus. I era iv 2 because this was a work of some time, and as his father had projected, and possibly begun the work he executed or finished it, whence it is ascribed to him rather than to his father, but then was subject to the Assyrian monarch, but a few years after revolted from him and set up another king as appears both from sacred and profane histories. Cuthah, Avai, Hamath and Sepharvaim, several places then in his dominion.*

25 And so it was at the beginning of their dwelling there, that they feared not the Lord: therefore the Lord sent lions among them which slew some of them.

*They feared not the Lord, they did not acknowledge him nor worshipped him in any sort. Therefore, for this gross neglect and contempt of God which was contrary to the principles and practice of the heathens who used to worship the gods of the nation where they lived and gave the honour to them false gods which they deified the time. Hereby also God rejected his own right and sovereignty over that land and made them to understand that neither the Israelites nor God could protect them from that land by their own strength but by God's providence who as he had cut the Israelites out for their neglect of God once so he could not withhold his due time from them and in the meantime the wickedness of the same sins.*

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the name of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the name of the God of the land.

*They spake i. e. they wrote, or sent me messages to him for relief. Know not the manner of the God of the land, they supposed the true God to be like one of their heathen deities who had their particular countries and provinces allotted to them.*

27 Then the king of Assyria commanded, saying, Carry thither one of the priests, whom ye brought from thence; and let them go and dwell with them, and let him teach them the manner of the God of the land.

*One of the priests i. e. one of the chief of the priests, with others to be under his inspection and direction as may be gathered from the following words. I will send thee one person, or persons, let them teach thee, and let them teach thee. Nor is it probable that one priest could suffice for the instruction of the multitude of so many and distant parts.*

28 Then one of the priests, whom they had carried away from Samaria, came and dwelt in

Beth-el, and taught them how they should fear the Lord

1. The manner of God's worship is it expressed in Israel, as may be gathered from the history of this people, who was in Israel's history, and from the place of his residence, Beth-el a place of worship for the worship of the Lord, and from the manner of their making priests by this mannered custom ver 32

20 Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt

Made gods of their own or worshipped, (as that verb is conjugated) which see Exod xxxv 35, i.e. those whom they worshipped in the places from whence they came whose names here follow. The Samaritans i.e. the former people or inhabitants not of the city, but of the kingdom of Samaria

21 And the men of 'Babylon' made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

22 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim

23 So they feared the Lord, and made unto themselves of the lowest of them priests of the high places which sacrificed for them in the houses of the high places

Of the lowest of them priests of the high places see the note on Kings xii 1. Which sacrificed for them to worship the true God for a false worship of their own, they needed no instruction and would not permit a change of another religion to minister therein

24 They feared the Lord, and served their own gods after the manner of the nations whom they carried away from them

25 By fear of the Lord they worshipped God externally in that way which the Israelites used. Served then on a node. i.e. the manner of the service when they were brought from these words belong either 1. To both the foregoing chapters, and to the Israelites, and then the sense is they were in the steps of their predecessors the Israelites (who in view of their several tribes are both here and elsewhere called nations) who did many of them worship both God and their carved and Bad gods. Or 2. To the last branch only, but then the words must be otherwise rendered. They carried away gods after the manner of the nations to which they were brought or carried them on from whence they (the new inhabitants) were brought, i.e. each of them carried a god of the country or place whence he was brought as is related above, ver 31. But these nations could not so properly be said to be carried away or to be carried away captive, (as this Hebrew word signifies) as the Israelites, and therefore the former interpretation seems more proper

26 Unto this day they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Israel

Unto this day they do i.e. the Samaritans whose religion he hath but at length come and to the description whereof he set forth in ch. xii. So the following verses are a dissertation which he sets forth to take an occasion to compare them with the Jews and to aggravate the sins of the Israelites which he doth ver 35 &c. and then returns to the principal subject ver 41. Or rather 2. The Israelites, who are the principal

subjects of this whole discourse: and of whom he speaks in many places, ver 35, and thence to ver 41, of which also the last word of ver 33 are to be understood, and from thence he takes an occasion to return to his train of discourse to relate and aggravate the sins of Israel, and thereby to justify his severe proceeding against them to all the world. So the sense of the place is this. As the Israelites before their captivity gave their nations an ill example in serving the Lord and Baal together, so, or after their former manner they do unto this day, in the land of their captivity. They fear not the Lord, though they pretended to fear and serve both the Lord and idols, yet in truth they did not, and do not fear or worship the Lord, but their own calves or other vain inventions, and God will not accept the mongrel and false worship, which they pretend to give to the true God. Or this may intimate that the Israelites were worse than their successors, because these feared the Lord and idols too; but they did quite cast off the fear and worship of God in their captivity, and wholly degenerate into heathenish idolatry. Their statutes i.e. God's law delivered to their fathers, and to them, as their inheritance, Psal cxix 111. This is alleged as an evidence that they did not fear the Lord, whatsoever they pretended because they lived in the constant breach of his statute. The children of Jacob i.e. themselves, the name put for the kingdom, which is usual among the Hebrews. Israel a name signifying his special interest in God and power with him which was given to him, not only for himself but to his posterity also whom God frequently blessed with that name. And by this name he always called them

27 With whom the Lord had made a covenant and charged them saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them

The covenant which God made with them upon the condition here following. Gen xvi 1. Exod xix 1. xvii 7

28 But the Lord, who brought you up out of the land of Egypt with great power and stretched out arm against him, shall ye fear, and him shall ye do worship, and to him shall ye do sacrifice

29 And the statutes, and the ordinances, and the law and the commandment, which he wrote for you, ye shall observe to do for evermore, and ye shall not fear other gods

30 And the covenant that I have made with you ye shall not forget, neither shall ye fear other gods

31 But the Lord your God ye shall fear, and he shall deliver you out of the hand of all your enemies

The Lord your God i.e. God alone, as the whole context shows. He shall deliver you out of the hand of all your enemies, and therefore you have no need of need to go to other gods for relief

32 Howbeit they did not hearken, but they did after their former manner

33 So these nations feared the Lord, and served their graven images, both their children, and their children's children, as did their fathers, so do they unto this day

So i.e. in like manner and after their example. These nations, who came in their stead

## CHAP XVIII

Hezekiah king of Judah his good reign. he is not afraid of the King of Assyria, and covenants with the Philistines 1-6. Sennacherib returned away captive by Shiloh never to be of

Assyria for their sin, 9-12 Sennacherib made H  
Judah, and Hezekiah payeth him tribute, 13-16 Rab-  
shakeh sent by Sennacherib, seeketh Hezekiah, blas-  
phemeth God, and stirreth up the people to mutiny, which  
is told the king, 17-37

178 NOW it came to pass in the third year of  
Hoshea son of Elah king of Israel, that  
Hezekiah the son of Ahaz king of Judah  
began to reign

In the third year, in the third of those nine years men-  
tioned chap. xiii. 1, of which see there. See below  
ver. 10

2 Twenty and five years old was he  
when he began to reign, and he reigned  
twenty and nine years in Jerusalem. His  
mother's name also was Abi, the daugh-  
ter of Zachariah

Twenty and five years old was he when he began to reign.  
How is this credible? For then Ahaz, who lived but a and  
thirty years, chap. xvi. 2, must be at Hezekiah at the  
eleventh year of his age. *Anse 1* There are some like  
instances mentioned by credible authors, which the every  
man will not deny who are so ready to quarrel with the  
Holy Scriptures for such matters. 2 This being the con-  
fessed custom of sacred and other writers in the num-  
bering of years, sometimes to omit and some times to add those  
which are imperfect or unfinished, and so Ahaz might be  
in one and twenty years old when he began to reign, and  
in a few years older when he died. And on the other  
side Hezekiah was at the beginning of his reign, might be only four  
and twenty years old complete, and then enter into his  
five and twentieth year. And thus Ahaz may be betwix  
thirteen and fourteen years old when he got Hezekiah,  
which is not at all strange, especially in that nation to  
which God had promised a singular degree of long life.  
For that house of David, to which God had made many  
of such great promises. 3 It is not in itself at all strange  
only thirty six years for these sixteen years which he  
reigned chap. xvi. 2, may be computed not from the be-  
ginning of his reign, when he reigned with his father  
to which this period on chap. xv. 20, which was in the  
twentieth year of his age, but from the beginning of his  
reign alone. 4 Some affirm that Hezekiah was not the  
third but only the second son of Ahaz. For  
the name of son is given in Scripture to such persons as  
are born in the company of a king. 5 But this is not  
1 Chron. in 16 compared with 2 Kings xv. 17. Mat. x.  
12 compared with 1 Chron. 29. and 1 Kings x. 1.  
1 Chron. 21, Heb. x. 21, and 1 Chron. 28. 1 Chron. 28.  
xvi. 17. Luke 1. 23. Any of these arguments are impos-  
sible to any man of common judgment, they are con-  
trary to the second books, whose Deceit is manifestly in the  
denial both by God and man, and the fiction in the  
revelation of these things. And therefore the argu-  
ments are sufficient, it is absurd to say that the re-  
solution cannot be found because it is not yet found  
because it is manifest that many difficulties have been  
Scripture and in the arts, which were formerly noted, but  
have been cleared in later times, and therefore may  
justly expect the resolution of other difficulties which  
have been thought not yet fully explained. *the xv. ch. 20*  
xxix. 1

3 And he did that which was right in the  
sight of the Lord according to all that David his  
father did

4 He removed the high places, and  
broke the images, and cut down the  
groves, and brake in pieces the brasen  
serpent that Moses had made for unto  
those days the children of Israel did burn  
incense to it, and he called it Nehushtan

He removed the high places, i. e. the most of them or such  
as the people most frequented, for they were not taken away  
chap. xxiii. 13, 14. And this he attempted to do, notwith-  
standing the people's great and constant affliction to them,  
partly because he had more zeal and courage than his  
predecessors, and partly because the dreadful judgments

of God upon the kingdom of Israel for their apostasy  
and idolatry had made the people of Judah more pliable to  
the commands of God and of their good king. The brazen  
serpent that Moses had made by God's command to be a  
ordinance or mean for the conveyance of God's blessing  
to the people, which therefore had been hitherto kept as a  
monument of God's mercy, but being now commonly abused  
to superstition was destroyed. The children of Israel did  
burn incense to it, not doubtless as to a god, but only as to  
an instrument and token of God's mercy, by and through  
which their adoration was directed to God, and given to  
that only for God's sake. He called it *Nehushtan* i. e. he  
said, This serpent, however formerly honoured, and used  
by God as a sign of his grace, yet now it is nothing but a  
piece of brass, which can do you neither good nor hurt,  
and therefore is no fit object for your worship.

5 He trusted in the Lord God of Is-  
rael, so that after him was none like him  
among all the kings of Judah, nor any  
that were before him

He trusted in the Lord God of Israel without calling to  
foreign and heathenish succours to establish or help him,  
which his father Ahaz did chap. xvi. 7, Isa. vii, and be-  
fore him Asa 1 Kings xv. 18-19 with reflection upon whom  
this seems to be noted. Nor any that were before him to  
win of the Kings of Judah only, for David and Solomon  
were but sons of David. Object The like is said of Josiah,  
chap. xxiii. 23. *then* I such of them excelled the other in  
several qualities or actions. Hezekiah in this that he fell  
up in the work with great expedition even in the beginning  
of his reign which Josiah did not chap. xxii. 1, 3, and  
with a less resolution, undertook to do that which none of  
his predecessors durst do even to remove the high places,  
wherein Josiah did only follow his example, chap. xxiii.

6 For he clave to the Lord, and de-  
parted not from following him, but kept  
his commandments, which the Lord com-  
manded Moses

Departed not from following him, in the general course of  
his life, and especially in the matter of God's worship.

7 And the Lord was with him, and he  
prospered whithersoever he went  
forth, and he rebuffed again the king  
of Assyria, and served him not

He prospered in all that he attempted and tribute to which  
his father had yielded submitted chap. xvi. 2, and re-  
buffed the king of Assyria, independent sovereign, which God  
gave him to be the house of David, which Ahaz could not  
alterate from that to his own time. And Hezekiah's  
case is far much from that of Zedekiah, who is blamed for  
rebelling against the Lord, of Babylon because he had  
engaged himself to him by solemn oath and covenant,  
whereas he could not do Ahaz, and because he broke the  
covenant, which he himself had made, and because God  
had actually given the dominion of his own land and people  
to the king of Babylon, and commanded both Zedekiah and  
his people to submit to him. And whereas Hezekiah's  
rebellion is said to rebel that word implies only a defection from  
that subject in which had been professed and performed  
another, which on themselves may be justly done, and some-  
times may not, and therefore that word doth not neces-  
sarily prove the action to be a sin. And these words  
he rebuffed him not. And that it was not a sin in him  
to rebel is most probable, because God did own and sustain  
him, and did not at all reprove him for it, but the  
rebellion which he sent to him by Isaiah about this matter chap.  
xv. 20. And nor afterwards, though he did particularly re-  
prove him for that which might seem a less fault for his  
vanity and ostentation, 2 Chron. xxx. 2, 26. For  
wherein I have offended, see on ver. 14.

8 He smote the Philistines unto Gaza, and the borders thereof from  
the tower of the watchmen to the fenced city

He smote the Philistines and recovered from them what  
his father had lost, 2 Chron. xxxii. 18. and more from

the tower of the watchmen to the fenced city, of which phrase see on chap. xvii 9  
n ch 17 2

9 And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hebeai son of Liah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it

The seventh year of Hezekiah, the seventh of these nine years (explained chap. xxi 1)  
n ch 17 2

10 And at the end of three years they took it: and in the sixth year of Hezekiah that was the ninth year of Hebeai king of Israel Samaria was taken

At the end of three years to wit of the siege, and in the third year of the phrase used in Deut. xxi 24, 25, 26, 16, 17, for xxvii 11 compared with I. xxi 2

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes

(Of which see above on chap. xvii 6)

12 Because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them

13 That Moses the servant of the Lord commanded: he began with one sin, the worship of the calves, but from thence they were led by degrees into the violation of his other commandments, till he ended that one sin made them miss the source of all the blessings that were to flow from it

14 Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them

Sennacherib the son of Isbaddon Shalmaneser's son-in-law, and the son of the king of Assyria, and he came against all the fenced cities of Judah, and took them: and many of them, universal particles being frequently used both in Scripture and other authors, for that all we do not take appears from chap. xvi 8. And this sentence God gave him partly to lift him up to his own creator and more humbled destruction partly to humble and chastise his own people for their unbelief and disobedience to raise them up with more comfort and glory, and partly to give an eminent opportunity to display his own power and service by that marvellous deliverance which he designed for his people

15 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended: return from me, that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold

I have offended: I stand against thee, for I have given thee occasion of boasting against me, whereof I now repent. Or his all-sufficiency, so that he might think that he had sinned against God in this, and might make him willing to submit to him, though God graciously prevented it. Of a talent of gold see on chap. xxi 2

16 And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house

17 At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria

Which Hezekiah king of Judah had overlaid, so repairing the injury which his father had done to them, and put-

ting them into the same condition in which Sennacherib found them

18 The king of Assyria sent Tartan and Rabaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fullers field

The king of Assyria sent, having received the money upon which he agreed to depart from Hezekiah and his land, ver 16. He breaks his faith with Hezekiah, thereby justifying Hezekiah's rebellion, and preparing the way for his own approaching destruction

19 And when they had called to the king, then came out to them Ithakim the son of Ithkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder

When they had called the king, he sent a message to him to come, or send to him with them. Ithakim the son of Ithkiah, of whom see Isa. xxi 20, &c. Over the household, Heb. over the house, either of God, or rather of the king were mentioned, as appears from Isa. xxi 20. Shebna the scribe, so called to distinguish him from another Shebna who was over the house, Isa. xxi 1

20 And Rab-shakeh said unto them, Speak ye now to Hezekiah. Thus saith the great king the king of Assyria, What confidence is this wherein thou trustest?

21 Thou sayest, I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

Thou sayest, I have counsel and strength for the war, either within myself, but they are but vain words, or only on words of the Lord, which are vain and profitable. He talk without any effect, or they come not from thy heart, thou speakest thus against thy own knowledge, counsel and strength for the war, counsel to contrive strength or courage to execute, which two things are of greatest necessity and use for war. But the word are may be rendered otherwise, either thus, Thou speakest vain words of the Lord, or thou encouragest thyself and the people with talk and words, but comest not straight to the point, we necessary for thy defence, neither of which thou hast within myself, but must seek them from others, and when wilt thou find them? on whom? (as it follows) and the Lord? Or thus, Thou sayest, I have the Lord for my help, (either 1. Words wherewith to pray to God for help, or 2. Influence to encourage my soldiers and people) counsel and strength for war, or I am furnished with all things necessary for my defence. On whom is thy trust? seeing it is apparent thou hast not strength of thy own, from whom dost thou expect succour?

22 Now behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand and pierce it, so is Pharaoh king of Egypt unto all that trust on him

This bruised reed, he calls Egypt a reed, with allusion to the reed wherewith the banks of Nilus were built, and bruised to note their weakness and insufficiency to support him. Compare Ezek. xxi 6, 7. It will go into his hand and pierce it, by some of the fragments into which it will be broken. Unto all that trust on him, doing them no good, but much hurt

23 But if ye say unto me, We trust in the Lord our God, is not that he, whose high places and whose altars He-

zekiah said unto them, ye have taken away, and set up for yourselves an altar in Jerusalem.

If these high places and whose altars were taken away, thereby robbing him of that worship and service which he had in those places. Thus boldly he speaks of these things which he understood not, judging of the great God by their false and petty gods, and judging of God's worship according to the vain fancies of the heathens who measured piety by the multitude of altars.

23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

These pledges to my lord, i.e. give him hostages to secure him from the future rebellion, and he will depart from thee. Or rather contend with my lord in battle, send thou hast counsel and strength for war do not be taken in thy strong hold, but come out into the open field, and let us try for mastery, and whereas thou mayest pretend thou wantest horses to fight with me, if thou wilt accept of my challenge, I will furnish thee with two thousand horses if thou hast riders for them, as it here follows.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

How wilt thou force him to turn his back to thee and flee away from thee?

25 Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land and destroy it.

Without the Lord, without his consent and commission. The Lord said unto me to wit, by secret inspiration or by his providence. But indeed he neither owned God's word nor regarded his providence, but he trusted that to strike a terror into Hezekiah and the people.

26 Then said I Hilkiah the son of Hilkiah and Shebna, and Joad unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language for we understand it, and talk not with us in the Jews' language in the ears of the people that are on the wall.

Upon which these officers stood, not being willing to put themselves into the power of such a barbarous and pitiful enemy by going out of the city.

27 But Rab-shakeh said unto them, Hath my master sent me to this master and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?

To tell them to what extremities and miseries he will bring them.

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake saying, Hear the word of the great king, the king of Assyria.

In the Jews' language, that he might offer to the people into a compliance with him which he perceived Hilkiah and his brethren endeavored to prevent.

29 Thus saith the king, Let not Hezekiah deceive you for he shall not be able to deliver you out of his hand.

30 Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not to Hezekiah for thus saith the king of Assyria, ¶ Make an

agreement with me by a present, and submit yourselves, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern.

Make an agreement with me by a present, i.e. keep you yourselves from all the calamities of a close siege, and that death which certainly will follow on them. Or procure or purchase a blessing from me, i.e. a blessed peace, where by you may be delivered out of your distressed and cursed condition, and receive from me the blessings of protection and provision, which your king cannot give you. Then eat ye every man of his own vine, upon these terms I will give you no disturbance but quietly suffer each of you to enjoy his own possessions.

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die, and hearken not unto Hezekiah when he persuadeth you saying, The Lord will deliver us.

Take ye your land, i.e. a fruitful and pleasant land. Because he could not convey them to the land of which he had already discovered in his dealing with the Israelites, and other nations he assures them they shall be no losers by it, and shall only change their place, but not their condition and comforts, which they should enjoy in that land no less than in their own.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

Hamath and Arpad, of which see Jer. xli. 23. So also of which see Jer. xli. 23. Hena and Ivah, the name of cities, I. Of old gods. 1. Why should only the gods be named and not the gods? 2. In other places he is mentioned. Or that 2. Of the countries as is manifest from Jer. xli. 23. where they were reported among other places where they were there in prison, and where they were rendered of Hena and Ivah as they could be heard also the words in the Hebrew being the very same. Have they delivered Samaria? i.e. 1. Either the gods mentioned which is other with other idols were worshiped in Samaria. Or 2. Their gods, which easily were cast down from the foregoing words.

35 Where are they among all the gods of the countries that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word, for the king's commandment was saying, Answer him not.

The people held their peace, either these men thus word being sometimes used of every few men, as 1 Sam. ix. 21. Or rather the people that were with them upon the wall, i.e. to whom he spoke, and from whom he expected an answer. Answer him not, which was wisely ordered partly by their words they should either betray their king or provoke their enemies to greater injuries on the priests, or give them some advantage or direction in their further proceedings, and partly that by this method of obedience and silence he might see the resolution of the people to cleave unto their king, and the view of his attempts to seduce them to a desertion from him.

37 Then came Elishama the son of Hilkiah, which was over the household, and Shebna the scribe, and Joad the son of Asaph the recorder, to Hezekiah with

¶ Heb. the waters of their feet

¶ 2. Cl. 100

¶ Or, Hezekiah  
¶ Heb. Hezekiah  
and his brethren  
Gen. 11. 29  
2. 11  
Prov. 18. 16

their clothes rent, and told him the words of Rab-shakeh

### CHAP. XIX.

*Hezekiah acquainteth Isaiah the prophet with the blasphemous of Rab-shakeh. He promiseth deliverance from the Lord, [1-7] Sennacherib is forced to march against the Moors, and doth blasphemous letters to Hezekiah, 8-13 His prayer, 14-19 Isaiah propheseth the destruction of Sennacherib, and good of Zion, 20-33 The same night an angel smote the Assyrians. Sennacherib is murdered at Niniveh by his own sons, 34-37*

AND it came to pass, when king Hezekiah heard of that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

2 And he sent Elishama, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 *day of trouble and of rebuke* either 1 From God, when God rebuked and chastened us only. Or rather 2 From the Assyrians, who rebuked and reproached us for his business, here to complain not of God but of the Assyrians. We were like a poor traveling woman, great extremity and having no strength left to perform, and to bring forth her infant into the world. We have attempted to deliver ourselves from the Assyrian yoke, and yet carried on that work to some maturity, and we thought it brought it to birth, but now we have more strength than unless then ceased. We have begun a new generation and are hindered by this insolent Assyrian, in bringing it to perfection. See 2 Chron. xxxii. 1.

5 It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria has sent: for he hath sent to reproach the living God: and will improve the words, which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left.

6 *It may be*, he speaks doubtfully, because he knew not whether God would not deliver them at all, nor 7 As yet his hand is not laid on him, and his people heaved. But sometimes he is not a word of trouble, but of good hope. See 2 Chron. xxxii. 1. Josh. xiv. 12. *The Lord thy God* to whom the Lord is most precious. He is thine only God, because he seemed to have forsaken and rejected them, and they by their designs had forfeited all their interest in him. He *thou* is a word of love by his actions, that he hath heard them with great indignation. *He will be to thee words of relief*, all reproach him (an ellipsis of the pronoun which is frequent in the Hebrew to make the words as the Syrian, Arabic, and Chaldean use it). *Thy prayer* is for the remnant, that he may have an income to stir up Israel to pray, and to move God's compassion towards them, that there were but a small remnant of the people of whom ten tribes were now left. The king of Judah which had been great was now reduced to a few in the day of Abaz, and now truly by the Assyrian, ver. 13.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say to your master. Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a storm, and shall return to his own land, and I will cause him to fall by the sword in his own land.

*I will send a blast upon him* Heb. a wind, a storm of tempest, by which name God's judgments are oft called, as a violent and sudden, and terrible stroke; namely, that marvellous destruction of his race, of which ver. 33. Although the phrase may be rendered thus, *I will put a spirit within him*, so that he shall hear a rumour, and return, &c. For by spirit is many times understood an imagination, or inclination or affection, in which sense we read of the spirit of fear, 2 Tim. i. 7, of the spirit of jealousy, Num. v. 11, of the spirit of slumber, Rom. vi. 8. Or, *a spirit against* (for so the Hebrew preposition *bet* is oft used, as hath been noted before) him, of whom this word is (as who is used in Judg. ix. 23. 1 Sam. xvi. 14. 25. 1 Kings xxi. 27), is it is also given to man's soul, Job xii. 10. Eccles. xii. 7, which is a spiritual substance, as the angels are. And this interpretation seems most agreeable to the design of this verse, which is in brief to present all the judgments of God which were to befall him, and which are related in the following history, and therefore all the other particulars, being related under the following branches of the verse, our thoughts 1. In ver. 9. in these words *he shall hear a rumour*, his returning to his own land, and 2. In ver. 10. in these words *he shall return to his own land*, it seems most probable that the effect of all the judgments to wit the destruction of 180,000 soldiers, in one night, ver. 35, is not omitted here, but expressed in the first branch of the verse, and the spirit here is the same thing which is called an *angel*, this latter word being there used to limit and explain the former, which is the worse way of doubtful conclusion.

8 So Rab-shakeh returned, and found the king of Assyria slain against Libnah: for he had heard that he was departed from Libnah.

*He returned* Heb. he returned to the king, to give him account of all that was done, and to advise with him what was further to be done, leaving behind him the army under the other commanders mentioned in ver. 17. It is most probable from the other circumstances set forth below, that he would have been very unsatisfied at his single good success. *He is departed from Libnah*, not being able to take it.

9 And when he heard say of Tirhakah king of Ethiopia, Behold he is come out to fight against thee: he sent his servants again unto Hezekiah, saying,

*Let not Ethiopia* Heb. of Cush, a country of Arabia, as that word is not commonly meant, of which see the notes, esp. chap. I. my Hebrew Synops. upon 1 Sam. xii. 1. Or rather 2. Of Ethiopia beyond Egypt. Nor was there any need that he should fear his passage through Egypt, which is objected against this opinion by a very learned man, because the Egyptians (against whom Sennacherib warred) as he then is shown, Herodotus and Berossus related, and the Ethiopians were confederates in this expedition, as Josephus expressly testifies, who lived above 1600 years after the time when this was no more than we, and therefore was more likely to understand it.

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly: and shalt thou be delivered?

No, certainly never expect it, such questions oft imply, as den. 1. Gen. xxi. 17.

12 Have the gods of the nations delivered them, which my fathers have destroyed, as Gozan, and Haran, and



of Mount Carmel, which may seem to be another inaccessible place, like Lebanon. Or, *into his forest, and his fruitful field*, for Carmel, though properly it was a pleasant and fruitful mountain in the tribe of Issachar of which see Josh. xii 22, yet it is often used to signify, *my fruitful place*, as is manifest from Isa. xlii 15, xlii 10, Jer. ii 7. And thus all the parts of the land are here enumerated, the mountains, the cities, the woods, and the fruitful fields. Or, *his fruitful forest* to wit Jerusalem, which is thought by many interpreters to be called a forest, for xxi 11, *Isaac* xx 46 a name which agrees well enough to cities, where buildings are very numerous, and close, and high, like trees in a forest. And if Jerusalem might be called a forest, it might well be called Hezekiah's Carmel, or fruitful place, because his chief strength and treasure, and fruit was now in it, and this last word may seem to be added here to intimate that this was not like other forests, unsifted and barren. And so both this and the foregoing words are under stood of the same place even of Jerusalem, the last branch being joined to the former by way of apposition, *into the lodging of his beds the forest of his Carmel or his fruitful forest*, there being no more words in the Hebrew text.

21 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

Strange waters, such as were never discovered nor used by others. And therefore all this endeavours to deprive me of water for my army. 2 Chron. xxxiii 3 *tr. idle and fruitless*. With the sole of my feet have I dried up all the rivers of besieged places, and as I can furnish my army with water digged out of the city by their labour, and my art, so I can deprive my enemy of their water, and can dry up their rivers, and that with the sole of my feet, i. e. with the march of my vast and numerous army, which will easily do this either by marching through them, and each enemy put away with them, or by digging every one a little of them, or by their pen-making many new channels, and drawing the water of the river into them. *Or, I have dried up Ephraim, and the highland of Bashan*.

22 Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste fenced cities into ruinous heaps.

*Or, I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste fenced cities into ruinous heaps.*

Hast thou not long since declared that which some of thy plagues thou couldst and didst that thou art a superior and powerful God by whose decree and providence all the wars and calamities were sent, and ordered whose more instrument thou art so that thou hast no cause for the event of things. This work is mine more than thine. Or, I saw it in the vision of our Babel. *Past thou not heard it in the vision of our Babel? I have said it in the vision of our Babel, purchased or adorned for all these ways as this Hebrew verb used of (either Jerusalem which he now threatened, or rather the Jewish nation which he endeavoured to root out, the relative pronoun being put without the antecedent which is to be gathered out of the context, of which I have formerly given instances) long ago, and formed it in ancient times? I did it thou not hear what I did to this people many years since that I carried them out of Egypt in spite of Pharaoh? I did all his host, and through the Red Sea led I overthrew the Egyptians, and through the vast howling wilderness, and then brought them into this land by a strong hand, by which I destroyed all their enemies and planted them in the land? By which I may understand how dear the people are to me, and how easily I could destroy them before them, if I saw it fit to do at the places which thou hast taken, and the conquests which thou hast made here, are not to be imputed to thy valour and numbers but unto my providence who for wise and just reasons have given thee them up into thy hands, as it here follows. This may seem to be the truest sense, because the numerous prince and people were much more likely to have the things of what*

God did for the Israelites in Egypt, and at the Red Sea, and in Canaan, the fame of which was spread in all parts, than to hear of or be instructed in the doctrine of God's particular providence in the government of secular nations and all their councils and actions of state and war. For though the Assyrian was indeed the rod in God's hand, &c. Isa. x 5, yet he did not so understand it, nor was God in all his thoughts, but he minded only the enlargement of his own empire by the destruction of other kingdoms, as it there follows, ver. 7, 13-15.

Now have I brought it to pass, that thou shouldst be to lay waste fenced cities into ruinous heaps. This translation seems better to agree both with the foregoing branch of this verse, and with the following verse, than the other interpretative translation in the margin, and the plain sense seems to be this. Great things I have done for this people which thou canst not be ignorant of, but now I have changed my course towards them, resolved to punish them severely for their sins, and therefore now I have brought it to pass, i. e. I have so disposed of things by my providence, that thou shouldst be a great and victorious prince, and that thou shouldst employ thy forces against them to do my work upon them, that thou shouldst be (to wit, a person raised up and fitted and strengthened for this very purpose) to lay waste fenced cities (and to turn them) into ruinous heaps, i. e. that thou shouldst be so successful as thou hast hitherto been first against the kingdom of Israel, and now against Judah.

26 Therefore their inhabitants were of small power, they were dismayed and confounded, they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up.

These be the words which I declared thee with my commission, I told thee, thy spirit and courage, and thy hands were lifted up to give to thee. Their great sins, the people of Israel and Judah, and other places which thou hast conquered, the grass of the field, which were as green herbs, and as the grass on the house tops, which were as corn, which offers violence to it, i. e. as the corn, which offers violence to it, their desires and hopes were disappointed before they could come to my perfection or success.

27 But I know thy rebode, and thy going out, and thy coming in, and thy rage against me.

Though thou dost not know me, yet I thoroughly know thee, and all thy designs and courses. Thy secret and subtle contrivances in the plot of thy rebellion, thy own kingdom and court, and the execution of thy designs abroad, what thou intendest, thy going out, and with what success or further thoughts thou comest in, or returnest to thy own land. For the plot compare Deut. xxxii 2, *Paul xxxiii 2*. And *thy going out* may be against my servant Hezekiah and my people against whom he was engaged, because they would not deliver up Jerusalem to him, which he demanded. Things are frequently said to be done against God which are only done against his people because of that near union and relation which is between them. See Zech. ii 8, Acts. iv 5. But the words may well be rendered, and thy rage is with me, or before me, as the Syrian hath it, or, is manifest to me, as the Chaldee renders it. And so this branch of the verse answers to the former, *I know*, &c. and it is before me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

Thy tumult, i. e. the tumultuous noise, thy clamours and blasphemies which Rabshakeh in thy name belched forth against me with a loud voice, chap. xviii 28. My hook in thy nose, and my bridle in thy lips, a metaphor for wild and furious beasts, that must be thus managed. *I will turn*

1 Job 41 2  
Ezek 29 4  
Amos 4 2  
Job 41



*then sent by the way by which thou comest: I will cause thee to return to thy home with shame and loss.*

**29** And *thou shalt be* <sup>a sign unto thee,</sup> *Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same, and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.*

*A sign unto thee,* to wit of the certain accomplishment of the promises here made to thee, that Zion should triumph over this insulting enemy ver 21, that God would not only preserve the city from his present fury ver 31 but also that God would bless his people with a durable prosperity, and a happy increase, ver 30, 31. And thus it is not only a sign of a short deliverance, which would be past before this sign was fulfilled (though there be no traces of such signs as followed the thing done as I said in 12 Is. vii. 11) but of a future mercy, which was to continue long after that sign. And this sign was the more necessary because otherwise Heriah and his people had cause to fear that the Assyrians would be greatly enraged for their shameful repulse, and the debaution of their army, and would quickly recruit their army, and re-engage them with far greater force and violence. But some think that Sennacherib, when he heard of Tirhakah's march, in contempt of which ver 9, went with his army to meet him, and overthrew him, and the Egyptian who was joined with him, as was noted before, and presented his victory by forwarding them into Egypt and Ethiopia, in the conquest of which he spent two years, to which space the people did such things as grow of themselves, and in the third year returned to Jerusalem, intending to besiege it. It is true, it is said, and so the sign went before the thing (which may be objected against the truth of this relation) ver 9, *and when he heard of Tirhakah he sent messengers to Hezekiah*, pretending as if he would further encourage him, but it is not said that he did so, it is set down what he did with Tirhakah because the concern of the sacred writer was only to write the history of the Jewish deliverance, not of others, but only with respect to them. *To the king of Assyria* was an excellent sign for a war, not only generally considering the waste and havoc which the Assyrians had made in the land, and that the Jews had been forced to retire into their strong holds, and consequently to neglect their tillage, and sow and reap, and yet this year they should have sufficient provender in the second year, which they had as the year before, in which they much outnumbered the Assyrians, and which brought forth of its own accord, and without the aid of man. *Sow ye, and reap, and plant vineyards, and eat the fruits thereof,* you shall do it, you shall enjoy it, as he has said, but you shall not yet have finished your labours.

**30** And *the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.*

*Shall increase and multiply greatly, a metaphor from plants.* Compare Job xxv. 19.

**31** *I or out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.*

*A remnant,* that handful of Jews, here were gathered together and shut up in Jerusalem, shall go out to their several habitations, and by their return sing a cease exceedingly. *They that escape out of Mount Zion,* the same thing expressed in other words, which is usual in the Hebrew language. *The zeal of the Lord of hosts shall do this,* although when you reflect upon yourselves, and consider either your present fewness, and weakness, or your great unworthiness, this may seem a great affliction, for all to expect or believe, yet God will do it from the zeal which he hath, both for his own name, to vindicate it from the blasphemous reproach of the Assyrians, and for the good of his unwearied people.

**32** Therefore thus saith the Lord concerning

the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

Which was true, though he sent Rab-shakeh and others with a great host against Jerusalem in chap. xviii. 17, either because that host went away with Rab-shakeh as I think above, ver 32; or rather, because that army did not form a close siege against it, but only marched towards it and disposed themselves as to block it up at some distance, possibly waiting till the king of Assyria had taken Libnah and Lachish (which they presumed he would speedily do) and should come up with the rest of his forces, which they intended to fill more vigorously to their work.

**33** By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

Where is he expected to devour the kingdom of Judah at once, and then to proceed further, and to conquer Egypt or other neighbouring countries, and as it is said of him, and concerning this very time and design, Isa. x. 7, *to cut off the tower of the high, shall meet with so, and a discomfited and rebuke have, that he shall make haste to return with shame to his own country.*

**34** For I will defend this city, to save it, saith the Lord, for mine own sake, and for my servant David's sake.

For a particular covenant sake made with David, and for the stability and eternity of his kingdom. See 1 Kin. x. 12, 13.

**35** And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians, an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

*That night,* either 1. In the night following this message of the prophet to Hezekiah, or 2. In that famous night when God destroyed the Assyrians, it was done in this manner. For in his opinion, an angel of an individual affectionation, and that angel frequently taken to be the Holy Spirit, sent him, and said, *the camp, with principal persons, were suddenly and I stroke.* The angel of the Lord, either before, or in some of the places of the camp, where they were encamped.

**36** So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

God sent Sennacherib not in mercy, but in wrath, railing him to a more dreadful and shameful death by the hands of his own children.

**37** And it came to pass, as he was worshipping in the house of Nisroch his god; that Adrammelech and Sharezer his sons smote him with the sword, and they escaped into the land of Tarsis. And Tarsishaddon his son reigned in his stead.

*The land of Tarsis* was a place most fit for their purpose, because it was near to that part of Assyria and was very mountainous and inaccessible by arms, and the people just stout and warlike, and constant enemies to the Assyrians. Tarsishaddon, who was great and supplied his new colony in Samaria, 1 Kin. x. 2, fearing it seems he Hezekiah, he will improve this last great advantage to disturb his new conquests there.

## CHAP. XX

*Hezekiah receiving a message of death, by prayer hath his life lengthened, for seven thousand backward.* 1. *The king of Babylon's embassy, his own, Hezekiah, with letters and a present, he shows the call his treasures, 12-15; whereupon Isaiah foretells to him the Persian captivity, he death, and Monarch's long, 16-21.*





ment did not immediately follow his sin, the cause of it, out was suspended for a longer time

20 ¶ And the rest of the acts of Hezekiah, and all his might and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers and Manassah his son reigned in his stead

## CHAP XXI

Manassah's idolatry 1-9 Judgments prophesied against Judah 10-15 Manassah shed innocent blood, death 16-18 When he was succeeded him and is slain by his servants who are slain by the people Josiah has him made king 19-26

MANASSAH was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah.

Reigned fifty and five years in Jerusalem in which time the years of his imprisonment are comprehended. 2 Chron xxxiii 11

2 And he did that which was evil in the sight of the Lord, after the abominations of the heathen whom the Lord cast out before the children of Israel.

Did that which was evil in the sight of the Lord, partly, 1. the instigation of the wicked prince of Judah, who in Hezekiah's time we correctively stoled into media, and now when their letters were finished on by Hezekiah, I did break forth into penitency in our time and a crime the king's tender year with their wicked counsel and principally by his own vicious inclination.

3 For he built up again the high places which Hezekiah his father had destroyed, and he reared up altars for Baal, and made a grove, as did Ahab king of Israel, and worshipped all the host of heaven and served them.

The host of heaven the stars which the Gentiles believed in as gods. See on Deut iv 19

4 And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name.

In the house of the Lord, i. e. in the temple, I felt in the holy place, because this is forbidden from the court of the house, v. 5. I have made I put my name, that place I have particularly consecrated to my worship and honour, which made it the greater impiety and impurity, and made it to abhor it from God, and to dedicate it, or my people, to especially the temple to the service of idols which God abhorreth.

5 And he built altars for all the host of heaven in the two courts of the house of the Lord.

The one of the priests the other of the people, 1 King.

6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards, he wrought much wickedness, to the sight of the Lord, to provoke him to anger.

Made his son pass through the fire, of which see the notes on 1 Chron xxi 21 and 2 Kings xxi. Observed times, i. e. lucky or unlucky days or seasons, or the dispatch of business according to the superstitious practice of the heathens. See 1st Sam 7 see also 1 Cor xiv 20, Deut xxvi 10, 11

7 And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever.

He set a graven image of the grove, either, first, The image of that Baal which was worshipped in the grove. Or secondly, A representation of the grove, as may seem by comparing chap xxiii 6. Or thirdly, The graven image of Asherah, a god or goddess so called, possibly the same called elsewhere Asherah. See Judg vi 25, 28, 2 Kings xxiii 6, 2 Chron xv 16.

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers, only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

More any more out of the land, they shall no more be carried captives into a strange land, as it had happened before.

9 But they hearkened not, and Manassah seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.

Partly because they were not contented with those idols which the Canaanites worshipped, but either themselves invented, or they borrowed from other nations, many new ones, and kinds of idolatry, and partly because as their idol was far more clean than others, so to God infinitely better, and he helps and aided it, against idolatry much stronger than he Canaanites had, so that it is though the same in kind, yet infinitely worse in respect of these things, generations.

10 And the Lord spake by his servants the prophets saying,

11 Because Manassah king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols.

More all that the Amorites and the Canaanites did, i. e. all so called from one eminent part of them. See on Gen xv 16. Hath made Judah also to sin with his idols, by his example encouragement counsel authority at command.

12 Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

By the great commotion which such terrible reports shall cause in the hearts and heads of the hearers. See 1 Sam iii 11 Jer xix 3.

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab, and I will wipe Jerusalem as a man wipeth a dish, and turning it upside down.

Jerusalem shall have the same measure and lot, i. e. the same judgments, which Samaria had. The line is oft put for one's lot or portion, as Psal xvi 6, 2 Cor x 16 because men's portions or possessions are used to be measured by lines, Psal lxxviii 55, Amos vii 17. Or it is a metaphor from workmen who mark out by lines what part of the building they would have thrown down, and what they would have stand. See Isa xxxiv 11, Lam ii 8, Amos vii 8, Zech i 16. Or it is an allusion to that fact of David who destroyed the Moabites by a measuring line. 2 Sam vii 2. He spung it, and turning it ups d down, men do with a dish that hath been used, first with the empty

it of all that is in it, then thoroughly cleanse and wipe it, and lastly turn it upside down that nothing may remain in it: so will I deal with Jerusalem: thoroughly empty and purge it from all its wicked inhabitants, and that so as to cut off all hopes of restitution.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall become a prey and a spoil to all their enemies.

*The remnant of mine inheritance is the kingdom of Judah, the only remainder of all the tribes of Israel, which I did once choose for my inheritance: but now, notwithstanding that privilege, will utterly reject and forsake them.*

15 Because they have done *that which was evil in my sight*, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

This sort judgment, though it was chiefly inflicted for the sins of Manasseh and his generation, yet had respect unto all their former sins: the guilt whereof was upon the occasion revived. See Exodus xxxiii 34.

16 Moreover Manasseh shed much innocent blood very much, till he had filled Jerusalem from one end to another: beside his sin wherewith he made Judah to sin in doing *that which was evil* in the sight of the Lord.

*Innocent blood*, the blood of the proper and true sons of men who either repented of sinful practices, or refused to comply with his wicked commands, and were slain *beside his sin*, i. e. his idolatry, which is elsewhere called *evil and corruption*, and here *sin*, by a variety of names, which is the more considerable, because it is here compared with heinous cruelty, and implied to be worse than that, and more obnoxious to God's wrath, because it doth more directly and immediately strike at the life and purity of the Divine Ministry, by respect unto which all are to be measured. And the expression doth here set in opposition to the press of cruel times, when who look upon it but as a small, or a common crime, of the kind as the fruit of a good intention, and as a necessary proceeding from a good principle.

17 Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amion his son reigned in his stead.

*In the garden of his own house*, i. e. the sepulchre of the kings, either by the people, or by the king, who judged him unworthy of that honour, or that he had no choice and command as a lasting testimony, this more reprehensible and abhorrent of himself for his heinous crime. *In the garden of Uzza*, or, of king Uzza, who perhaps planted and enlarged it.

19 Amion was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullim, the daughter of Haruz of Iothab.

20 And he did *that which was evil* in the sight of the Lord, as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them.

22 And he forsook the Lord God of his fathers, and walked not in the way of the Lord.

23 And the servants of Amion conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amion: and the people of the land made Josiah his son king in his stead.

25 Now the rest of the acts of Amion which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

## CHAP XXII

*Each's good reason, his own for the repair of the temple.*  
1-7. H. H. H. found a book of the law, the Lord's law, which he read, and he taught the people, and he did as the Lord commanded him. *And he did as the Lord commanded him*, i. e. he did as the Lord commanded him to do, which is the more considerable, because it is here compared with heinous cruelty, and implied to be worse than that, and more obnoxious to God's wrath, because it doth more directly and immediately strike at the life and purity of the Divine Ministry, by respect unto which all are to be measured. And the expression doth here set in opposition to the press of cruel times, when who look upon it but as a small, or a common crime, of the kind as the fruit of a good intention, and as a necessary proceeding from a good principle.

JOSIAH was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath.

2 And he did *that which was right* in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3 And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azbub, the son of Meshullam the scribe, to the house of the Lord, saying,

*In the eighteenth year of king Josiah, the king sent Shaphan the son of Azbub, the son of Meshullam the scribe, to the house of the Lord, saying,*

I go up to Hilkiah the high priest, that he may show the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people.

*That he may show the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people.*

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the Lord, and let them give it to the doers of the work which is in the house of the Lord, to repair the breaches of the house.

*The oversight of the house of the Lord*, i. e. the oversight of the workmen, which also was Levites. 2 Chron xxiv 12.

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

Either hewed or cut out of the quarries, to be hewed and fitted to the building.

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

*Because it was found by experience that they dealt faithfully.*

faithfully Verbs signifying the being of a thing are oft put  
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The book of the law that cryed out by the law of the Lord, given or written by the hand of Moses as it is expressed, 2 Chron. xxxv. 11 which by God's command was put beside the ark Deut. xxx. 26 and probably taken from thence and hid, by the care of some godly priest when some of the idolatrous kings of Judah persecuted the true religion and defaced the temple and (which the Jewish writers affirm) burnt all the copies of God's law which they could find and now found among the rubbish, or in some secret place.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord.

10 And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king;

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

[illegible]

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Zebai, and Johai the sons of "Michai, and Shaphan the scribe, and Achiah a servant of the king, saying,

A score of them, I know, constantly watched up on the king's person, otherwise all of them were dead I'm certain.

13 Give an inquiry of the Lord for me  
and for the people and for all Judah,  
concerning the words of this book that  
are found in the words of the wrath of the  
Lord that are kindled against us, because  
our fathers have not hearkened unto the  
words of my book to do according unto  
all that which is written concerning us.

*Inquire of the Lord*—not what he intends to do with me or what we shall do to him, to appease his wrath. *Concerning the cross*—“see” who did the cause here threatened must come to it without remedy or whether there be hope in Israel concerning the prevention of them.

44 So Huldah the priest and Abiam  
and Achior and Shaphan, and Asaiah  
went unto Huldah the prophetess the  
wife of Shallum the son of Tikvah, the

son of || Harhas, keeper of the † ward-  
 role, (now she dwelt in Jerusalem || in  
 the college,) and they communed with  
 her

Into *Fluidah* the prophetess, for we read of women prophetesses, both in the Old and New Testament, as Miriam Exod. xv. 20, Deborah, Judg. iv. 4, Hagarah 1 Sam. ii., Elizabeth, and the Blessed Virgin Luke i., and Philip's daughters, Acts xxi. 9. *Quest.* But why did he send to this woman, and not rather to Zephannah or Jeremiah who were prophets in Josiah's days? *Ans.* Father, first Because the king's earnest affliction in this business required great haste; and she was in Jerusalem, which is therefore noted in the following part of the verse, when Jeremiah in that at this time he at Anathoth, or in some more remote part of the kingdom, and the lik<sup>e</sup> may be said of Zephannah who also might not be a prophet at this time though he was afterward in the *days of Josiah*, which is all that is affirmed of him Zeph. ii. 3. Or 2 Because the king or his counsellors had longer and greater experience of the eminency of her prophetic gifts than of Jeremiah's, who began not to prophesy till the thirtieth year of Josiah Jer. i. 2. and being well assured of her fidelity in delivering the mind and counsel of God to those that inquired of her they rightly concluded that it was much in her considerable what the Lord God sent them by whom it was conveyed to them. *In the college*, where the sons of the prophets or others who devoted themselves to the study of God's word, used to meet and discourse of the things of God and receive his instructions of their teachers. Others took in a part of an education in *another* in the second part to which the chief part in the suburbs which also were fortified and walled about's II. 2 Kings 2 Chron. xxxiv. 9.

13 ¶ And she said unto them Thus saith the  
 Lord God of Israel Full the ruin that sent you  
 to me,

16 Thus saith the Lord, Behold, I will bring evil upon this place, and upon the rich that sets them of *even* all the words of the book which the Lord of Judah hath read.

17 Because they have forsaken me, <sup>2</sup> and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands: therefore my wrath shall be kindled against this people, and shall not be quenched.

*The words of the Lord are good unto all things.*

Is But to the King of Judah which I <sup>4</sup> <sup>6</sup> <sup>8</sup> <sup>10</sup> <sup>12</sup> <sup>14</sup> <sup>16</sup> <sup>18</sup> <sup>20</sup> <sup>22</sup> <sup>24</sup> <sup>26</sup> <sup>28</sup> <sup>30</sup> <sup>32</sup> <sup>34</sup> <sup>36</sup> <sup>38</sup> <sup>40</sup> <sup>42</sup> <sup>44</sup> <sup>46</sup> <sup>48</sup> <sup>50</sup> <sup>52</sup> <sup>54</sup> <sup>56</sup> <sup>58</sup> <sup>60</sup> <sup>62</sup> <sup>64</sup> <sup>66</sup> <sup>68</sup> <sup>70</sup> <sup>72</sup> <sup>74</sup> <sup>76</sup> <sup>78</sup> <sup>80</sup> <sup>82</sup> <sup>84</sup> <sup>86</sup> <sup>88</sup> <sup>90</sup> <sup>92</sup> <sup>94</sup> <sup>96</sup> <sup>98</sup> <sup>100</sup> <sup>102</sup> <sup>104</sup> <sup>106</sup> <sup>108</sup> <sup>110</sup> <sup>112</sup> <sup>114</sup> <sup>116</sup> <sup>118</sup> <sup>120</sup> <sup>122</sup> <sup>124</sup> <sup>126</sup> <sup>128</sup> <sup>130</sup> <sup>132</sup> <sup>134</sup> <sup>136</sup> 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19 Because thine 'heir' was tender, <sup>19</sup> <sup>19</sup> and thou hast 'humbled thyself before the Lord, when thou heardest what I spake against this place and against the inhabitants thereof that they should become 'a desolation and 'a curse and hast rent thy clothes and wept before me. I also have heard thee, saith the Lord.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

In peace, & in a time of public peace, and the tranquillity of thy kingdom, or so as thou shalt not see all the evil which I will bring upon this place, as the following







Abijah long since. 2 Chron. xiii 19 Or, secondly, He did this by virtue of that ancient right which David and his posterity had to the kingdom of Israel, which though suspended for a time by God's grant of the ten tribes to Jeroboam, and the succeeding kings of Israel, yet these being all extinct, it might seem to return to him at least so far as to pluck up idolatry out of the land of Israel, as he had opportunity, and especially out of those parts of it which bordered upon Judah. Or, thirdly, The king of Babylon having engaged in a war with the Assyrian, Hezekiah's great enemy, and having thereupon occasion for Hezekiah's friendship, did (as some suppose) enlarge his dominion, and give him some power over the kingdom of Israel at least as to matters of religion, which may seem not improbable from 2 Chron xxx 1—6 And the same power seems to have been continued, and some kind of league made, between the king of Babylon and Manasseh, (who thereupon was restored to his kingdom, 2 Chron xxxiii 13) and after him Josiah who therefore was so zealous in his quarrel against the king of Egypt, 2 Chron xxxv 20 &c. Or, fourthly, He did it in pursuance of God's prediction concerning this action 1 Kings xii 2, which (in a matter so good and so agreeable to God's will and word, as the extirpation of idolatry unquestionably was) had the force of a warrant or command upon him to do it, as God's prediction of the conversion of the Gentiles by the Messias was a command to his apostles to preach to them Acts xiii 47 The high place, which seems to have been some little temple or house erected for that worship, or for the priests attending upon it.

46 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words.

As Josiah turned himself Josiah's care and zeal was so great that he would not trust his officers with these things, but would see them done with his own eyes. Which the man of God proclaimed three hundred years before it was done.

17 Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah and proclaimed these things that thou hast done against the altar of Beth-el.

What title is that that I see? It was the manner then as now it is, to set up little pillars or stones by or upon the graves of the highest sort of men upon which the name of the person and some remarkable passages relating to him, were engraven.

18 And he said, Let him alone. Let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

Which were now mixed together. Samaria, the place of his birth or former abode, though now he were in Beth-el 1 Kings xxi 11.

19 And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

By what authority he did this, see on ver 15.

20 And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

The priests of the high places, either, 1 The priests which Jeroboam had made of the meanest of the people, whom he slew, both for their presumptuous usurpation of that

priestly office, which of itself was punishable with death by God's law, Numb. iii 10 and for their idolatry. Or rather, 2 The priests of Baalim, by comparing this verse with the former, where speaking of the same high places, he doth not say, which Jeroboam made, as is usual when he speaks of the high places of the calves, but, which the other kings of Israel made, who were divers of them worshippers of Baal, and by considering the parallel place 2 Chron xxiv 4, where it is said, they brake down the altars of Baalim, &c. By this relation it appears, and from the nature of the thing, and common practice in like cases it is more than probable, that after the departure of the king of Assyria, divers of the Israelites who had retired to other parts and kept themselves out of the conqueror's hands, returned together with their priests to their own land, and to the old trade of worshipping idols, to whom, peradventure, they ascribed this their deliverance from that judgment which Jehovah had brought upon them. That were these upon the altars, according to that famous prophecy, 1 Kings xiii 1, 2.

21 And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant.

Keep the passover having abolished false worship, he now endeavours to set up the true worship of the true God. In this book of the covenant, in this book which I have found, wherein is contained the covenant made between God and Israel and the terms of it.

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah.

Such a passover was celebrated with such solemn care and great preparation and numerous sacrifices 2 Chron xxxv 7—9 and universal joy of all good men which was much the greater because of their remembrance of the former wicked and miserable times under Manasseh and Amon and the good hopes they now had of the happy establishment of their nation and the true religion, and of the prevention of God's judgment, denounced against them. From the days of the judges, or, from the days of Samuel, the last of the judges, as it is expressed 1 Chron xxxv 18. Some of the kings had taken such care to prepare themselves, the priest and people, and accurately to observe all the rules and diligently to purge out all uncleanness and to renew their covenant with God, so solemnly as Josiah now did.

23 But in the eighteenth year of king Josiah wherein this passover was holden to the Lord in Jerusalem.

24 Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord.

The wizards, of which see in Lev xix 31, xx 27, Numb xxi 5, Deut xxi 11. The images, and the idols, and all the abominations, three words noting the same thing to show that all the instruments and monuments of idolatry were destroyed, as God had commanded. That were spied, i. e. all that were discovered, not only such as were in the place and state of worship, but such as their priests or zealots had removed, and endeavoured to hide and secure.

25 And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all

the law of Moses, neither after him arose there any like him

*The unto him there was no law before him to wit for his diligent study in God's law, and his exact and unswerving industry, and for his rooting out of idolaters and all kinds and appearances of idolatry not only in Judah, but in Israel also, and in the establishment of the true religion in all his dominions, and in the conforming of his own life and his people's too (as far as he could) to the holy law of God, though Hezekiah might excel him in some other particulars of which therefore the like is said above chap xxiii.*

26 ¶ Notwithstanding the Lord turned not from the fierceness of his great wrath, where with his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal

*The Lord turned not from the fierceness of his great wrath, because though the king was most hearty in his repentance, and acceptable to God, as we said before, and therefore the judgment was delayed for his time, yet the people were generally corrupt and secretly verse from Josiah's pious and excellent reformation, and inclined to their old lusts and idols, as appears from the complaints of the prophets, especially Jeremiah and Zephaniah against them, and by the following history, wherein we see that as soon as ever Josiah was come, his children, and the princes, and the people suddenly and greedily returned to their former abominations. Because of all the provocations that Manasseh had provoked him withal, the sons of Manasseh and of the men of his generation who complied and concurred with him in his idolatrous and cruel practices chap xxiv 3-4 were justly punished in this generation, partly, because of God's sovereign right of punishing sinners (such as these unquestionably were) when and upon what occasion he sees fit, partly, because of that just warning and declaration of God, that he would visit the iniquity of the fathers upon the children, and principally, because these men had never sincerely repented of their own part of their father's sins, but their hearts full hankered after them, which though not yet seen by men was manifest to God, who therefore pronounced this terrible sentence upon them.*

27 And the Lord said, I will remove Judah also out of my sight as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, "My name shall be there"

*To wit upon the conditions in sundry places expressed which they broke, and therefore God justly made them to know his breach of promise as he threaten Numb xvi 34*

28 Now the rest of the acts of Josiah and all that he did, as they are not written in the book of the chronicles of the kings of Judah

29 ¶ In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates, and king Josiah went against him, and he slew him at Megiddo, when he had seen him

*Pharaoh-nechoh called Neco by Herodotus who makes mention of this fight wherein as he saith Neco conquered the Syrians in Maradatha. The king of Assyria i.e. the king of Babylon, who having formerly rebelled against the Assyrian his lord, had now conquered him as appears by the course of the sacred, and the concurrence of profane history, and therefore is here and elsewhere called the Assyrian, and the king of Assyria because now he was the head of that nation to the river Euphrates against Carchemish by which name he is expressed 2 Chron xxxi 20, which the Assyrian held to be from the Syrians Isa x 9, Pharaoh's confederates who before sent forth forces against the Assyrian that he might with help therein, and secure himself. Josiah went against him either to defend his own country from Pharaoh's incursions, or to assist the king of Babylon, with whom he seems to have*

been in league, as was noted before. He slew him, i.e. gave him his death's wound there, though he died not till he came to Jerusalem, 2 Chron xxxi 23, 24. When he had seen him, i.e. when he fought with him, or in the first onset. Thus fighting is called a looking in the face, 2 Kings xiv 8

30 ¶ And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead

*Dead, i.e. mortally wounded, as in the former verse, and as we commonly say of a sick man past hopes of recovery that he is a dead man compare Gen xx 3 Jehoahaz the son of Josiah, who was younger than Jehoakim by comparing ver 31 with 36, yet preferred by the people before the elder brother, either because Jehoakim refused the kingdom for fear of Pharaoh, whom he knew he should hereby provoke, or because Jehoahaz was the more stout and valiant prince, whence he is called a lion, 1 K 19 3 though indeed he showed his courage more against his people than his enemies, but they judged that he was most able and willing to defend them against the conquering army. Anointed him, as they used to do in such extraordinary cases, because this was a troublesome time and he was not the right heir to the crown, and therefore needed this solemn rite of confirmation, which Solomon had in the same circumstances.*

31 ¶ Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Ibsuah

32 And he did that which was evil in the sight of the Lord, according to all that his fathers had done

*His grandparents Manasse and Amon. He restored that idolatry which his father had destroyed, to gratify the generality of the people, who had made him king, and who were inclined to their old superstitions, as in Josiah's time as was observed before, though restrain from the outward acts by him, and partly to sweeten the king of Egypt who possibly was a zealous idolater, by his compliance with him in the worship of idols.*

33 And Pharaoh-nechoh put him in bonds at Riblah in the land of Hamath, that he might not reign in Jerusalem, and put the land to a tribute of an hundred talents of silver and a talent of gold

*Pharaoh-nechoh put him in bonds, either because he presumed to take the kingdom without his leave and consent, or because he renewed the war against Pharaoh as some affirm, and by him was conquered and taken prisoner Riblah, in eminent city in Syria, of which see Numb xxxi 11, 2 Kings xv 6, where Pharaoh now was to crush or make good his conquests, whether Jehoahaz was carried to receive his sentence. That he might not reign, or because he had reigned, i.e. taken the kingdom without right, and without his leave. Or according to the other reading, in the beginning of his reign, the word reigning being commonly used for beginning to reign, when he was scarce warm in his throne. A tribute, to wit, a yearly tribute, whereby they should acknowledge him to be their superior, and for which he would be their protector when they needed his help.*

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoakim, and took Jehoahaz away, and he came to Egypt and died there

*He took the son of Josiah, whom he perceived to be of a more mild and peaceable disposition. Turned his name*

to Jehoiakim, because the giving of names was accounted an act and sign of dominion which the foreign powers did to their children, and conquerors to their vassals or tributaries. Compare chap. xxiv. 17, Dan i. 7. Took Jehoiach away, partly as a punishment for him, and partly that he might give no disturbance to his brother.

35 And Jchoukimi gave <sup>b</sup> the silver and the gold to Pharaoh, but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign: and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedajah of Rumah.

When he began to reign either, 1. When he began to reign alone and with full power or after Jehoshaphat's death till which the people would not disown him whom they had mounted king which was esteemed a great tie. 2 Sam. xix. 10. in or own or accept Jehoram is their king but only as his brother's vicar, though Pharaoh had by violence forced him upon them. And so Jehoshaphat might be his elder brother and the same who is called Jehoram and is first mentioned, as the eldest son, 1 Chron. in 15 though he may be placed first not in regard of his birth but of his dignity the crown be first put upon his head. Or 2. When he was first set up by Pharaoh and so this was the elder brother, though by popular violence put by his right successor. (p. 30)

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

By idolatry, the oppression of his people and the persecution of the prophets, and other good men Jer. xxi. 21  
Isa. xix. 5-7

## CHAPTER XXIV

*Tebekim first subdued by Nebuchadnezzar, and captured in 605 B.C. by the king of Babylon. His wife and sons were captured by the king of Babylon. 8-16. He made a law for the king of Babylon. 17-20.*

IN <sup>his</sup> days Nebuchadnezzar King of Babylon came up, and Jehoiakin became his servant three years, then he turned and rebelled against him.

*In his days, i. e. in Jehonadab's reign, in the 22<sup>d</sup> of the third year, Dm 1 1 or the beginning, of his reign, for we have 1 Nebuchadnezzar, the son of Nabopolassar who got the subdued the Assyrian first his hold and then his empire, for, and made himself absolute monarch of all those parts of the world. Came up, to war against Jehonadab as his friend and confederate of Phnia his whom once, he had lately conquered, Jer xlv 2. He turned and rebelled against him, by the instigation of the Egyptians who threatened him if he did not rebel, and promised him his utmost assistance if he did.*

2<sup>b</sup> And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.

Nebuchadnezzar's army was made up of several nations, who were willing to fight under the banner of such a puissant and victorious emperor.

3 Surely at the commandment of the Lord came *this* upon Judah, to remove *them* out of his sight, <sup>d</sup>for the sins of Manasseh, according to all that he did,

For the sins of Manasseh, properly and directly for their own sins, and occasionally for the sins of Manasseh, which had never been charged upon them if they had not made them their own by their impenitency for them, and reprobation of them.

4 \*And also for the innocent blood ech 21 16  
that he shed for he filled Jerusalem with  
innocent blood, which the Lord would  
not pardon

*Let the innocent blood* to wit, of those prophets and saints who either reproved or would not comply with his idolatrous worship

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah ?

6 So Jehoiakim slept with his fathers  
and Jehoiachin his son reigned in his  
stead.

*Iehouachin* called also *Ieconiah*, 1 Chron iii 16, (as *Iehouakim* also was by corruption; thus with Matt i 11,) and in w<sup>o</sup> of contempt *Coniah*, Jer xxv 21.

7 And 'the king of Egypt came not  
again any more out of his land for' the  
king of Babylon had taken from the river  
of Egypt unto the river Euphrates all  
that pertained to the king of Egypt

The king of Egypt came not again, to wit in this king's days, nor until Zedekiah's time Jer xxxvii 6, 7, nor to any purpose. He could not now come out to protect the king of Judah being so unable to defend his own kingdom.

8 ¶ I Choshachum *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Schushta, the daughter of Ithuriel of Jerusalem.

He began his reign when he was old and  
 On the 11th year he died 97 years old

First I Beth he true in his eighth year he began to  
reign with his father who made him king with him  
and after the death of his father and his father had done in the like  
time of trouble and in his eighteenth year he reigned  
alone. He is called a son of eight years when he began

to reign in the fourth year of the Babylonish captivity, or the year in which his father and his father had been taken captive, and continued all his reign, which

It is also true that the reign of a king is not always accounted from the beginning of his reign, but from some other remarkable time or thing that happened in his reign, as the reign of David is called the reign of his old age, because he began to reign when he was old.

the 4 and a half centuries later, is called the son of one year. I saw it, I of which see my notes there, and Alvir had a father aged only forty years, 2 Chron. xxi (20) is called a son of forty and two years when he began to reign. 2 Chron. xxv 2, because that was the forty and second year of the reign of Uzziah's family, as most think

And therefore it cannot seem strange if the years of this King be computed, not from his birth but from the beginning of so great and famous a change of the Jewish affairs, as this captivity made, this being the usual way of the Romans, and Greeks and other more ancient and eastern nations to compute the times from the great changes and

revelations happening among them.' And that this was the practice of the Jews in the computation of those very times.

an error of the scribe and affirm, that in the first and best copies, in 2 Chron xxxvi 9, it was not *eight*, but *eighteen*, which they gather from hence because those two ancient and venerable translators the Syriac and Arabic, read there, as it is here, *was eighteen years old* which, they say, they would never have presumed to do, if they had not so read it in those Hebrew copies out of which they drew their translation, or in some of them.

*He reigned in Jerusalem three months and ten days*, which are added, 2 Chron xxxvi 9. But such small sums are frequently omitted in great numbers. See on Gen xv 13, 1 Kings xvi 8.

9 And he did *that which was evil* in the sight of the Lord, according to all that his father had done.

10 ¶ At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

Either 1 Because the people had made Jehoiachin king without his consent. Or 2 Because he had some notice, or at least a suspicion of his intentions to rebel against him, and to join with Egypt against him, as Zedekiah his successor did. But whatsoever was the second and immediate cause of it, the chief cause was *God's commandment* or the direction of his providence, as it was said, ver 3.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he and his mother, and his servants, and his princes, and his officers, and the king of Babylon took him in the eighth year of his reign.

Went out to the king of Babylon, i. e. yielded up himself and the city into his hand, and this by the counsel of Jeremiah as to his own good. Of his reign i. e. of Nebuchadnezzar's reign, as appears by comparing this with chap xxi 5 and because Jehoiachin reigned not half a year.

13 And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said.

Cut in pieces, or rather, took away, as this word is where signifies, or cut off, to wit, from the temple. For why should they cut in pieces those vessels which might conveniently be carried away? And that they were not cut in pieces, but reserved whole is manifest from Ezra i 7, Dan v 23. All the vessels of gold, i. e. the most and choicest of them by comparing this with chap xxi 11. Which Solomon king of Israel had made, so he expresses it, either, first, Because these vessels were made by the godly kings of Judah instead of those which Solomon made, and so they go by his name, as the ship of the Argonauts was still reputed the same ship though it was from time to time repaired with new materials, until nothing of the old was left. Or secondly, Because though the city and temple had been rifled gone thrice once, both by the kings of Egypt and Israel and by the wicked kings of Judah, yet these golden vessels were preserved from them either by the care of the priests, who hid them out of the way, or by the clemency of the emperors and the reverence which they bore to such sacred instruments, or by the special providence of God disposing their hearts to leave them. Or if they had been taken away by any of these kings, they might afterwards be recovered by the entreaty or at the cost of the godly kings of Judah.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craft-men and smiths

none remained, save the poorest sort of the people of the land.

All Jerusalem, i. e. the inhabitants of Jerusalem, not simply all, but the best and most considerable part, as the following words explain and restrain it. Ten thousand captives, which are more particularly reckoned up, ver 16 where there are seven thousand mighty men, and a thousand smiths, and those mentioned ver 15 make up the other two thousand. All the craftsmen and smiths, which might furnish them with new arms, and thereby gave him fresh trouble.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

That he might admonish him of (what this name signifies) the justice of God which had so severely punished Jehoiachin for his rebellion, and would no less certainly overtake him if he should be guilty of the same rebellion and perfidiousness of which his predecessor was guilty.

18 Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

19 And he did that which was evil in the sight of the Lord, according to all that Jehoiachin had done.

20 For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

Thus the people's sins were the true cause why God visited them wicked kings, whom he suffered to do wickedly, that they might bring the long deserved and threatened punishments upon themselves and their people.

## CHAP XXV

Jerusalem is besieged. Zedekiah taken, his sons slain, and his eyes put out, 1-7. Nebuzar-adan burneth Jerusalem and the temple, breaketh down the wall of the city, carryeth the remnant, except a few poor labourers, into captivity and much treasure, 8-17, slayeth the nobles at Riblah, 18-21. Gedaliah is made governor of Judah, he is slain, the rest flee into Egypt, 22-26. But menuchadaneth Jehoiachin in his court, 27-30.

AND it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it, and they built forts against it round about.

To chastise Zedekiah for his rebellion and perjury, 2 Chron xxxvi 13. They built forts against it round about, partly to keep all supplies of men or provisions from entering into the city, and partly that from thence they might shoot darts or arrows, or stones into the city. See Jer li 4, Ezek. iv 2, xvi 17.

2 And the city was besieged unto the eleventh year of king Zedekiah

3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land

*The fourth month, which word is easily understood, by comparing this and the first verse, and Jer xxix 2, where it is expressed "For the people of the land," i.e. for the common sort of people, who flocked thither from all parts, upon the approach of the Babylonian army, but only for the great men and soldiers. See of the grievousness of this famine, Lam iv 10, Ezek v 10 12*

4 ¶ And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden (now the Chaldees were against the city round about) and the king went the way toward the plain

*The city was broken up by the Chaldeans who broke and entered the gate, Jer xxix 3. The men of war fled, which word is fully supplied out of the parallel place Jer xxxix 4, or out of the following verb, went away. Between two walls, between the outward and inward wall of the city, by a private way having the advantage of the darkness of the night, and possibly of some vault under the ground. The king this word also is necessarily to be understood partly by its singular, which agrees not with the men of war, and partly out of the next verse where it is expressed "Toward the plain of Jericho" as it follows*

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho, and all his army were scattered from him

6 So they took the king and brought him up to the king of Babylon to Riblah, and they gave judgment upon him

*To Riblah of which see above chap xxiii 33 and below ver 21 where Nebuchadnezzar said that he might be supported by the besiegers with meat and military provisions as then occasions required, and have in eye to Chaldeans to prevent or suppress any connexions which might happen there in the time of his absence. They gave judgment upon him, the king's officers appointed the rump to examine his cause, and passed the following sentence against him*

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon

*Thus two prophecies were fulfilled which seemed contrary one to the other that he should go to Babylon Jer xxxix 5, xxxiv 3, and that he should never see Babylon, which seeming contradiction, because Zedekiah the false prophet could not reconcile he concluded both were false and that Jeremiah was a false prophet, and it seems Zedekiah the king might stumble at this difficulty*

8 ¶ And in the fifth month, on the seventh day of the month which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem

*On the seventh day of the month. Quæst. How doth this agree with Jer lii 12, where he is said to come thither on the tenth day? Answer. Either he came to Jerusalem on the seventh day, and burnt the temple on the tenth day, or this sacred writer speaks of the day of his departure from Riblah towards Jerusalem and Jeremiah speaks of his coming to Jerusalem, which was about three days journey from Riblah*

9 And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

*He burnt the house of the Lord, which had now stood about four hundred and fifty years*

10 And all the army of the Chaldees, that were with the captain of the guard brake down the walls of Jerusalem round about

11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away

*The people that were left in the city, whom neither the sword nor famine had destroyed, who were eight hundred and thirty two persons, Jer lii 29, being members and traders of that city for it is likely that there were very many more of the country people who were fled thither, who were left with others of their brethren to manure the land as it here follows. The remnant of the multitude, to wit of the inhabitants of the country*

12 But the captain of the guard left of the poor of the land to be vinedressers and husbandmen

13 And the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon

*The pillars of brass, the carriage whereof to Babylon was foretold, Jer xxvii 19, 22*

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away

*The shovels of these and the following words, see on Exod xxvii 1 Kings vii vii*

15 And the firepans, and the bowls, and such things as were of gold in gold and of silver, in silver, the captain of the guard carried away

16 The two pillars, one sea, and the bases which Solomon had made for the house of the Lord, the brass of all these vessels was without weight

17 The height of the one pillar was eighteen cubits, and the chapter upon it was brass, and the height of the chapter three cubits, and the wreathen work, and pomegranates upon the chapter round about, all of brass and like unto these had the second pillar with wreathen work

18 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door

*Seraiah the chief priest, the high priest, grandson of that Hilkiah, of whom chap xxii 4, and father of Jehozadak, who, as it seems, was taken with his father, and when his father was slain ver 21, he was carried away to Babylon, as it is noted, 1 Chron vi 14, 15. Zephaniah the second priest, who was the high priest's deputy, when he was hindered from the execution of his office see on Numb iii. 32, 2 Sam viii 17, 2 Kings xxiii 1*

19 And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land,

and threescore men of the people of the land that were found in the city

*Of them that were in the king's presence, 10 of them who constantly attended upon the king's person. See I Kings x 8, Psal. 111. *Ofset* These were seven Jer. li 25. *Anno* Either five were first taken and two after them, or two of the seven were of an inferior rank, who therefore are here omitted. *Threescore men of the people of the land*, who had been most forward or active in the rebellion.*

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah

21 And the king of Babylon smote them and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land

22 ¶ And as for the people that remained in the land of Judah whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan ruler

A righteous and good man, and a friend to the prophet Jeremiah, Jer. xxxvi 24

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Cereb, and Seraiah the son of Tanhumeth the Netophathite, and Jazaniah the son of a Maathithite, they and their men

*The captains of the army which escaped away when Zedekiah was taken. See above, vii 4.*

24 And Gedaliah swore to them and to their men, and said unto them Fear not to be the servants of the Chaldees dwell in the land, and serve the king of Babylon, and it shall be well with you

*Swore to them and to their men, as used them by his promise and oath that they, doing what he required, should be kept from the evils which they feared. Thus he might safely swear, because he had not only the king of Babylon's*

promise and interest too, but also God's promise for their indemnity, delivered by Jeremiah

25 But it came to pass in the seventh month that Ishmael the son of Nethaniah, the son of Elishama, of the seed of royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah

*The seed royal, and therefore moved with envy, to see so mean a person advanced into their place. See this history more fully described, Jer. xli. *Ten men*, to wit, ten captains or officers, and under each of them many soldiers, otherwise the attempt was ridiculous.*

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt for they were afraid of the Chaldees

27 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison,

*On the seven and twentieth day or on the twenty fifth day as it is Jer. li 31. For then the decree was made which was executed upon the twenty seventh day.*

28 And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon,

*It seems though the power of these kings was taken away yet some honour and respect was given to him, even in the place of their captivity, and to Jehoiachin more than to any of the rest.*

29 And changed his prison garments and he did eat bread continually before him all the days of his life

*In his presence and at his table, the following allowance being given to him for the maintenance of his family and royal dignity. Compare 2 Sam. ix 10.*

30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life

## THE FIRST BOOK OF THE CHRONICLES

### THE ARGUMENT

THESE BOOKS of the CHRONICLES are not the same which are so called, I Kings xiv 19, and elsewhere, (because some passages said to be there mentioned are not found here) but other books, and written by other persons, and for other ends. Yet this same writer took out of the books such historical passages as were most useful or necessary. They were written after the Babylonish captivity: it appears from 2 Chron. xxxvi 20, &c., by Ezra, as may be gathered not only from the same words used in the place now quoted, and in the beginning of that book which goeth under the name of Ezra, but also from some other passages which we may observe hereafter, and from the exactness and diligence here used in making catalogues of persons and families which also is used in the Book of Ezra. If one or two passages seem to be of a later date, those were added by some other prophets, there being some few such additional passages in the Books of Moses. The chief design of these books is to complete the history of the kings of Judah and to gather up the fragments of buried history which were omitted in the Books of Samuel and Kings, and to explain some passages there mentioned, and to give an exact account of the genealogies which (though ignorant or inconsiderate persons may think trivial and useless) was a work of great necessity, to preserve the distinction of the tribes and families, that so it might appear that Christ came of that nation and tribe, and family, of which he was to be born. And this account having

been hitherto neglected is most reasonably mentioned in these books, because this was to do in a manner the last part of the sacred and canonical history of the Old Testament, and therefore the fittest place to record those genealogies upon which the truth and authority of the New Testament in some sort depends. And whereas many things in these genealogies to us are obscure and doubtful, they were not so to the Hebrews, and all the persons here named were known to them by those very particular and exact genealogies, which they kept in their several families and in public records, from whence this sacred penman, by the direction of God's Spirit, took those things which were of most importance.

## CHAP. I

*Adam's line to Noah, 1—4. Noah's posterity, by Japheth 5—7, by Ham 8—16, by Shem to Abraham, 17—27. His posterity, by Ishmael 28—31. by Keturah and Isaac, 32—34. His posterity by Esau the kings and dukes of Adam, 35—51.*

ADAM, \*Sheth, Enosh,

1 e Adam begat Sheth, and so in the following particulars. For brevity sake he only mentions their names, but the rest is easily understood out of the former books and from the nature of the thing, and from some following passages where the sense is completed.

2 Kenan, Mahalaleel, Jered,

3 Henoch, Methuselah, Lamech,

4 Noah, Shem, Ham, and Japheth.

Initially he mentions only one son, but here he names and treats of Noah's three sons partly because they were all the founders of the new world and partly because the accomplishment of Noah's famous prophecy (Gen ix 25—27), could not otherwise appear, but by the account of their several posterities.

5 ¶ The sons of Japheth, Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Thiras.

6 And the sons of Gomer, Aschkenaz, and Riphath, and Togarmah.

*Riphath or Dipthath*, for those two Hebrew letters which are used to our D and R being very like, are oft confounded and exchanged, as ver 7, 11, 16, 50.

7 And the sons of Javan, Thusheth, and Thushish, Kittim, and Dodanum.

8 ¶ The sons of Ham, Cush and Mizraim, Put, and Canaan.

9 And the sons of Cush, Seba, and Havilah, and Sabta, and Raamah, and Sabtechai. And the sons of Raamah, Sheba, and Dedan.

10 And Cush begat Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Ananim, and Lehabum, and Naphtulim,

12 And Phthrusim, and Casluhim, (of whom came the Philistines,) and Capthorim.

*Of whom came the Philistines*, of which see the notes on Gen x 14.

13 And Canaan begat Zidon his first-born, and Heth,

14 The Jebusite also, and the Amqrte, and the Gergashite,

*The Jebusite*, the people so called. So the names which follow until ver 17, are not the names of particular persons, but of people or nations. And all these descended from Canaan, though some of them were afterwards extinct or confounded with others of their brethren by cohabitation or mutual marriages, whereby they lost their names, which is the reason why they are no more mentioned, at least under these names.

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The sons of \*Shem, Elam, and Aasshur, and Arphaxad, and Iud, and Aram, and Uz, and Hul, and Gether, and Meshech.

*The sons of Shem*, either the name of sons is so taken here as to include grandsons who are called sons (Gen xxix 5, 2 Sam xix 24) or these words, *the children of Shem* are understood and inserted before 1/2, out of Gen x 23, where they are expressed.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

*Arphaxad begat Shelah*, either immediately or mediately by his son Cainan who is expressed Luke iii 35, of which God assisting I shall speak in its proper place.

19 And unto Eber were born two sons: the name of the one was Peleg, because in his days the earth was divided: and his brother's name was Joktan.

*The earth was divided* in their languages and habitation, of which see Gen xi 7.

20 And Joktan begat Almodad, and Shaleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uz, and Diklah,

22 And Ebal, and Abimael, and Sheba,

*Ebal, or Obal* as it is Gen x 28 such proper names being oft differently written according to the difference of times, and people, and writers.

23 And Ophir, and Havilah, and Jobab.

All these were the sons of Joktan.

24 ¶ Shem, Arphaxad, Shelah, *Arphaxad* having given a brief and general account of the original of the world and the people, but he now returns to a more large and particular account, the genealogy of Shem from whom the Jews were descended.

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 Abram, the same is Abraham.

28 The sons of Abraham, Isaac, and Ishmael.

29 ¶ These are their generations. The firstborn of Ishmael, Nebaioth, then Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, Hadad, and Tema.

31 Uthur, Niphush, and Kedemah. These are the sons of Ishmael.

32 ¶ Now the sons of Keturah, Abraham's concubine, she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan, Sheba, and Dedan.

33 And the sons of Midian, Ephah, and Ephraim, and Henoah, and Abida, and Eldaah. All these are the sons of Keturah.

34 And Abraham begat Isaac. The sons of Isaac, Esau and Israel.

35 ¶ The sons of Esau, Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz, Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

*Timna* there is another Timna, the concubine of Eliphaaz, Gen xxxvi 12, but this was one of his sons though called by the same name, there being some names common both to men and women in the Hebrew and in other languages.

37 The sons of Reuel, Nahath, Zerah, Shammah, and Mizzah

38 And the sons of Seir, Lotan, and Shobal, and Zibcon, and Anah, and Dishon, and Ezar, and Dishan

*The sons of Seir*, one of another nation prince of the Horims, whose genealogy is here described, because of that affinity which was contracted between his and Esau's posterity, and those who were not united and incorporated with them were destroyed by them. See Deut ii 12

39 And the sons of Lotan, Hori, and Homam, and Timna *was* Lotan's sister

40 The sons of Shobal, || Ahan, and Manahath, and Ebal, || Shephi, and Onam And the sons of Zibcon, Anah, and Anah

41 The sons of Anah, Dishon And the sons of Dishon, || Amram, and Ishban, and Ithran, and Cheran

42 The sons of Ezer, Bilhan, and Zavan, and || Jakan The sons of Dishan, Uz, and Aran

43 ¶ Now these *are* the kings that reigned in the land of Edom before any king reigned over the children of Israel, Bela the son of Beor and the name of his city *was* Dinhabah

Of this and the following verses, see on Gen xxxvi 3 &c, whence this whole relation is taken

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead

45 And when Jobab was dead, Hushim of the land of the Temanites reigned in his stead

46 And when Hushim was dead, Hadad the son of Bedad which smote Midjan in the field of Moab, reigned in his stead and the name of his city *was* Avith

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead

48 ¶ And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead

49 And when Shaul was dead, Baa-hanan the son of Achbor reigned in his stead

50 And when Baa-hanan was dead, || Hadad reigned in his stead and the name of his city *was* || Pat, and his wife's name *was* Melitabel, the daughter of Matred, the daughter of Mezahab

51 ¶ Hadad died also And the dukes of Edom were, duke Timnah, duke || Ahith, duke Jetheth,

52 Duke Abolibanah duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram These *are* the dukes of Edom.

THESE *are* the sons of || Israel, Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher

3 ¶ The sons of Judah; Er, and Onan, and Shelah *which* three were born unto him of the daughter of Shua the Canaanitess And Er, the firstborn of Judah, was evil in the sight of the Lord, and he slew him

He puts Judah first, because the best part of the right of the first-born, to wit, the dominion, was conferred upon him, Gen xlix 8, and because the Messiah was to come out of his loins

4 And Tamar his daughter in law bare him Pharez and Zerah All the sons of Judah *were* five

5 The sons of Pharez, Hezron, and Hamul

6 And the sons of Zerah, || Zimri, and Ethan, and Iffeman, and Calcol, and || Dana five of them in all

If these be the same who are mentioned as the sons of Mahol, 1 Kings vi 31, either the same man had two names Zerah and Mahol, as was usual among the Hebrews, or one of these was his immediate father, and the other then grandfather

7 And the sons of Carim, || Achaz the troubler of Israel, who transgressed in the thing he accused

Carim is here mentioned because he was the son of Zimri who is also called Achaz Josh vii 1 *achaz*, called Achaz Josh vii 1 and here *achaz* with a little variation for greater significance for *achaz* signifies a troubler

8 And the sons of Ithun, Azariah

9 The sons also of Hezron, that were born unto him, || Jaahmeel, and || Ram, and || Chelubai

10 And Ram begat Ammadab, and Ammadab begat Nahshon, prince of the children of Judah

11 And Nahshon begat || Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse,

13 ¶ And Jesse begat his firstborn Eliab, and Abimadab the second, and || Shumma the third,

*Eliab*, called also *Lihai* 1 Chron xxv 18, unless that was another person, and the word *brother* be taken more largely for a kinsman, as it is frequently used

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh

For though he had eight sons, 1 Sam xvi 10, one of them either died presently after that time, or is neglected for some reason now unknown, as others are See the notes on Matt i 8, 9

16 Whose sisters *were* Zeruah, and Abigail And the sons of Zeruah, Abihai, and Joab, and Asahel, three

17 And Abigail bare Amasa and the father of Amasa *was* || Jether the Ishmaelite

The Ishmaelite, by birth or habitation, but by profession an Israelite, 2 Sam xvii 25, where see my notes

18 ¶ And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth *her* sons are these; Jeshar, and Shobab, and Ardon,

## CHAP II

The sons of Israel, of Judah by Tamar the children of Jesse, 1—17 Of Caleb the son of Iffeman, of him by the daughter of Maarah, 18—21 Of Jaahmeel 25—33 Of Shoshan, 34—41. Another branch of Caleb's posterity, 42—49 Of Caleb the son of Hur, 50—



Not that Caleb, Numb xiii 6, for he was the son of Jephunneh, of whom he speaks, chap iv 15, but another Caleb. *Her sons*, i. e. the sons, either, 1. Of Jerioth, she being last mentioned, or rather, 2. Of Azubah, who is by way of distinction called his wife, when Jerioth probably was only his concubine, and, as it may seem, barren, and therefore upon Azubah's death he married another wife, ver 19. And those other sons of this Caleb, mentioned below ver 42, are his sons by some other wife distinct from all these.

19 And when Azubah was dead, Caleb took unto him <sup>ver 20.</sup> Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat <sup>q. ex. 31. 2.</sup> Bezaleel.

21 ¶ And afterward Hezron went in to the daughter of Machur the father of Gilead, whom he married when he <sup>ver 27. 1.</sup> <sup>12th book.</sup> was three score years old, and she bare him Segub.

*Went in*, i. e. lay with her, as that phrase is commonly used, as Gen iv 1 vi 4. *The father of Gilead*, of a man so called. Or if Gilead be the name of that known country, father is put for head or governor as it is used 1 Sam xxiv 11, 2 Kings v 13 xvi 7, 1sa xxv 21, or for protector or curator as father is used Job xxix 16, Jer ii 27, Lam v 3, this man being a man of noble valour, and the great champion in those parts. *Whom he married*, Heb and he took her to wit to wife. Or after he had taken her for so the participle *took* is used as hath been formerly noted. *When he was three score years old*, Heb and he was to wit, when he went in unto her, or when he married her.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

Which he had, though he was of the tribe of Judah as here we see because he married a daughter of Manassah, Numb xxxv 29 whence he is called a son of Manassah, Numb xxxii 11, Deut. iii 14 and because being a man of great courage, he joined himself with that half tribe in subduing Gilead where he acted so valiantly and successfully that he had twenty three cities or great towns given to him to possess or dispose of, or rather, to rule over them and have some advantage from them as a king is said to have his kingdom although he hath not the property of all the lands and houses in it.

23 ¶ And he took Geshur, and Aram, with the towns of Iur, from them, with Kenath, and the towns thereof, <sup>q. ex. 31. 2.</sup> even three score cities. All these <sup>q. ex. 31. 2.</sup> belonged to the sons of Machur the father of Gilead.

*And he took* or, *for he had taken*. So that the reason why he had so great a territory and jurisdiction given to him Geshur and Aram, two cities or great towns so called. *With the towns of Iur*, i. e. with those twenty three cities which he is said to have ver 22. *From them* i. e. from the former inhabitants, which is easily understood. *Kenath*, which was taken by Nobah, one of Jair's commanders, sent by him to take it, as may be gathered fr Numb xxxii 41, 42. *To the sons of Machur*, partly to his own sons, and partly to his son-in-law Iur, who by reason of that dear affection which was betwixt them and his forsaking his own tribe and kindred to fight for them and to dwell with them, is here reckoned as his own son.

24 And after that Hezron was dead in Caleb-ephraiah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.

*Caleb-ephraiah*, a place then so called by a conjunction of the names of the man and his wife, afterwards supposed to be called *Bethlehem Ephraiah*. Others translate the words thus, *When Caleb took Ephraiah*. So it is an ellipsis of the verb, which is here to be understood out of ver 19, where it is expressed. *Ibiah bare him Ashur*, after the father's death. *The father of Tekoa*, a known place, 2 Sam xiv 2, 4, Jer vi 1, Amos i 1, whose father he is called, because he was either the progenitor of

the people inhabiting there, or their prince and ruler, or the builder of the city.

25 ¶ And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, and Ahijah.

Or, of (the pr. fr. mem being oft understood) *Ahijah*, his wife so called, as may seem probable from the next verse, where he mentions *another wife*.

26 Jerahmeel had also another wife, whose name was Atarah she was the mother of Onam.

27 And the sons of Ram the firstborn of Jerahmeel were, Manaz, and Jamin, and Iker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai, Nadab, and Abishur.

29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molad.

30 And the sons of Nadab, Seled, and Appaim, but Seled died without children.

31 And the sons of Appaim, Ishi. And the sons of Ishi, Sheshan. And the children of Sheshan, Ahlai.

*The sons of Appaim* an expression oft used, both afterwards in this verse and elsewhere, and in profane authors too where there is but one son. It is an enallage of the number which is frequent in the Hebrew.

32 And the sons of Jada the brother of Shamman, Jether and Jonathan, and Jether died without children.

33 And the sons of Jonathan, Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.

*Sheshan had no sons* to wit living when he died, his son Ahlai ver 31 dying before him, unless Ahlai was the name of a daughter.

35 And Sheshan gave his daughter to Jarha his servant to wife, and she bare him Attai.

36 And Attai begat Nathan. And Nathan begat Zabab.

37 And Zabab begat Ephlal, and Ephlal begat Obad.

38 And Obad begat Jehu, and Jehu begat Azariah.

39 And Azariah begat Helez, and Helez begat Eleasah.

40 And Eleasah begat Sisamai, and Sisamai begat Shallum.

41 And Shallum begat Jekamiah, and Jekamiah begat Ishama.

42 ¶ Now the sons of Caleb the brother of Jerahmeel were, Mesha his firstborn, which was the father of Zaph, and the sons of Meshah the father of Hebron.

*The sons of Caleb*, to wit, of that Caleb mentioned ver 18 as appears by comparing that verse with ver 24. And these are his sons by another and his third wife. See on ver 18. *Zaph*, the name either of a man or of a place of which see Josh xv 21, 55, and then father is to be understood here, as ver 23, 24. *The father of Hebron*, not the place so called, but a man, as is evident, because his sons here follow.

43 And the sons of Hebron, Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Rimam the father of Jorkoam, and Rekem begat Shammai.

45 And the son of Shammai was Maon, and Maon was the father of Bethzur.

A place in Judah, Josh xv 58. See on ver 23.

46 And Iphah, Caleb's concubine, bare Haran, and Moza, and Gazez and Haru begat Gazez.

47 And the sons of Jahdu, Regeim, and Jotham, and Gesham, and Pelat, and Ephah, and Shaaph.

*The sons of Jahdu the son of Gazez last mentioned, which is implied because he follows next after him in the genealogy. Or the sons of Moza, whose name might be changed into Jahdu for some reason now unknown.*

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah and the father of Gibeon and the daughter of Caleb was Achsa.

*Madmannah this and divers other following names are the names of places in Judah, and father is meant as ver 23, 21.*

50 ¶ These were the sons of Caleb the son of Hur, the firstborn of Ephraim, Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Haraph the father of Beth-gader.

*Salma the father of Beth-lehem, to wit in part for Boz descended from another Salmon who was the son of Nishon ver 11. Haraph the father of Beth-gader called also Penur the father of Gidon, chap iv 1.*

52 And Shobal the father of Kirjath-jearim had sons, ¶ Harosh, and ¶ half of the Manahethites.

*Harosh, which may signify an overseer a prophet or teacher, or ruler, but here is a proper name as appears from chap iv 2 where he is called Haruah with no great variation in the Hebrew.*

53 And the families of Kirjath-jearim, the Ithrites, and the Puhites, and the Shumathites, and the Mishites, of them came the Zarahathites, and the Eshtaulites.

*The families of Kirjath-jearim, or in Kirjath-jearim all which descended from Shobal ver 50. Of them are of the family of the Mishites last mentioned. The Eshtaulites the inhabitants of two places called Zorah and Eshtaul, Josh xv 35.*

54 The sons of Salma, Beth-lehem, and the Netophathites, ¶ Anoth, the house of Joab and half of the Manahethites, the Zorites.

*The sons of Salma, of that Salma mentioned ver 51. Beth-lehem, the inhabitants of Beth-lehem. Harosh, the name of a person or people. The house of Joab, the progenitors of Joab's family. Half of the Manahethites, the other half being mentioned ver 52. Zorites for Zorah, the Zorites.*

55 And the families of the scribes which dwell at Jabez, the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Heman, the father of the house of Rechab.

*The scribes, either civil who were public notaries who wrote and signed legal instruments, or ecclesiastical. And these were either Levites, or some others, rather Kenites, and are here mentioned not as if they were of the tribe of Judah, but because they dwell upon the land and probably were allied to them by marriage and so in a manner incorporated with them. Who dwell in Judah dwell in Judah were dwellers. For the other tribes which dwell in Judah seem to insinuate that they were descendants of Judah, which they were not, but this translation only signifies their cohabitation with them, for which cause they are here named with them. At Jabez, a place in Judah, so named probably from that famous Jabez of the tribe, chap iv 9.*

*The Kenites that came of Heman, who dwell in Judah, Judg i 16. Thus they are distinguished from the other branch of the Kenites, who dwell in the tribe of Manasseh, Judg iv 11.*

### CHAP III

*The sons of David, 1—9. His line to Zedekiah, 10—16. The successors of Jeroniah, 17—21.*

NOW these were the sons of David, which were born unto him in Hebron, the first-born Amnon, of Ahinoam the Jezreelitess, the second ¶ Daniel, of Abigail the Carmelitess.

*The Jezreelitess, of that Jezreel in Judah, Josh xv 56, not of that in Manasseh, Josh xvii 16. The Carmelitess, so called because she was the wife of Nabai, who dwelt in Carmel 1 Sam xxv 2, which was in Judah Josh xv 55.*

2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur, the fourth, Adonijah the son of Haggith.

3 The fifth, Shephatiah of Abital the sixth, Ithrean by Eglah his wife.

*Which title belongs either to all the foregoing women or rather, as the singular number sheweth, to Eglah only, last mentioned who possibly may be so called because she was his first and therefore most proper wife though her son was born after all the rest before mentioned and therefore both she and her son are put in the sixth place, the wives being here named only for the sons sakes. See more on 2 Sam iii 5.*

4 These six were born unto him in Hebron, and there he reigned seven years and six months and in Jerusalem he reigned thirty and three years.

5 And these were born unto him in Jerusalem ¶ Shimea, and Shobab, and Nathan and Solomon, four, of ¶ Bathsheba the daughter of ¶ Ammiel.

*Four, all David's children by her is the text positively affirms, and therefore Solomon is called her only son, 2 Sam xv 3 because she loved him as if he had been so. Ammiel called also Itham, 2 Sam xi 3. See on 2 Sam xi 3.*

6 Ithai also, and ¶ Elishama, and Eliphelet.

*And he had two other sons called by the same names ver 8 but they were by differing wives and probably they were then distinguished by some additional clause or title which is here omitted, because it was now needless for us to know it or the two first were dead before the two second were born and therefore the names of the deceased were given to the latter to preserve their memory.*

7 And Nogah, and Nepheg, and Japhia, 8 And Elishama, and ¶ Elhad, and Eliphelet nine.

*Object. There are but seven mentioned 2 Sam v 11 & Answe. Two of them are omitted there, because they died very early or were inglorious or died without issue, and here we have all the sons of David, as it here follows, ver 9, which clause is not added, 2 Sam v.*

9 These were all the sons of David, beside the sons of the concubines, and Tamar their sister.

10 ¶ And Solomon's son was Rehoboam, ¶ Abia his son, Asa his son, Jehoshaphat his son,

11 Joiam his son, ¶ Ahaziah his son, Joash his son,

12 Amaziah his son, ¶ Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son  
 15 And the sons of Josiah were, the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum

Of whom, at least under that name, there is no mention in the history of the reign of Josiah's sons, 2 Kings xxiv. xiv. But in Jer xxv 11, there is mention of Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father; which most conceive to be the same who is otherwise called Jehoahaz 2 Kings xxiii. And this seems most probable, 1 From that phrase, he reigned instead of Josiah, which implies that he immediately succeeded his father, otherwise he would have been said to have reigned instead of his brother as Zedekiah is said to reign instead of Jehoiachin, 2 Kings xxiv. 17 because he was his next successor 2 From the order of this sermon or discourse of Jeremiah, which was directed to Zedekiah and his servants, and people, as appears by Jer xli 1, 2, 11 xlii 1, 2 whom he admonisheth by the examples of the kings his predecessors, and of the sentence of God concerning each of them, and that in order as they reigned 1 Of Shallum ver 11 &c 2 Of Jehoiakim ver 18, &c 3 Of Jehonah, ver 21 &c Therefore Shallum is the same with Jehoahaz who was the first king after Josiah 2 Kings xxiii. 30 3 From the nature of that prophecy, Jer xxv 11 12 which he utters to Jehoahaz, who was carried captive not so far as Babylon but only to Egypt every near country whence the people hoped that he would speedily and easily return, or be re-established in his throne by the king of Egypt in opposition to the king of Babylon 4 Because Jehoahaz was one of Josiah's younger sons as appears by comparing 2 Kings xxiii. 31, 36 And thus Shallum is here called his fourth son

16 And the sons of Jehoiakim his son Zedekiah his son

Not his natural son for he was his uncle 2 Kings xxv. 17 but his legal son, or his successor upon whom the son's right was devolved by virtue of that law, Num. xxxv. 8-10, and therefore it is not strange if he have the name of son with it See the notes on Luke iii. Or this was another Zedekiah because it is improbable and without example, that one and the same man should be twice mentioned in the same genealogy as the son of two several parents

17 And the sons of Jeconiah Assir, Salathiel his son,

Of Jeconiah, Assir or of Jeconiah the captive, or prisoner, which is added to show that he begat his son when he was captive in Babylon as it is noted, Matt. i. 12 whether he was carried captive, 2 Kings xxv. 13 Object It is said of this Jeconiah, Jer xxv. 30, Write this man childless Anno So he is called, because he was an unhappy prince and had no son that succeeded him in the throne as the next words explain it See more on that place Salathiel his son, either his legal or his natural son, of which see the notes on Jer xxv. 30, Matt. i. 12 Luke iii. 27

18 Malchiram also, and Pedajah, and Shenagah, Jecaniam, Hoshamah, and Nedabiah

Malchiram also, and Pedajah the sense of some is too short and imperfect as is frequent in the Hebrew language, and something is here understood as the sons also of Salathiel were Malchiram and Pedajah, &c, as they gather from hence, that the same Zerubbabel is called the son of Pedajah, ver 19, and the son (i.e. the grandson) of Salathiel, Matt. i. 12 Or Malchiram and the rest here named were the sons of Jeconiah, and they are differing Zerubbabel which are mentioned here, ver 19, Matt. i. 12, Luke iii. 27 of which see the notes on those places

19 And the sons of Pedajah were Zerubbabel, and Shimei, and the sons of Zerubbabel, Meshullam, and Hananiah, and Shelomith their sister

i.e. Sister to the two last named sons of Zerubbabel (to wit, by both parents), and therefore named before the other five, ver 20, who were her brethren by the father, but not by the mother

20 And Hashubah, and Ohel, and Berechiah, and Haadiah, Jushabhesed, five.

Either of Zerubbabel or of Meshullam as is gathered from hence, that the sons of Hananiah (brother to Meshullam ver 19) are named ver 21 and therefore the five ver 20 are presumed to be the sons of Zerubbabel But that is no necessary inference, for Meshullam possibly had no sons and therefore he passeth from him to Hananiah, ver 21

21 And the sons of Hananiah, Pelatiah, and Jesai, the sons of Rephaim, the sons of Arim, the sons of Obadiah, the sons of Shechaniah

All these men both parents and their sons here blended together, are mentioned as the sons of Hananiah, and branches of the royal stock

22 And the sons of Shechaniah, She-mariah, and the sons of Shemariah, Othai, and Igeal, and Bariah, and Neariah, and Shaphat, six

To wit including the father But the Hebrew word shisha which is rendered six, may be the proper name of one of the sons of Shemariah, who may be so called, because he was the sixth son

23 And the sons of Neariah, Elioenai, and Hizkiah, and Azikam, three

The sons of Neariah, who none is here mentioned because his elder brethren probably died without issue

24 And the sons of Elioenai were, Hothai, and Ishai, and Pelatiah, and Akkub, and Johanan, and Dalai, and Anani, seven

#### CHAP. IV.

The posterity of Judah by Caleb the son of Hur 1-1 By Ashur, 5-8 By Ithai, his prayer, 9-21 The posterity of Shela, 21-23 The posterity and tribes of Simeon, the conquest of Gedor, and of the Amalekites in Mount Seir 24-31

1 The sons of Judah, Pharez, Hezron, and Carmi, and Hur, and Shimon

The sons of Judah are the posterity, for only Pharez was his immediate son But they are all mentioned here only to shew Shimon's descent from Judah, of whom he intended to speak more particularly

2 And Reuham the son of Shimon begat Jathir, and Jathir begat Ahumai, and Lahad These are the families of the Zorathites

Reuham, called Harosh, chap. ii. 52, of whom see the families of the Zorathites, of whom see on chap. ii. 53

3 And these were of the father of Itham, Jether, and Ishma, and Idbash, and the name of their sister was Hazeleponi

Itham is the name either of a man, or of a place, of which see below, ver 32, 2 Chron. xi. 6 whose inheritance descended from him The name of his father is not here expressed

4 And Penuel the father of Gedor, and Jether the father of Hushah These are the sons of Hur, the firstborn of Ephrath, the father of Beth-lehem

Either they are other sons besides those mentioned chap. ii. or there is some variation in their name which is most frequent among the Hebrews as hath been of proved The father of Beth-lehem this title is here given to the father, and chap. ii. 51, to Simeon his son who had it either with or after his father See the notes on chap. ii. 51, 52

5 And Ashur the father of Tekoa had two wives, Helah and Naarah

6 And Naarah bare him Aluham, and Hephher

and Temoni, and Haahashtari. These were the sons of Naarah.

7 And the sons of Helah were, Zereth, and Jizoar, and Chanan.

Understand here, and *Coz* out of the beginning of the following verse. The like clippings we have in the end of ver 13, and of chap vii 18.

8 And Coz begat Anub, and Zobebah, and the families of Ahirhel the son of Harum.

9 ¶ And Jabez was more honourable than his brethren, and his mother called his name Jabez, saying, Because I bare him with sorrow.

Jabez, one of the fathers of the families of Ahirhel last mentioned. More honourable than his brethren, for courage, and especially for true and fervent piety, expressed in the following petition.

10 And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me. And God granted him that which he requested.

Jabez called on the God of Israel when he was undertaking some great and dangerous service. Oh that they would bless me indeed! I trust not to my own or people's valour but only to thy blessing and help. Enlarge my coast drive out these wicked and cursed Canaanites whom thou hast commanded us to root out, and therefore I justly beg and expect thy blessing in the execution of thy command. That thine hand might be with me to protect and strengthen me against my adversaries. That thou wouldest keep me from evil, or work with (for so the Hebrew phrase is sometimes used, as Cant 1 2 in 9 Isa 57 5) and I so restrain and govern it. That it may not grieve me, that it may not oppress and overcome me which will be very grievous to me. The consequent put for the antecedent, and more is understood than is expressed. He useth this expression in allusion to his name which signifies grief. O Lord let me not have that grief which my name implies, and which my sin deserves.

11 ¶ And Chelub the brother of Shuah begat Mehu, which was the father of Eshton.

12 And Eshton begat Bith-rapha, and Paseah, and Tehunna the father of Hamathish. These are the men of Rechab.

From these are sprung the present inhabitants of Rechab a town not elsewhere mentioned.

13 And the sons of Kenaz, Othniel, and Seraiah, and the sons of Othniel, Hamathish.

Kenaz, the son either of Chelub, ver 11 or of his son Eshton ver 12 and the father of Jephunneh, and consequently Caleb's grandfather ver 15, whence Caleb is called a Kenazite Numb xxvii 12 Hathath, understand, and Meonothai out of ver 11. See above on ver 7.

14 And Meonothai begat Ophrah, and Seraiah begat Joab the father of the valley of Beth-shimon, for they were craftsmen.

The father of the valley is of the inhabitants of the valley.

15 And the sons of Caleb the son of Jephunneh, Iru, Ihab, and Naam, and the sons of Ihab, even Kenaz.

Another Kenaz, differing from that Kenaz ver 13. Or his name might be Uknaz.

16 And the sons of Jehaleleel, Ziph, and Zaphah, Triah, and Asarel.

Jehaleleel, the son of Kenaz or Uknaz last mentioned.

17 And the sons of Ezra were, Jether, and

Mered, and Ephraim, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

Ezra, the son of Asareel last named. She bare; she, i. e. Bithiah, bare unto Mered, as may seem by comparing this with ver 18.

18 And his wife Jehudiah bare Jered, the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took.

His wife, either Ezra's wife, or rather, another wife of Mered Jehudiah, or, the Jewess, so called to distinguish her from his Egyptian wife here following. These are the sons, to wit, Miriam, and the rest following, ver 17. The daughter of Pharaoh, either, 1. Of Pharaoh king of Egypt, for Mered might be a person of great estate and quality, or this might be only Pharaoh's illegitimate daughter. Or, 2. Of some other Egyptian or Israelite called by that name, which might easily happen upon divers occasions.

19 And the sons of her wife Hlodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

Hlodiah, his third wife.

20 And the sons of Shimon were, Amnon, and Rimmi, Ben-hanan, and Tilon. And the sons of Ishi were, Zohri, and Ben-zoheth.

Shimon, another son of the father of Keilah, mentioned ver 19. Ishi, son of Tilon last mentioned.

21 ¶ The sons of Shelah, the son of Judah were, Iri the father of Lecah, and Jachai the father of Marshai, and the families of the house of them that wrought fine linen, of the house of Ashbiah.

Having treated of the posterity of Judah by Pharez and by Zerah, he now comes to his progeny by Shelah, of whom see Gen xxxviii.

22 And Jokim, and the men of Cizeba, and Joash, and Saraph, who had the dominion in Moab, and Jashub-lechem. And these are ancient things.

Who had the dominion in Moab, which they ruled in the name and for the use and service of the kings of Judah to whom Moab was subject from David's time. Or, who had possessions in Moab, or, who married wives in Moab. These are ancient things, the sense is either, 1. These persons and things were in ancient times and therefore it is not strange if now they be so little known. But that might have been with equal truth said of divers other parts of this account. Or rather, 2. But those blessed times and things are long since past and gone. Our ancestors then had the dominion over the heathen but then degenerate posterity are now slaves to them in Chaldean, Persia, &c., where they are employed as potters or gardeners, or in other servile works.

23 These were the potters, and those that dwelt among plants and hedges, there they dwelt with the king for his work.

These were the potters, or rather, these are, for he seems to oppose their present servitude to their former glory, and to show their low and mean spirits, that had rather turn among the heathen to do their drudgery, than return to Jerusalem to serve God and enjoy their freedom. There they dwell, or tarried, or now dwell, when their brethren are returned. With the king of Babylon or Persia, esteeming it a greater honour and happiness to serve that earthly monarch in the meanest employments, than to serve the king of kings in his temple, and in his most noble and heavenly work.

24 ¶ The sons of Simeon were, Nemuel, and Jamin, ¶ Jarib, Zerah, and Shaul.

The sons of Simeon these are here joined with Judah.

because their possession was taken out of Judah's portion, Josh xix 1. This account seems to differ from that Gen xlii both in the number and names of the persons, which is not strange, considering how customary it was amongst the Hebrews for one person to have two or three names given to him upon several occasions. And for Uhad Gen xlii 10, he may be omitted here, because he left no posterity or family after him, as the rest did.

25 Shallum his son, Mibsam his son, Mishma his son.

*Shallum his son, i e son of Saul last mentioned*

26 And the sons of Mishma, Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters, but his brethren had not many children, neither did all their family multiply, † like to the children of Judah.

*† Heb. unto* The tribe of Simeon did not increase proportionally to the tribe of Judah, in which they dwelt, as appears by those two catalogues, Numb i 22, xxi 14 which is to be ascribed to God's curse upon them delivered by the mouth of holy Jacob, Gen xlix and signified by Moses's neglect of them, when he blessed all the other tribes.

† Josh 13 2 28 And they dwelt at Beer-sheba, and Moladah, and Hazar shual,

These and the following cities are mentioned Josh xix 2, &c, with no great alterations.

† Or, Balah Josh 11 5 29 And at Bilhah, and at Ezem, and at Tolad,

† Or, Hailad Josh 1 4 30 And at Bethuel, and at Hormah, and at Zaklag,

† Or, Hazar Josh 11 5 31 And at Beth-marcaboth, and at Hazar-susim, and at Beth-bur, and at Shaaraim. These were their cities unto the reign of David.

Either, 1 Of David's posterity as long as the kingdom of Judah lasted, or until the captivity of Babylon. But this seems not to be true, for Simeon was gone into captivity with the rest of the ten tribes long before that time. Or rather, 2 Of David himself. And this may seem to be added, because some of these cities though given to Simeon by Joshua, yet through the sloth or cowardice of that tribe were not taken from the Philistines until David's time, who took some of them, and the Simeonites having justly forfeited their right to them by their neglect, gave them to his own tribe. For it is evident concerning Zaklag one of them, that it was in the Philistines' hands in David's time, and by him given to him, and by him annexed to the tribe of Judah 1 Sam xxvii 6.

† Or, Ither Josh 19 32 And their villages were, Be'er, Lotam, and Ain, Rimmon, and Tochen, and Ashan, five cities.

† Or, Baal Josh 19 2 33 And all their villages that were round about the same cities, unto Be'er. These were their habitations, and their genealogy.

34 And Meshobab, and Jamlech, and Jediah the son of Amariah,

These and the rest here following are particularly mentioned for their valiant and successful achievements, related ver 39, &c.

35 And Joel, and Jehu the son of Josiab, the son of Seraiah, the son of Asub,

36 And Elioenai, and Jakobah, and Jeshohai, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shuphi, the son of Alion, the son of Jediah, the son of Shumri, the son of Shemaiah,

† Heb. coming 38 These † mentioned by their names were princes in their families and the house of their fathers increased greatly.

\* These named ver 34—37 The house of their fathers increased greatly which forced them to seek for new and larger habitations.

39 ¶ And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks.

To the entrance of Gedor, to that country that belongs to Gedor, or borders upon it, either that Gedor Josh xv 58, or that called Gedern Josh xv 36 into the east side of the valley, of which see on 1 Sam xvii 2, 52.

40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable, for they of Ham had dwelt there of old.

They of Ham, i e the posterity of that cursed Ham, either the Arabians, or the Canaanites or Philistines, who descended from Ham, Gen x 6. And accordingly these words contain a reason, either, 1 To prove that the land was good, because the Arabians, who, being wholly given to pasturage, used to find out the choicest grounds, had formerly pitched their tents there. Or, 2 Why they went and possessed this place, because it was not in the hands of their brethren of Judah, but in the possession of that people which they had authority and command to expel. Had dwelt there of old i e had possessed it of old and hitherto. Or dwelt there before i e before they came and cast them out of their possessions.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms because there was pasture there for their flocks.

In the days of Hezekiah king of Judah, but a little before their captivity which was in the sixth year of Hezekiah, 2 Kings xxvii. So their joy in their new and pleasant, and fruitful possessions lasted but for a very little while. Smote their tents i e the people dwelling in tents, for so it seems these still did for the convenience of pasturage. Destroyed them utterly unto this day, i e so as they could never after recover themselves.

12 And some of them, even of the sons of Simeon five hundred men, went to mount Seir, having for their captains Peleah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

Some went to Mount Seir, probably about the same time.

13 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

The rest of the Amalekites, not destroyed by Simi, or David, or his successors. Unto this day, either, 1 Until the captivity of the ten tribes. But that happening so speedily after this time, this expression may seem to be very improper and insignificant here. Or rather, 2 Until the Babylonish captivity, or the time next after it when these books were written. For although the main body of that tribe dwelling in Canaan were carried into captivity, yet this small remnant of them having removed their dwellings and being planted in Mount Seir, which lay southward from Judah, might possibly be continued and preserved in those parts, when their brethren were gone into captivity.

## CHAP. V

The line of Reuben unto the captivity their war against the Hagarites, 1—10 The chief men and habitations of Gad, 11—17 The number of the Reubenites, Gadites, and half the tribe of Manasseh, that marched against the Hagarites, and overcame them, 18—21 They are all carried captives into Assyria, 25 26

NOW the sons of Reuben the firstborn of Israel, (for he was the firstborn; but,

b Gen 35  
22 & 49  
c Gen 48  
15 22

forasmuch as he <sup>b</sup>d filed his father's bed,  
his birthright was given unto the sons of  
Joseph the son of Israel and the gene-  
alogy is not to be reckoned after the  
birthright

For he was the first-born there and the following words  
to ver 3, which are enclosed within a parenthesis, seem to  
be inserted here as an answer to a secret objection, or as a  
reason why Reuben's genealogy was not set down first,  
but Judah's was put before it, which is double, the first  
follows immediately, the other is in the last clause of this  
verse. His birthright, i.e. the right of the first born, which  
although it continues in it something of dominion, Gen. xxvii  
1, 32 which Joseph had in his own person Gen. xlix  
1, yet principally consisted in having a double portion as  
appears from Deut. xxi 17, which Joseph enjoyed both in  
his person and in his posterity which had two parts of  
twelve in Canaan. And it is Joseph's posterity which is  
here considered. Unto the sons of Joseph, Ephraim and  
Manasse each having a distinct portion. The sons of Israel  
this is added emphatically, because they were reputed and  
treated as if they had been the immediate sons of Jacob,  
of which see Gen. xlviii 5. The genealogy is not to be  
reckoned after the birthright this is the second reason  
which sheweth both why Reuben's genealogy was not first  
mentioned, and if another tribe was to be linked before it  
why that was Judah, and not Joseph, as it might seem  
most fit for the former reason because, saith he the order  
of their genealogy was not to be ruled by the birthright  
but by a higher privilege, which was given to Judah, and  
which here follows

1 Gen 43  
10 18 60  
7  
108  
8  
Mic 2  
11  
1st prince

2 1 or <sup>d</sup> Judah prevailed above his brethren  
and of him came the chief ruler  
but the birthright was Joseph's

Judah not the person (for so Joseph prevailed) but the  
tribe of Judah. Prevailed above his brethren, excelled the  
other tribes in number and power, and especially in the  
following privilege. And of him, or for of him, i.e. the  
Hebrew word oft used, this being a reason of the fore-  
going, as action, or a declaration wherein he did prevail.  
Came the chief ruler, the government was by God pro-  
mised and appointment to be made chiefly and most dubi-  
ly that tribe, first in David and his successors and then in  
he Messiah who sprang out of Judah Heb. vii 14 which  
was a far greater privilege than the birthright. Or as to  
the ruler (i.e. is to the point of dominion) he was more  
than he, or preferred before him, i.e. before Joseph who is  
named in the very next clause, the pronoun being referred  
unto the following noun, which is frequent among the He-  
brews as Psal. lxxxiii 1. ver 19. But the birthright, or  
although I have refused so this prevents or removes any ob-  
jection against Judah's precedence taken from his birthright.

1 Gen 48  
9  
Ex 6 14  
Num 1

3 The sons, I say, of Reuben the first-  
born of Israel were, Hanoch, and Pallu,  
Hezion and Carmi

1 The sons of Joel, Shemuah his son, Grog his  
son, Shimei his son,

Joel was the son either of Carmi last mentioned, or  
father of Hanoch Reuben's first born because he and his  
were successively princes of this tribe as may be gathered  
from ver 6

5 Micah his son, Reaia his son, Baal his son

1 Or, the  
1st prince,  
2 Kings 15  
22 & 16

6 Beerah his son, whom the Philistines  
carried away captive  
for he was prince of the Reubenites

g Gen 48  
11

7 And his brethren by their families,  
when the genealogy of their generations  
was reckoned, were the chief, Jeiel, and  
Zechariah,

His brethren i.e. the other sons of Reuben and their pos-  
terity. The chief, Heb. the head, which was the head of his  
family

1 Or  
14 Machi  
se 4  
11 Josh 13  
12, 16

8 And Bela the son of Azaz, the son of  
Sheva, the son of Joel, who dwelt in  
Aroer, even unto Nebo and Bala-meon

Who dwell, to wit, the Reubenites, all these here before  
mentioned, as appears both by the following verses, which  
relate to the whole tribe, and by the agreement of this de-  
scription of their inheritance with that, Josh. xiii 15, 16

9 And eastward he inhabited unto the  
entering in of the wilderness from the  
river Euphrates because their cattle  
were multiplied in the land of Gilead

1 Josh 12

He inhabited i.e. the tribe of Reuben. From the river  
Euphrates, from Jordan and the wilderness beyond it unto  
Euphrates. Of the wilderness, which lies towards the  
reaches to the river Euphrates, namely, the great wilder-  
ness of Kedemoth, Deut. ii 26, which was extended far  
and wide towards Euphrates, for that was the eastern bound-  
ary of Reuben's possession and not Euphrates, to which  
their habitation never reached. Their cattle were multiplied;  
which forced them to enlarge their habitation as far as they  
could eastward towards Euphrates.

10 And in the days of Saul they made  
war with the Hagrites, who fell by their  
hand and they dwelt in their tents

11 1st on 20

throughout all the east land of Gilead

11 Josh upon  
all the face  
of the east

They made war, the Gadites and Manassites joining  
with them in the war ver 18, 19. With the Hagrites,  
the Ishmaelites, who dwelt in Arabia the Desert. They  
dwelt in their tents, the Israelites took possession of their  
lands, and tents or houses. Throughout all the east land  
of Gilead, which lay eastward from the land of Gilead

11 And the children of Gad dwelt

1 Josh 1

over against them, in the land of Bashan

11 Josh 1

12 Joel the chief, and Shapham the next, and  
Jaani, and Shaphat in Bashan

The chief, the prince of the tribe, or at least of his  
family when they were referred to wit, in the days of  
Joel ver 17. Shephar in bashan i.e. who dwelt in  
the city of Bashan. Others say Who abode in Bashan to  
defend the city and country, when their brethren went out  
to war against the Hittites ver 18, 19

13 And their brethren of the house of their  
fathers were Michael, and Meshullam and Shubei,  
and Jerni, and Jachari, and Zer, and Heber, seven

14 These are the children of Abihail the son  
of Huri, the son of Jaroah, the son of Gilead, the  
son of Michael, the son of Jeshishai, the son of  
Jahdo the son of Buz

These are the children these seven last named

15 Ahii the son of Abdiel, the son of Guni,  
chief of the house of their fathers

This Ahii is the head or chief of the houses or families  
with 1. Of those seven named ver 13, or, 2. Of Abdiel  
and Guni last named and of their fathers

16 And they dwelt in Gilead in Bashan,  
and in their towns and in all the suburbs  
of Shaton, upon their borders

with 27  
11 Josh 16  
gave forth

Then dwelt i.e. the children of tribe of Gad. In Gilead,  
i.e. a part of Gilead. In the Reubenites and Manassites  
dwelt in other parts of it, Deut. iii 12, 13, 16. In Bashan  
in the tent of Bashan as it is said, ver 11. Quest. How  
came the Gadites to dwell in Bashan, when all Bashan is  
expressly said to be given to the half tribe of Manassah,  
Deut. iii 15, Josh. xiii 29, 30? Answer. All Bashan is put  
for the greatest part of it by a synecdoche, very frequent  
in Scripture and all authors, and so the Gadites might  
possess a part of it. And thus both Bashan and Gilead are  
used for parts of them Josh. xvii 1, where it is said of  
Michai a Manassite that he had Gilead and Bashan. And  
it is unquestionably true that Gilead is taken sometimes  
for largely for all the land of the Israelites beyond Jor-  
dan sometimes more strictly for that part of it which bor-  
ders upon Mount Gilead, of which see my notes on Josh.  
xvii 1, the like may be presumed concerning Bashan,  
and so in its strictest sense it might be all given to the  
Manassites and yet in its largest sense might comprehend  
a part of the land belonging to the Gadites. In his towns,

1 e in some of her cities and towns. *In all the suburbs, 1 e in its fields and pasture grounds.* 1 Chron. xxvii 29 *Of Sharon;* not that within Jordan 1 e xxvii. 2, but another without Jordan. *Upon their borders,* to wit of Gilead and Bashan, for Gilead properly so called or the greatest part of it, belonged to the Reubenites and Bashan or the greatest part of it, to the Manassites, and so the Gadites (whose habitation was between the Reubenites and Manassites) had those parts of both their countries which were towards their borders. *Or unto their borders,* 1 e as far as the suburbs of Shimon, which were last mentioned, were extended.

17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

*In the days of Jotham king of Judah* who reigned long, partly in his father's days, and partly by himself, 2 Kings xv, and being at leisure as to wars and troubles, thought this a fit season to examine the state of his people. *In the days of Jeroboam,* either the second of that name of whom see 2 Kings xiii 13. Or rather the first Jeroboam partly because he is called simply Jeroboam, without any addition, which shows that he speaks of the most famous of the two and partly because this work of taking an account of the people doth fit better agree to the times of Jeroboam the first, when the kingdom of Israel was first erected and established, and broken off from that of Judah, when it was necessary for Jeroboam to know his own strength, and the numbers of his people than to the times of Jeroboam the second when the kingdom of Israel was broken and near to its ruin.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites with Ietur, and Nephush and Nodab.

1 e With the posterity of Ietur &c., who were Ishmaelites, as appears from Gen. xxv 13.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them for they cried to God in the battle, and he was intreated of them because they put their trust in him.

*They were helped against them,* to wit by God xxi 22 who gave them extraordinary courage and success. *All that were with them,* their friends and allies in this war.

21 And they took away their cattle of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of fowls an hundred thousand.

*Of their camels fifty thousand,* for camels were very numerous in Arabia, being used in war and for burdens &c., and being very patient of thirst and therefore most fit for those hot and dry countries. *Of men an hundred thousand,* whom they took prisoners, and either used as slaves, or sold them for such.

22 For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.

*The war was of God,* God put them upon it, and mightily assisted them in it. *They dwelt,* 1 e that party of these tribes which went out to this war being 41760 men, or part of them by the consent of the rest. *Until the captivity,* of which 2 Kings xv 29, xviii 6.

23 ¶ And the children of the half tribe of Manasseh dwelt in the land they increased from

Bashan unto Baal-hermon and Senir, and unto mount Hermon.

Having discoursed of the Reubenites ver 1 &c., and next of the Gadites, ver 11 &c., he now comes to the Manassites. *In the land,* 1 e in their land to wit, in the northern part of the land beyond Jordan.

24 And these were the heads of the house of their fathers, even Ephraim, and Ishi, and Ehel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers and went a whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan unto this day.

*Stirred up the spirit,* he so governed his counsels and affections that he should bring his forces against this people rather than others. Of Halah Habor, &c., see 2 Kings xvi 6, xviii 11.

## CHAP. VI.

*The sons of Levi* the line of the high priests from Aaron to the captivity 1-15. *The founders of Jerusalem, Merari, and Kohath* 16-18. *The office of Aaron and his house unto Shiloh,* 19-53. *The cities of the priests and Levites,* 54-61.

THE sons of Levi, of Gershon, Kohath, and Merari.

2 And the sons of Kohath Amram, Izhar, and Hebron, and Uz.

*Uz* called also Ammonadab, ver 22 compare Exod vi 21.

3 And the children of Amram, Aaron, and Moses, and Miriam. The sons also of Aaron, Nadab, and Abihu, Eleazar, and Ithamar.

4 Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

*In the days of Uzzi* it is supposed that the high priesthood was translated from Eleazar's family to Ithamar's, for some cause now unknown in whose line it continued for some successions.

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem.)

*He it is that executed the priest's office* so did all the rest, but it is implied that he did it faithfully, he filled his place and valiantly discharged his office in Uziah's time;

of which see 2 Chron xxvi 17, &c. Or thus he may relate to Jotham, otherwise called Jehonada, who is so highly commended for the good service which he did to the house of God and of the king, of whom see 2 Kings xi. In the temple that Solomon built, in Solomon's temple, so called to distinguish it from the second temple, which was built or in building when these books were written.

11 And <sup>h</sup> Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat <sup>h</sup> Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat <sup>h</sup> Seraiah, and Seraiah begat Jehozadak

Seraiah, who was slain by Nebuchadnezzar at Riblah, 2 Kings xxv 18, 21

15 And Jehozadak went into captivity, when the Lord carried away Judah and Jerusalem by the hand of Nebuchadnezzar

16 ¶ The sons of Levi, <sup>1</sup> Gershom, Kohath, and Merari

This he repeats, as the foundation of the following genealogy of those Levites who were not priests

17 And these be the names of the sons of Gershom, Libni, and Shimei

18 And the sons of Kohath *here*, Amram, and Izhar, and Hebron, and Uzziel

19 The sons of Merari, Mahli, and Mushi. And these are the families of the Levites according to their fathers

Who are distinguished and named from their fathers. And the following catalogue is thought to contain the successive heads or chiefs of their several families until the times of David, by whom they were distributed into several ranks or courses

20 Of Gershom Libni his son, Jahath his son, <sup>m</sup> Zimnah his son,

His grandson, by his son Shimei, as appears from ver 12, 43, the names of father and son being oft used in Scripture of more remote progenitors or successors

21 ¶ Joab his son, ¶ Iddo his son, Zerah his son, ¶ Jetherai his son

22 The sons of Kohath, ¶ Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ibiassaph his son, and Assir his son

24 Tabath his son, ¶ Uriel his son, Uzziel his son, and Shaul his son

Uriel called also Zephaniah, ver 36, where also Uzziel here following is called Azariah

25 And the sons of Elkanah, <sup>h</sup> Amasai, and Ahimoth

Elkanah, the son of that Korah mentioned above ver 22, as is manifest by ver 35—37, and by Exod vi 23, 24

26 As for Elkanah the sons of Elkanah, ¶ Zophai his son, and <sup>h</sup> Nahath his son,

Elkanah, this was another Elkanah, son or grandson of the former Elkanah, and either the son or brother of Ahimoth last mentioned or of Amasai. Nahath, called also Zophai, ver 36, and Iohn 1 Sam i 1

27 ¶ Phab his son, Jeroham his son, Elkanah his son

Jeroham the father of the prophet Samuel, 1 Sam i 1, who therefore follows here

28 And the sons of Samuel, the first-born ¶ Vashni, and Abnah

29 The sons of Merari, Mahli, Libni his son, Shimei his son, Uzziel his son,

30 Shimei his son, Haggiah his son, Asaiah his son.

31 And these are they whom David set over the service of song in the house of the Lord, after that the ark had rest.

These are they, whose names here follow. The service, Heb the hands. Hand put for ministry or service, which is commonly performed by the hand. Thus God is frequently said to speak or command things by the hand (i. e. the ministry) of Moses. Compare 2 Chron xix 23. After that the ark had rest, which was in David's time, 2 Sam. vi 17

32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem, and then they waited on their office according to their order.

The dwelling-place of the tabernacle, or the tabernacle of the tent, as the same Hebrew words are translated, Exod xxxix 32, xl 2, 6. According to their order, which David had appointed by the Spirit, as it follows in this book

33 And these are they that waited with their children. Of the sons of the Kohathites. Heman a singer, the son of Joel, the son of Shemuel,

Then to wit, Heman here mentioned, and Asaph, ver 39, and Ethan, ver 14. Shemuel, or, Samuel the prophet

34 The son of Elkanah, the son of Jeroham, the son of Eliab, the son of ¶ Toah,

35 The son of ¶ Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of ¶ Joel, the son of Azariah, the son of Zephaniah,

37 The son of Jahath, the son of Assir, the son of Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel

39 And his brother Asaph, who stood on his right hand, even Asaph the son of Berachiah, the son of Shimea,

Asaph is here called Heman's brother, both by birth being of the same tribe and father, Levi, and by his office and employment, which was the same with his

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of ¶ Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimnah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi

44 And their brethren the sons of Merari stood on the left hand. ¶ Ethan the son of ¶ Kishi, the son of Abdi, the son of Malluch,

Ethan, called also Jeduthun, 1 Chron. ix 16; 2 Chron. xxv 15, and in the titles of divers psalms

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi

48 Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.

The Levites, such of them as had no skill in singing were otherwise employed



49 ¶ But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

Having mentioned the work and employment of the high priests, he briefly rehearseth the names of the persons who successively performed it.

50 And these are the sons of Aaron, Eleazar his son, Phinehas his son, Abishua his son.

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Merari his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ Now these are their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites for their's was the lot.

Or, this lot or portion which here follows Or, the first lot, as appears by the sequel.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

They gave the cities, or, out of the cities the Hebrew eth being put for meeth as hath been oft noted.

58 And Hilen with her suburbs, Debir with her suburbs,

59 And Ashan with her suburbs, and Beth-shemesh with her suburbs.

60 And out of the tribe of Benjamin, Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities.

Whereof eleven are here numbered, and two more added to them, Josh. xxi. 13.

61 And unto the sons of Kohath which were left of the family of that tribe were cities given out of the half tribe, namely, out of the half tribe of Manasseh,

62 By lot, ten cities.

Which were left, over and above the priests who were of the same family of Kohath and tribe of Levi. By lot ten cities, or, by lot, (with a full point, for there the sense ends). All these cities were ten cities, as it is expressly said, Josh. xxi. 13. These words, all their cities were, are to be understood out of the former verse, which is not unusual in the Holy scripture. And so this sacred writer explains him self, ver. 61, &c., where eight of these cities are named, whereof only two are taken out of this half tribe of Manasseh ver. 70, the other two being named, Josh. xxi. 21, &c., where the cities are more plainly and fully declared.

62 And to the sons of Gershon throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

To the sons of Gershon, understand here cities were given, which is also understood ver. 61, and expressed ver. 64.

63 Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And the children of Israel gave to the Levites these cities with their suburbs.

To the Levites, i. e. to the tribe of Levi, consisting of priests and other Levites. These cities, which are numbered or named in this chapter.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names.

They gave to wit to these Levites of the family of Kohath who were priests, as appears both by ver. 57, &c., where the cities given to the Aaronites are said to be taken out of the tribe here named, even out of Judah (under which Simeon is comprehended, because his lot lay within that of Judah) and Benjamin, and by the next verse, where the other Kohathites who were not priests are called the residue of the families of the sons of Kohath, by way of distinction from those of them to whom this ver. 65 relates. Which are called by their names, which are expressed by their names above ver. 57, &c.

66 And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

Of their coasts, or of their borders i. e. of their country contained within its borders as that word is oft used, as hath been noted before.

67 And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs, they gave also Gezer with her suburbs,

They gave, either the Ephraimites or rather, the children of Israel, as it is expressed, ver. 6, who gave part out of Ephraim, and part out of the half tribe of Manasseh, as it here follows. But the Ephraimites could not give away any cities belonging to the Manassites. Thus them, i. e. to the residue of the Kohathites last mentioned. Of the cities of refuge, or the cities (i. e. the city, the plural number used of one, of which frequent examples have been given before see chap. vi. 3, 12, 11) of refuge. Or, cities (the construct form being put for the absolute, of which there want not examples in the Hebrew language,) the city of refuge. As to the names of these cities, diverse of them are differing from those names which were given to them, Josh. xxi. 13. Not is it at all strange that the names of places should be changed in so many hundreds of years as were between Joshua and this time. And to the cities themselves, this is further to be observed, that they are dispersed among all the tribes, partly that Jacob's prophecy might be fulfilled concerning the scattering of Levi, Gen. xlix. 7, and partly that every tribe might have teachers among them, by whom they might be directed in and quickened to the observation of God's laws, upon which the safety and happiness wholly depended.

68 And Jokimeam with her suburbs, and Beth-horon with her suburbs,

69 And Ajalon with her suburbs, and Gath-rimmon with her suburbs.

70 And out of the half tribe of Manasseh, Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershon were given out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar, Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs

74 And out of the tribe of Asher, Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs

76 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs

77 Unto the rest of the children of Manasse were given out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs

78 And on the other side Jordan by Jericho, on the east side of Jordan, were given them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Methaath with her suburbs

80 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, and Mahanum with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs

## CHAP VII

The sons of Issachar 1-5 Of Benjamin, 6-12 Of Naphtali, 13 Of Manasseh 14-19 Of Ephraim, their camings, and habitations, 20-29 Of Asher 30-40

NOW the sons of Issachar were, \*Tola, and \*Puah, \*Ishub, and Shemrom, four

<sup>1 Sam 11:1</sup> <sup>2 Sam 17:1</sup> <sup>1 Chron 12:1</sup> <sup>1 Chron 12:2</sup> <sup>1 Chron 12:3</sup> <sup>1 Chron 12:4</sup> <sup>1 Chron 12:5</sup> <sup>1 Chron 12:6</sup> <sup>1 Chron 12:7</sup> <sup>1 Chron 12:8</sup> <sup>1 Chron 12:9</sup> <sup>1 Chron 12:10</sup> <sup>1 Chron 12:11</sup> <sup>1 Chron 12:12</sup> <sup>1 Chron 12:13</sup> <sup>1 Chron 12:14</sup> <sup>1 Chron 12:15</sup> <sup>1 Chron 12:16</sup> <sup>1 Chron 12:17</sup> <sup>1 Chron 12:18</sup> <sup>1 Chron 12:19</sup> <sup>1 Chron 12:20</sup> <sup>1 Chron 12:21</sup> <sup>1 Chron 12:22</sup> <sup>1 Chron 12:23</sup> <sup>1 Chron 12:24</sup> <sup>1 Chron 12:25</sup> <sup>1 Chron 12:26</sup> <sup>1 Chron 12:27</sup> <sup>1 Chron 12:28</sup> <sup>1 Chron 12:29</sup> <sup>1 Chron 12:30</sup> <sup>1 Chron 12:31</sup> <sup>1 Chron 12:32</sup> <sup>1 Chron 12:33</sup> <sup>1 Chron 12:34</sup> <sup>1 Chron 12:35</sup> <sup>1 Chron 12:36</sup> <sup>1 Chron 12:37</sup> <sup>1 Chron 12:38</sup> <sup>1 Chron 12:39</sup> <sup>1 Chron 12:40</sup> <sup>1 Chron 12:41</sup> <sup>1 Chron 12:42</sup> <sup>1 Chron 12:43</sup> <sup>1 Chron 12:44</sup> <sup>1 Chron 12:45</sup> <sup>1 Chron 12:46</sup> <sup>1 Chron 12:47</sup> <sup>1 Chron 12:48</sup> <sup>1 Chron 12:49</sup> <sup>1 Chron 12:50</sup> <sup>1 Chron 12:51</sup> <sup>1 Chron 12:52</sup> <sup>1 Chron 12:53</sup> <sup>1 Chron 12:54</sup> <sup>1 Chron 12:55</sup> <sup>1 Chron 12:56</sup> <sup>1 Chron 12:57</sup> <sup>1 Chron 12:58</sup> <sup>1 Chron 12:59</sup> <sup>1 Chron 12:60</sup> <sup>1 Chron 12:61</sup> <sup>1 Chron 12:62</sup> <sup>1 Chron 12:63</sup> <sup>1 Chron 12:64</sup> <sup>1 Chron 12:65</sup> <sup>1 Chron 12:66</sup> <sup>1 Chron 12:67</sup> <sup>1 Chron 12:68</sup> <sup>1 Chron 12:69</sup> <sup>1 Chron 12:70</sup> <sup>1 Chron 12:71</sup> <sup>1 Chron 12:72</sup> <sup>1 Chron 12:73</sup> <sup>1 Chron 12:74</sup> <sup>1 Chron 12:75</sup> <sup>1 Chron 12:76</sup> <sup>1 Chron 12:77</sup> <sup>1 Chron 12:78</sup> <sup>1 Chron 12:79</sup> <sup>1 Chron 12:80</sup> <sup>1 Chron 12:81</sup> <sup>1 Chron 12:82</sup> <sup>1 Chron 12:83</sup> <sup>1 Chron 12:84</sup> <sup>1 Chron 12:85</sup> <sup>1 Chron 12:86</sup> <sup>1 Chron 12:87</sup> <sup>1 Chron 12:88</sup> <sup>1 Chron 12:89</sup> <sup>1 Chron 12:90</sup> <sup>1 Chron 12:91</sup> <sup>1 Chron 12:92</sup> <sup>1 Chron 12:93</sup> <sup>1 Chron 12:94</sup> <sup>1 Chron 12:95</sup> <sup>1 Chron 12:96</sup> <sup>1 Chron 12:97</sup> <sup>1 Chron 12:98</sup> <sup>1 Chron 12:99</sup> <sup>1 Chron 12:100</sup>

<sup>1 Chron 12:1</sup> <sup>1 Chron 12:2</sup> <sup>1 Chron 12:3</sup> <sup>1 Chron 12:4</sup> <sup>1 Chron 12:5</sup> <sup>1 Chron 12:6</sup> <sup>1 Chron 12:7</sup> <sup>1 Chron 12:8</sup> <sup>1 Chron 12:9</sup> <sup>1 Chron 12:10</sup> <sup>1 Chron 12:11</sup> <sup>1 Chron 12:12</sup> <sup>1 Chron 12:13</sup> <sup>1 Chron 12:14</sup> <sup>1 Chron 12:15</sup> <sup>1 Chron 12:16</sup> <sup>1 Chron 12:17</sup> <sup>1 Chron 12:18</sup> <sup>1 Chron 12:19</sup> <sup>1 Chron 12:20</sup> <sup>1 Chron 12:21</sup> <sup>1 Chron 12:22</sup> <sup>1 Chron 12:23</sup> <sup>1 Chron 12:24</sup> <sup>1 Chron 12:25</sup> <sup>1 Chron 12:26</sup> <sup>1 Chron 12:27</sup> <sup>1 Chron 12:28</sup> <sup>1 Chron 12:29</sup> <sup>1 Chron 12:30</sup> <sup>1 Chron 12:31</sup> <sup>1 Chron 12:32</sup> <sup>1 Chron 12:33</sup> <sup>1 Chron 12:34</sup> <sup>1 Chron 12:35</sup> <sup>1 Chron 12:36</sup> <sup>1 Chron 12:37</sup> <sup>1 Chron 12:38</sup> <sup>1 Chron 12:39</sup> <sup>1 Chron 12:40</sup> <sup>1 Chron 12:41</sup> <sup>1 Chron 12:42</sup> <sup>1 Chron 12:43</sup> <sup>1 Chron 12:44</sup> <sup>1 Chron 12:45</sup> <sup>1 Chron 12:46</sup> <sup>1 Chron 12:47</sup> <sup>1 Chron 12:48</sup> <sup>1 Chron 12:49</sup> <sup>1 Chron 12:50</sup> <sup>1 Chron 12:51</sup> <sup>1 Chron 12:52</sup> <sup>1 Chron 12:53</sup> <sup>1 Chron 12:54</sup> <sup>1 Chron 12:55</sup> <sup>1 Chron 12:56</sup> <sup>1 Chron 12:57</sup> <sup>1 Chron 12:58</sup> <sup>1 Chron 12:59</sup> <sup>1 Chron 12:60</sup> <sup>1 Chron 12:61</sup> <sup>1 Chron 12:62</sup> <sup>1 Chron 12:63</sup> <sup>1 Chron 12:64</sup> <sup>1 Chron 12:65</sup> <sup>1 Chron 12:66</sup> <sup>1 Chron 12:67</sup> <sup>1 Chron 12:68</sup> <sup>1 Chron 12:69</sup> <sup>1 Chron 12:70</sup> <sup>1 Chron 12:71</sup> <sup>1 Chron 12:72</sup> <sup>1 Chron 12:73</sup> <sup>1 Chron 12:74</sup> <sup>1 Chron 12:75</sup> <sup>1 Chron 12:76</sup> <sup>1 Chron 12:77</sup> <sup>1 Chron 12:78</sup> <sup>1 Chron 12:79</sup> <sup>1 Chron 12:80</sup> <sup>1 Chron 12:81</sup> <sup>1 Chron 12:82</sup> <sup>1 Chron 12:83</sup> <sup>1 Chron 12:84</sup> <sup>1 Chron 12:85</sup> <sup>1 Chron 12:86</sup> <sup>1 Chron 12:87</sup> <sup>1 Chron 12:88</sup> <sup>1 Chron 12:89</sup> <sup>1 Chron 12:90</sup> <sup>1 Chron 12:91</sup> <sup>1 Chron 12:92</sup> <sup>1 Chron 12:93</sup> <sup>1 Chron 12:94</sup> <sup>1 Chron 12:95</sup> <sup>1 Chron 12:96</sup> <sup>1 Chron 12:97</sup> <sup>1 Chron 12:98</sup> <sup>1 Chron 12:99</sup> <sup>1 Chron 12:100</sup>

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2 And the sons of Tola, Uzzi, and Rephiah, and Jeriel, and Juhmai, and Jibsam, and Shemuel, heads of their fathers house, to wit, of Tola they were valiant men of might in their generations, whose number was in the days of David two and twenty thousand and six hundred

In the days of David, when he numbered the people, 2 Sam xiv 1, &c

3 And the sons of Uzzi, Iziahah and the sons of Izrahah, Michael, and Obadiah, and Joel Ishuah, five all of them chief men

The sons for the son, for he names but one son Michael and Obadiah, and Joel, Ishuah, &c, including their father Izrahah

4 And with them, by their generations, after the house of their fathers, were bands of soldiers for war six and thirty thousand men for they had many wives and sons

And thirty thousand men, to wit, of the posterity of Uzzi, as the other twenty-two thousand six hundred, ver 2, were the posterity of Tola

5 And their brethren among all the families of Issachar were valiant men of might, reckoned in all by their genealogies fourscore and seven thousand

6 ¶ The sons of Benjamin, Bela, and Becher, and Jediael, three

There were ten, Gen xvi 21 and five of them are named, chap viii 1, but here only three are mentioned, either because these were most famous for courage or fruitful ness, or because the other families were now extinct

7 And the sons of Bela, Ezbon, and Uzzi, and Uzziel, and Jeremoth, and Iri, five, heads of the house of their fathers, mighty men of valour, and were reckoned by their genealogies twenty and two thousand and thirty and four

Heads of the house of their fathers, each of them head or chief, or commander of that house or family from which he was descended or to which he belonged For it may seem, by comparing this with chap. viii 3, &c that these were not the immediate sons of Bela, but his grandchildren descended each from a several father, and their fathers are here omitted, peradventure because they were obscure persons as their sons are mentioned for their eminency

8 And the sons of Becher, Zemira, and Joash, and Eliezer, and Floenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth All these are the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred

10 The sons also of Jediael; Bilhan, and the sons of Bilhan, Joush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, were seventeen thousand and two hundred soldiers, fit to go out for war and battle

12 ¶ Shuppim also, and Huppim, the children of ¶ Ir, and Hushum, the sons of ¶ Aher

Shuppim also, and Huppim, called Muppim and Huppim, Gen xvi 21 also Hupham and Shupham, Numb xxvi 59 The sons of Aher, but divers take the Hebrew word aher for a common not proper name, and render the words thus, another son, or the son of another family or tribe, to wit, of Dan, as may be gathered, 1 From Gen xvi 24 where Hushum is mentioned as the only son of Dan, where also the word sons is used of that one man, as it is here 2 From the clause of the next verse, the sons of Bilhah who was mother both to Dan and Naphtali 3 Because otherwise the genealogy of Dan is quite left out. 4 From the word another which is used in the Hebrew writers to design an abominable thing which the writer disdained to mention, whence they call a swine, which to them was a very unclean and loathsome creature, another thing. And it must be remembered that the tribe of Dan had made themselves and their memory infamous and detestable by that gross idolatry, which began first and continued longest in that tribe. Judg xviii; for which reason many interpreters conceive this tribe is omitted in the numbering of the sealed persons. Rev vii

13 ¶ The sons of Naphtali, Jahziel, and Guni, and Jezei, and Shallum, the sons of Bilhah

The sons of Bilhah, i e the grandchildren, for Bilhah was Jacob's concubine, and mother both to Naphtali the father of these last named persons, and to Dan. See on vii 12

14 ¶ The sons of Manasseh; Ashriel, whom she bare (but his concubine the Aramitess bare Machir the father of Gilead:

The sons of Manasseh, i e grandchildren, as vii 13 For both Ashriel and Zelophehad were the grandchildren of Machir son of Manasseh Numb xxvi 29, &c, xxviii 1 Whom she bare, to wit, his wife, as may be thought because his concubine is here opposed to her Or whom he got, for the Hebrew word yalad is sometimes used of men's begetting, as Gen. v 18, &c Compare Psal ii 7 But these and the following words may be otherwise rendered according to the Hebrew text, whom his concubine the Aramitess bare, who bare him (which ellipses are very frequent)

quent in the Hebrew) for month, of, or by Maachah as this was a differing Ashriel from him named Numb xxv, 31, for that was Gilead's son, and this his brother. The father of Gilead, a person so called, as is manifest from ver. 17, Numb xvi, 29.

15 And Machir took to wife the sister of Huppim and Shuppim, whose sister's name was Maachah, and the name of the second was Zelophehad and Zelophehad had daughters.

The sister, which word is here fitly understood out of the following clause, where it is expressed and she is called Maachah, who also is called the wife of Machir, ver.

16 The name of the second, of the second son or grandson of Machir, for so Zelophehad was, Numb xvi, 29, &c. Or Zelophehad is here called the second, because he was the younger brother of Ashriel who was the eldest son of Hepler, the son of Gilead, the son of Machir. Had daughters, i. e. only daughters, and no sons.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh, and the name of his brother was Sheresh, and his sons were Iam and Bakem.

17 And the sons of Ulam, Bedan. These were the sons of Gilead the son of Maclur, the son of Manasseh.

These, to wit, Ashriel and Zelophehad named ver. 11, 15, the relative being here referred to the remoter antecedent, as is frequent in the Hebrew.

18 And his sister Hammelecheth bare Ishod, and Abiezer, and Mahalah.

His sister, i. e. Gilead's sister. Ishod, and Abiezer, and Mahalah, understood, and Shumadah out of the next verse.

19 And the sons of Shemudih were, Ahian, and Shechem, and Lihhi, and Aniam.

20 ¶ And the sons of Ephraim, Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tanath his son.

Bered his son, either, 1 The son of Shuthelah and so Tahath the son of Bered, and so the rest, which make up seven succeeding generations. Or 2 The son of Ephraim, and so Tahath's the son not of Bered but of Ephraim and so forward. And thus all these were brethren, and sons or grandchildren of Ephraim, living together at one time with their father. Object This cannot be, because then Ephraim had two sons called Shuthelah and two called Tahath. Answer That might easily happen either because the first Shuthelah and Tahath were dead before the other two of those names were born; or because two of them were Ephraim's sons, and two of them his grandchildren, called after their uncle's names. For this is certain the name of sons is promiscuously used concerning immediate children and grandchildren, and great grandchildren.

21 ¶ And Zabid his son, and Shuthelah his son, and Ezer, and Elcad whom the men of Gath that were born in that land slew, because they came down to take away their cattle.

This history is not recorded elsewhere in Scripture. It is in the ancient Hebrew writers, though mixed with many fables. The Philistines (one of whose cities this Gath was) and the Egyptians were next neighbours, and in those ancient times it was usual for such to make incursions one into another's country, and to carry thence what prey they could take, as we find both in Scripture and in profane writers. And as the Philistines had probably made such incursions formerly into Egypt, and particularly the land of Goshien, which was the utmost part of Egypt bordering upon the Philistines' land, so the Israelites might requite them in the like kind, and particularly the children of Ephraim, either presuming upon their numbers and strength, or having possibly received the great injury from the Philistines in their last invasion, might make an attempt upon the Philistines to their own great loss, as is here related. And this seems to have happened a little before the Egyptian persecution and before the reign of that

new king mentioned Exod 18. The Philistines are here called the men of Gath, either because they were subject to the king of Gath as afterwards that people were, or because they lived about Gath. And this clause, that were born in that land, may be added emphatically, as the motive which made them more resolute and furious in their fight with the Ephraimites, because they fought in and for their own land, wherein all their wealth and concerns lay and against those that unjustly endeavoured to turn them out of their native country.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

Ephraim their father, either, 1 That Ephraim of whom he speaks ver. 20, whose sons are here named. But that to many seems hard, especially if those several sons named ver. 20, 21, be understood successively, so as each man be the son of him who is named next and immediately before him, which seems most probable, for so here are seven successive generations of Ephraim, which it is not likely that Ephraim lived to see, for then he must have been near two hundred years old. Although it is not necessary that the persons here said to be slain should be that generation which was last mentioned, but the particle whom may belong to the other sons of Ephraim of the fourth, or fifth or sixth generation. Nor is the word whom in the Hebrew text which runs thus, and the men of Gath—slew them, i. e. the sons of Ephraim in the general, as they are expressed in the beginning of ver. 20 without respect to this or that particular generation. And the relative particle then may be referred not unto the persons last named, but unto some of the other and more remote persons, this being a common observation of Hebrews that the relative oft belongs to the remoter antecedent. Or 2 Zabid the father of the three persons and families last named, who might possibly have two names and be called both Zabid and Ephraim. Or rather the name of Ephraim may be put synonymically (as the learned speak) for the son and successor of Ephraim, who being now in Ephraim's stead the head of the tribe, old Ephraim was in his time might well be called by the same name. Thus Isaac is put for his son Jacob or Jacob Amos vii 9, and Moses for the sons of Moses Psal xc title and David for his son Rehobeam 1 Kin xvi 16, and for Christ Jer xxx 9, Ezek xxxv 2 and (as many think) Abraham for Jacob, Abraham's grandchild, Acts vii 16. And these words, their father, seem to be added by way of distinction, to show that he meant not this or the Ephraim, but of that who was father to the three persons said to be slain, ver. 21. For if he had understood this of the first Ephraim having called these the sons of Ephraim, it might seem superfluous and tautologous to tell us that Ephraim was their father. His brethren, i. e. his kinsmen, as that word is frequently used.

23 And when he went in to his wife, she conceived and bare a son, and he called his name Berah, because it went evil with his house.

24 And his daughter was Sherah, who built Bethoron the nether, and the upper, and Uzzan-Sherah.

His daughter, i. e. his grandchild or great grandchild, for which are oft called sons or daughters in Scripture. Who built Bethoron the nether or repaired which possibly she did in her husband's time. And this work may be ascribed to her because these works were done either by her design or contrivance or by her instigation and influence upon her husband and brethren who did it.

25 And Rephah was his son, also Resheph, and Tahah his son, and Tahah his son,

26 Laadan his son, Ammihud his son, Elisham his son,

27 Phasma, the head of the tribe of Ephraim in the wilderness. Numb 1 10.

27 ¶ Non his son, Jehoshuah his son.

28 ¶ And their possessions and habitations were, Bethel and the towns thereof, and eastward Naaran, and westward Gazer, with the towns thereof, Shechem.

<sup>Or Adasa</sup>  
<sup>Ma 7 45</sup> also and the towns thereof, unto **Gaza** and the towns thereof

*Their possessions*, i. e. the portion allotted to the tribe of Ephraim **Beth-el**, which stood in the border of Benjamin, but belonged to Ephraim *Unto Gaza* not that of the Philistines, which belonged to another tribe, and was remote from Ephraim, but another of the same name. Or rather *Adasa*, as it is in the margin of our Bible, the particle *ad*, here rendered *unto* being a part of the name, for why should *unto* be put to this town, which is not put to any of the other?

29 And by the borders of the children of <sup>2 Josh 17 7</sup> **Manasseh**, **Beth-shean** and her towns, <sup>12 Josh 17 11</sup> **Taanach** and her towns, **Megiddo** and her towns, **Dor** and her towns. In these dwelt the children of **Joseph** the son of **Israel**

*The children of Joseph*, i. e. of Ephraim, Joseph's eldest son, who is sometimes called **Joseph**, as hath been noted before

<sup>m Gen 46</sup>  
<sup>17 Num</sup>  
<sup>20 44</sup> 30 ¶ The sons of **Asher**, **Imnah**, and **Isuah**, and **Ishuai**, and **Beriah**, and **Serah** their sister

31 And the sons of **Beriah**, **Heber**, and **Malchiel**, who is the father of **Birzavith**

<sup>ver 34</sup>  
<sup>Shamer</sup> 32 And **Heber** begat **Japhlet**, and **Shomer**, and **Hotham**, and **Shua** their sister

33 And the sons of **Japhlet**, **Pasach**, and **Bunhal**, and **Ashvath**. These are the children of **Japhlet**

<sup>ver 31</sup>  
<sup>Shomer</sup> 34 And the sons of **Shamer**, **Ahi**, and **Rohgah**, **Jehubbah**, and **Aram**

35 And the sons of his brother **Hekem**, **Zophah**, and **Imna**, and **Shilesh**, and **Amal**

*His brother*, brother either of **Shamer** the eldest named **Hotham**, or of **Aram** last mentioned

36 The sons of **Zophah**, **Suth**, and **Harnaphai**, and **Shual**, and **Beni**, and **Imnah**,

37 **Bezir**, and **Hod**, and **Shamma**, and **Shilshah**, and **Ithram**, and **Beera**

38 And the sons of **Jether**, **Jephunneh**, and **Pispah**, and **Aia**

39 And the sons of **Ullai**, **Aiah**, and **Hanani**, and **Rezia**

*Ullai* another son of **Jether**, as may be gathered by the course of the genealogy, though he be not expressed with his brethren, ver 38. See the like defect ver 18 and 34

40 All these were the children of **Asher**, heads of their father's house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men

## CHAP VIII

The sons and children of Benjamin, 1—32. The stock of Saul and Jonathan, 33—40

<sup>1400, 400</sup>  
<sup>Gen 46 21</sup>  
<sup>Num 26 38</sup>  
<sup>ch 7 5</sup> NOW Benjamin begat **Bela** his first-born, **Ashbel** the second, and **Aharah** the third,

He had spoken something of the tribe of Benjamin before, chap vii 6, but now he treats of it again, and that more fully and exactly; partly for Saul's sake who was of this tribe, and partly because this tribe adhered to David and the kingdom of Judah, and went with Judah into Babylon, and now were returned from thence in great numbers than the other tribes, except Judah. *Bel*, so called by Moses but the names of the rest vary from those in Moses, either because the same person had two several names, as hath

been often noted, or because these were not the immediate sons of Benjamin, but his grandchildren, here mentioned in their parents' stead, possibly because they were more eminent than their parents

2 **Nohah** the fourth, and **Rapha** the fifth

3 And the sons of **Bela** were, **Addar**, <sup>Or, Adar</sup>  
<sup>Gen 46 21</sup> and **Gera**, and **Abihud**,

4 And **Abishua**, and **Naaman**, and **Ahoah**,

5 And **Gera**, and **Shephaphan**, and **Huram**

6 And these are the sons of **Ehud**

these are the heads of the fathers of the inhabitants of **Geba**, and they removed them to **Manahath**

*These are the sons*, either these three last mentioned, or rather these following, ver 7, because he here speaks of them who were removed, and they are said to be removed ver 7

He describes the sons of Benjamin by the places of their habitation without an exact account of their parents, because their genealogies were broken by that almost total extirpation of this tribe, Judg xx. They removed them; either their fathers, or their heads and superiors, removed them, or they removed themselves, either because they were too numerous for that place, or because they desired to change their habitation, and hoped it would be for the better, and judged **Manahath** a more convenient place

7 And **Naaman**, and **Abiah**, and **Gera**, he removed them, and begat **Uzzah**, and **Abihud**

He removed them, either 1. Their father, or 2. **Gera** last mentioned, who it seems, was the chief counsellor or promoter of this work. Begat **Uzza** and **Abihud**, when he was settled in **Manahath**

8 And **Shiharam** begat children in the country of **Moab**, after he had sent them away, **Hushim** and **Baara** were his wives

In the country of **Moab**, whither he had removed himself, either at the same time when **Himalech** did, Ruth i 1, &c, or upon the same or like occasion. After he had sent them away, **Uzza** or **Gera** just mentioned. **Hushim** and **Baara** were his wives. Others join these words with the former and render the place thus after he had sent them (to wit, his sons) away with **Hushim** and **Baara** his wives, i. e. as he had sent his wives away from him, which may be here mentioned as a brand upon him, to show that he was void of natural affection to his wives and children. And it seems the more probable that he divorced them because he found him married to another wife, ver 9

9 And he begat of **Hodosh** his wife, **Jobab**, and **Zibia**, and **Mesha**, and **Malcham**,

10 And **Jeuz**, and **Shachia**, and **Mirma**. These were his sons, heads of the fathers

11 And of **Hushim** he begat **Abitub**, and **Lipal**

12 The sons of **Elpaal**, **Eber**, and **Misham**, and **Shamed**, who built **Ono**, and **Lod**, with the towns thereof

Of which see **Ezra** ii 33, **Neh** vii 37, xi 35

13 **Beriah** also, and **Shema**, who were

heads of the fathers of the inhabitants of **Ayalon**, who drove away the inhabitants of **Gath**

**Ayalon**, a place formerly belonging to the tribe of Dan, Josh xix 42, but after the return from Babylon possessed by the Benjamites, because both Dan and the rest of the ten tribes were get for the generality of them in captivity, and but few of them returned. Who drove away the inhabitants of **Gath**, either, 1. At that time when they made such a slaughter among Ephraim's children, chap. vii 21 and were possibly pursuing their victory, till they were driven back by these Benjamites, who came to the succour of their brethren. Or, 2. Now when they were returned from the captivity, and found the men of **Gath** possessed of **Ayalon**. Or, 3. At some other time not mentioned in Scripture

14 And Abio, Shashak, and Jeremoth,  
15 And Zebadiah, and Arad, and Ader,  
16 And Michael, and Ispah, and Joha, the  
sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki,  
and Heber,

18 Ishmerai also, and Jeriah, and Jobab, the  
sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Iliel,

21 And Adaiah, and Beraiah, and  
Shumath, the sons of Shumai,

22 And Ishpan, and Heber, and Iliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Anthothiah,

25 And Iphedeiah, and Penuel, the sons of  
Shashak;

26 And Shamerai, and Shebariah, and Atha-  
lah,

27 And Jareiah, and Eliah, and Zichri, the  
sons of Jeroham

28 These were heads of the fathers by their  
generations, chief men These dwelt in Jeru-  
salem

All these named from ver 14, do this place

29 And at Gibeon dwelt the father of  
Gibeon, whose wife's name was Ma-  
chah

The father of Gibeon, i.e. the chief or ruler of the Ben-  
jamites dwelling there

30 And his firstborn son Abdon and  
Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher

32 And Mikloth begat Shimeah And  
these also dwelt with their brethren in  
Jerusalem, over against them

With their brethren, i.e. with those other Benjamites,  
spoken of ver 28 Over against them, in some street or  
part of Jerusalem, which was over against that where their  
brethren dwelt

33 ¶ And Ner begat Kish, and Kish  
begat Saul, and Saul begat Jonathan and  
Malchi-shua, and Abmadab, and Ish-  
baal

34 And the son of Jonathan was Meri-  
b-baal, and Merib-baal begat Micah

35 And the sons of Micah were, Pithon,  
and Melech and Tarcia, and Ahaz

36 And Ahaz begat Jehoahab, and  
Jehoahab begat Alemeth, and Azmaveth,

and Zimri, and Zimri begat Moza,

37 And Moza begat Binea Rapha  
was his son, Eleasah his son, Azel his son

38 And Azel had six sons, whose names are  
these, Azrikam, Bocheru, and Ishmael, and  
Sheariah, and Obadiah, and Hanan All these  
were the sons of Azel

39 And the sons of Eshek his brother were,  
Ulam his firstborn, Jehush the second, and Eli-  
phelet the third

40 And the sons of Ulam were mighty men of  
valour, archers, and had many sons, and sons'  
sons, an hundred and fifty All these are of the  
sons of Benjamin

Archers Heb that tread the bow; for the bows of steel,  
which these used, required great strength to bend them,  
whch therefore they did by treading the bow with their  
feet, and pulling the string with both their hands

## CHAP. IX

The chief of the tribe of Judah, Benjamin, Ephraim, and  
Manasseh, who returned from captivity, and dwelt at Jeru-  
salem, 1-9 Also the priests and Levites, and how they  
exercised their office in the temple at Jerusalem, 10-34  
The family of Saul, 35-44

SO all Israel were reckoned by genealo-  
gies; and, behold, they were written in  
the book of the kings of Israel and Judah,  
who were carried away to Babylon for  
their transgression

In the book of the kings of Israel and Judah, not in that  
sacred and canonical book so called, but (as hath been oft  
observed before) in the public records, wherein there was  
an account of that kingdom, and of the several families in  
it, according to their genealogies Who were carried away,  
i.e. which tribe or people of Judah last mentioned

¶ Now the first inhabitants that  
dwelt in their possessions in their cities  
were, the Israelites, the priests, Levites,  
and the Nethinims

The first inhabitants the first after the return from Ba-  
bylon That dwelt in their possessions in their cities, i.e.  
that took possession of their own lands and cities, which  
had been formerly allotted to them, but of late years had  
been taken from them for their sins, and possessed by other  
people The Israelites, i.e. the common people of Judah  
and Israel called here by the general name of Israelites,  
which was given to them before that unhappy division of  
the two kingdoms and now is restored to them when the  
Israelites are united with the Jews in one and the same com-  
monwealth, that so all the names and signs of their former  
division might be blotted out And although the generality  
of the ten tribes were yet in captivity, yet divers of them  
were now returned, either such as had long before the cap-  
tivity fled to Jerusalem to worship God, and joined them-  
selves with Judah as those 2 Chron xi 16, and others,  
or such as upon Cyrus's general proclamation, associated  
themselves, and returned with those of Judah and Benjamin  
The priests Levites, these took possession of the  
cities or places belonging to them, as they had need and  
opportunity The Nethinims, a certain order of men,  
either Gibeonites or others joined with them, devoted to  
the service of God and of his house and of the priests and  
Levites; who that they might attend upon their work with-  
out distraction had certain places and possessions given to  
them, which they are now said to possess

3 And in Jerusalem dwelt of the chil-  
dren of Simeon, and of the children of Ben-  
jamin, and of the children of Ephraim,  
and Manasseh,

¶ Some of each of these tribes, either such as offered  
themselves, or such as were chosen by lot see Neh xi  
1, 2

4 Uthai the son of Ammihud, the son of Omri,  
the son of Imri, the son of Bani, of the children  
of Pharez the son of Judah

That there is so great a diversity of names between this  
catalogue and that Neh xi may be ascribed to two causes

1 To the custom of the Hebrews, who used very frequently  
to give two or three several names to one person, and, 2,  
To the change of times, for here they are named who  
came up at the first return; but many of those in Neh-  
emiah might be such as returned afterward, and came and  
dwelt either instead of the persons here named, who might  
be then dead, or gone from Jerusalem, or with them

5 And of the Shilonites, Asaiah the firstborn,  
and his sons

Or, Shelanites, as they are called from Shelah, Numb.  
xvi 20 Asaiah, called also Masaiah, Neh xi 5.

6 And of the sons of Zerah, Jemai, and their  
brethren, six hundred and ninety

7 And of the sons of Benjamin, Salu the son

of Meshullam, the son of Hodaviah, the son of Hasenuah,

*Salti the son of Meshullam*, who is mentioned, but described by other parents Nch 3 7, or at least by persons under other names. Possibly he was his more immediate, and those his more remote parents, or he might be born of one, and adopted by another. For this is certain, men are sometimes in Scripture called the sons of those who adopted them or whose right of inheritance fell to them.

8 And Imnah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnyah.

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

*Nine hundred and fifty and six* they are reckoned but nine hundred and twenty eight Nch 3 8 either because there he mentions only those that were by lot determined to dwell at Jerualem, to whom he here adds the who freely offered them lives to sit Nch 3 1 2, or because some of the persons and families in the place there were dead or extinguished or else removed from Jerualem upon some emergency at occasion.

10 ¶ And of the priests: Jedaiar, and Jehoiarib, and Jachin.

11 And ¶ Azariah the son of Hilkiab, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God.

*Azariah* the same called *Seraph* Nch 3 11. *Hilkiab* either of him in Josiah's time 2 Kings xxii 8 or rather another of the same name. *The ruler of the house of God* or *a ruler in the house of God*, not the high priest who was 1 Chr 5 1 but a chief ruler under him either the second priest, as such he called Numb 3 32 or the head of one of the twenty four families or courses of the priests.

12 And Adaiab the son of Jeroham, the son of Pashur, the son of Malchijah and Maasei the son of Adai, the son of Jahziah, the son of Meshullam, the son of Meshullam, the son of Immer.

*The son of Pashur*, i.e. his great grandson, as appears from Nch 3 12 13.

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore, very able men for the work of the service of the house of God.

*Very able men*, Heb. *mighty men of valour*, which is here noted as an excellent qualification for their place because the priests might meet with great opposition and difficulty in the faithful discharge of their office in the execution of the censures upon all impure persons without exception, and in preserving sacred things from violation by the touch of forbidden hands, of which see an eminent instance in Azariah 2 Chron xxvi 17, &c.

14 And of the Levites, Shemaiah the son of Hasabiah, the son of Azbukam, the son of Hasabiah, of the sons of Merari.

15 And Bakbakkar Heresh, and Galal, and Mattathiah the son of Micah, the son of Zichri, the son of Asaph,

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun and Berechiah the son of Isa, the son of Elkai, that dwelt in the villages of the Netophathites.

*The Netophathites* were in Judah Jer 31 54. Here they now dwelt, either because their proper cities were

not yet built or because they were not yet numerous enough to replenish them.

17 And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren. Shallum was the chief.

*Porters*, whose office it was to keep all the gates of the temple that no unclean person or thing might enter into it.

18 Who hitherto waited in the king's gate eastward: they were porters in the companies of the children of Levi.

*In the king's gate eastward*, in the east gate of the temple which was so called either because it was the chief and most magnificent of all the gates or because the kings of Judah used to go to the temple through that gate, 2 Kings xvi 18 compare Lark xlv 1, 2. Under this gate he comprehends all the rest, which also were guarded by these porters. *In the companies* or *according to the companies*, or *orders*, or *courses* i.e. they kept the gates successively, according to that method into which themselves and the rest of their brethren the Levites were distributed, for the more convenient management of their several offices, among which this of the porters was one.

19 And Shafan the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the gates of the tabernacle and their fathers, being over the host of the Lord, were keepers of the entry.

*Keepers of the gates of the tabernacle*, or *who were*, to wit, in time past which is expressed in a like case ver 20, when the tabernacle was standing before the temple was built. *Their father* he Korahites of whom see on Numb 16 4. *Over the host of the Lord* or *with* (as this Hebrew particle is oft used) *the host*, &c. i.e. when the Israelites were in the wilderness, encamped in a military manner round about the tabernacle, with or among whom these were then placed. *Keepers of the entry*, i.e. of the veil by which they entered into the tabernacle, which he calls the *entry* distinctively, because then there were no gates. The meaning is that all things were now restored to their primitive order and institution, and the several persons took those places and offices upon them, which their ancestors had before them.

20 And Phinhas the son of Eleazar was the ruler over them in time past, and the Lord was with him.

*Over them* i.e. over all the porters, and other Levites and priests before mentioned. *The Lord was with him* to direct and assist and bless him in the discharge of his place, which seems here related to encourage his successor, and consequently all the priests and Levites of this time, to go on courageously and resolutely in their work, not doubting but God will stand by them as he had done by their fathers.

21 And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation.

To wit in the time of David as the following verse sheweth. See chap xxvi 1, 2, xxvii 2. *Porter*, i.e. chief porter. *Of the door of the tabernacle*, i.e. of the door which led out of the priests' court into the tabernacle, in which the ark was placed, 2 Sam vi 17.

22 All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.

*In their villages*, where their usual residence was, and whence they came to Jerusalem in their courses. *Did ordain* in the times of the judges there was much disorder and confusion, both in the Jewish state and church, and the Levites came to the tabernacle promiscuously, and as their

Heb. *thresholds*

2 Chr 36 1 2  
1 Chr 26 1 2  
Heb. *seer*  
Jerusalem  
1 Chr 26 1 2

inclinations or occasions brought them. But Samuel, the best of judges, having some prospect and good hopes of deliverance from their enemies, and of a happy settlement of the Israelitish church and nation, and observing that the Levites were greatly increased, he began to think of establishing some order among the Levites in their ministration about the tabernacle. And these intentions of his probably were communicated by him to David, who after Samuel's death, and his own peaceable settlement in his throne, received and perfected Samuel's design, and took care to put it in execution. *In their set office* Heb *in their faith*, or *faithfulness*, i. e. either, 1. In their office, which is called *faithfulness*, because this is required in that office. Or, 2. In the faithful discharge of their duty and in obedience to the will of God, signified to them by revelation or by the Spirit, as it is said of David, 1 Chron xxiii 12 which they received by faith, and accordingly designed and David executed it. And so this is added to show that this was no human invention, as some might conceive but a Divine appointment, to which all ought to submit.

23 So they and their children *had* the oversight of the gates of the house of the Lord, *namely*, the house of the tabernacle, by wards.

To wit, in David's time. *The house of the tabernacle* this is added to explain what he means by the house of the Lord, not that tabernacle which David had set up for the ark, but that more solemn tabernacle, which Moses had made by God's express command and most particular direction, which in David's time was at Gibeon, in which God was and would be worshipped until the temple was built. See 1 Kings in 2, &c. 2 Chron 1 3 &c. *by wards* i. e. by turns or courses, each of them at his gate, and in his appointed time.

24 In four quarters were the porters, toward the east, west, north, and south.

*The porters*, i. e. the chief porters, as this is explained ver 26.

25 And then brethren, *which were* in their villages, *were* to come after seven days from time to time with them.

From then several villages to the place of worship. *After seven days* every sabbath or seventh day the courses were changed, and the new comers were to tarry till the next sabbath day. See 2 Kings xi 5 7 9. *With them* i. e. to be with them i. e. with the chief porters who always abode in the place of God's worship, and to minister to them.

26 For these Levites the four chief porters, were in *their* best office, and were over the chambers and treasuries of the house of God.

*Were in their set office* i. e. these were constantly upon the place and in the execution of their office, that so they might oversee and direct the inferior porters in their work. Or, as others render the words, agreeably to the Hebrew text, *For these* (i. e. their brethren ver 25) *were* under the charge, or committed to the trust of the four chief porters, who also were Levites, as their brethren were, where is the chief of all of them was a priest. Either way these words contain a reason of what was said ver 25 why the new were to come to these and to be with them. *Treasuries* in which the sacred utensils, and other treasures belonging to the temple, were kept.

27 ¶ And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.

*They lodged round about the house of God*, therefore they were obliged to constant residence in the place and were not permitted to dwell in the villages, as their brethren were.

28 And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale.

29 Some of them also were appointed to oversee the vessels, and all the in-

struments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And some of the sons of the priests made the outment of the spices.

This is added to prevent a mistake and to show that although the Levites were intrusted with the keeping of this outment yet none but the priests could make it. See Exod xxx 22 &c.

31 And Mattithiah, one of the Levites, who was the firstborn of Shallum the Kohathite, had the set office over the things that were made in the pans.

i. e. Was to take care that fine flour might be provided and kept safely and well, that when occasion required they might make cakes in pans to be offered to the Lord, of which see on Lev ii 5.

32 And other of their brethren, of the sons of the Kohathites, were over the shewbread, to prepare it every sabbath.

Of which see Exod xxx 13.

33 And these are the singers chief of the fathers of the Levites, whose maintaining in the chambers were free for they were employed in that work day and night.

*These* i. e. others of the Levites, of whose several office he had spoken before. *For the singers* or rather *were*, which is understood, and all along in the foregoing and following verses and again in this very verse. *In the chambers*, where they waited that they might be ready to come whenever they were called to the service of God in the tabernacle. *Were free* from all trouble and employment, that they might wholly attend upon their proper work. *Employed in that work* either composing or ordering sacred songs, or actually singing or teaching others to sing them. *Day and night* i. e. continually and particularly in the morning and evenings, the two times appointed for solemn service and offerings.

34 These chief fathers of the Levites were chief throughout their generations, these dwelt at Jerusalem.

Upon their return from Babylon they were not suffered to choose their habitations in the country, as others were, but were obliged to settle themselves at Jerusalem, that they might constantly attend upon God's service there, and be ready to instruct the younger Levites in their office as they needed or desired it.

35 ¶ And in Gibeon dwelt the father of Gibeon Jehiel, whose wife's name was Maachah.

In this and the following verses to the end of this chapter he repeats what he said before, chap viii 29, &c. concerning Saul's genealogy that he might make way for the following history, which is a figure called *epitaphus* which is frequent both in sacred and profane writers.

36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Ishbaid.

40 And the son of Jonathan was Merib-baal, and Merib-baal begat Micah.

41 And the sons of Micah were, Pithon, and Melech, and Tahrca, and Ahaz.

† i. e. to bring them in by tale and carry them out by tale. Or, measure.

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42 And Ahaz begat Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri, and Zimri begat Moza;

43 And Moza begat Binea, and Rephah his son, Eleasah his son, Azel his son

44 And Azel had six sons, whose names are these, Azrikam, Bochim, and Ishmael, and Sheariah, and Obadiah, and Huan: these were the sons of Azel

### CHAP X

*Saul's overthrow and death, 1-7 The Philistines triumph over Saul 8-10 The kindness of Jabeah gleaned towards Saul and his sons his sin, 11-14*

1 <sup>to c</sup> NOW the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa

2 Of this and the following verses till ver 13, see my notes on 1 Sam xxxi, where we have the same thing expressed almost in the same words

2 And the Philistines followed hard after Saul, and after his sons, and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul

3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers

4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and abuse me: But his armourbearer would not, for he was sore afraid: So Saul took a sword, and fell upon it

5 And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died

6 So Saul died, and his three sons, and all his house died together

7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them

*In the valley which was beneath Mount Gilboa, where the fight was ver 1*

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain that they found Saul and his sons fallen in mount Gilboa

9 And when they had stripped him, they took his head and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people

10 ¶ And they put his armour in the house of their gods, and fastened his head in the temple of Dagon

And his body severed from his head to the wall of Bethshan, 1 Sam xxxi 10

11 ¶ And when all Jabeah gleaned heard all that the Philistines had done to Saul

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons,

and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days

To wit, every day till evening, after the manner of the Jewish fasts

13 ¶ So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it

Saul died for his transgression the sense is, Wonder not that Saul fell by the hands of the Philistines, who were armed against him by his own sin and by God's vengeance for it Against the word of the Lord, against God's express, and plain, and positive command: which is a great aggravation of any sin For asking counsel of one that had a familiar spirit, which also was contrary to a manifest command, Lev xiv 31, and moreover, contrary to his own conscience which was so fully convinced hereof, that he had endeavoured the utter extirpation of all such persons in pursuance of God's law See 1 Sam xxviii. 9 To enquire of it, concerning the event of the approaching battle

14 And enquired not of the Lord therefore he slew him, and turned the kingdom unto David, the son of Jesse

Inquired not of the Lord Object Saul inquired of the Lord 1 Sam xxviii 6 Answer He did so, but not in a right manner not humbly and penitently, not diligently and importunately not patiently and perseveringly but when God would not answer him speedily, he gives it over and goes from God to the devil Compare 1 Sam xvi 18, 19 Such inconsiderate and trifling inquiry as Saul made, is justly accounted to be no inquiry at all, as they are said not to eat the Lord's supper, 1 Cor xi 20, who did eat it in a sinful and unworthy manner

### CHAP XI

*David made King at Hebron, by Joab's valour won the castle of Zion from the Jebusites, repaireth the city of Jerusalem 1-9 1 at down of his mighty men, 10-17*

1 THEN all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh

2 All Israel, i.e. all the tribes of Israel, as it is expressed 2 Sam v 1, i.e. their elders as it is here said, ver 3 and officers, and a great multitude of the soldiers and people

2 And moreover in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel and the Lord thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel

God said unto thee, or, concerning thee, for it is apparent that they knew of it, and therefore many of them opposed David hitherto against their own consciences

3 Therefore came all the elders of Israel to the king to Hebron, and David made a covenant with them in Hebron before the Lord, and they appointed David king over Israel, according to the word of the Lord by Samuel

4 ¶ And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were, the inhabitants of the land

Of this and the three following verses see the notes on 2 Sam v. 6, &c.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless Da-



vid took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

Before this he was one of David's chief captains, 2 Sam xii, 23, and general of the forces of Judah, but now he is made captain-general of all the forces of Israel and Judah.

7 And David dwelt in the castle, therefore they called it the city of David.

8 And he built the city round about, even from Millo round about: and Joab repaired the rest of the city.

9 So David waxed greater and greater for the Lord of hosts was with him.

10 ¶ These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the Lord concerning Israel.

Who strengthened themselves with him in his kingdom, who helped him with all their might to settle him in his kingdom with all Israel, in conjunction with all those loyal Israelites who joined with David, of whom see the next chapters.

11 And this is the number of the mighty men whom David had, Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time.

In Hachmonite, called the Iachmonite, and Adino the Izabite, 2 Sam xxiii 8. Slain by him to wit, by his own hand, five hundred more being slain by others then joining with him: who pursued the victory that he alone got: and in the pursuit slew five hundred both who it seems make up the eight hundred numbers, 2 Sam xxiii 8 the laughter of all which is justly ascribed to him because it was the effect of his valour. But concerning that and other differences about these persons or things, see my notes on 2 Sam xxiii.

12 And after him was Eleazar the son of Dodo the Ahohite, who was one of the three mighty.

13 He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley: and the people fled from before the Philistines.

14 And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines, and the Lord saved them by a great deliverance.

15 ¶ Now three of the thirty captains went down to the rock to David into the cave of Adullam, and the host of the Philistines encamped in the valley of Rephaim.

16 And David was then in the hold, and the Philistines garrisoned then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate.

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that is by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the Lord.

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

Heb. these three mightiest, to wit, last mentioned, whereof one was Abishai, ver 20, for the acts of two of the first three are here passed over, being recorded 2 Sam xxiii.

20 ¶ And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three.

He slew them: he vanquished them all, and slew a great number of them, though it be not said that he slew them all at one time: as it is said of Jashobeam, above, ver 11.

21 ¶ Of the three, he was more honourable than the two, for he was their captain: howbeit he attained not to the first three.

He did not equal them in valiant exploits.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts, he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, a man of great stature, five cubits high, and in the Egyptian's hand was a spear like a weaver's beam, and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These things did Benaiah the son of Jehoiada, and had a name among the three mightiest.

Had a name: i.e. was greatly reputed: for though he did not equal Abishai, one of the three, as appears by ver 20, yet he did excel the third of the three, and all the thirty here following.

25 Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard.

Heb. his hearing, or obedience, i.e. those that were always ready to hear and obey or execute his commands, to wit, the king, i.e. his body.

26 ¶ So the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,

29 Sibbecai the Hushathite, Hui the Ahohite,

30 Maharai the Netophathite, Hoded the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gash, Abiel the Arbathite,

Of the brooks, or of the valleys, i.e. of one of them, the plural number for the singular, so called because he was born or bred there.

33 Azmaveth the Baharumite, Eliahba the Shaalbomite,

34 The sons of Hashem the Gathite, Jonathan the son of Shage the Hararite,

*Hashem, or Jashem, to wit Jonathan here following, and Shamamah here omitted, but expressed 2 Sam xxiii 32 d3*

*Or, Agar* 35 Ahiam the son of || Sacar the Hararite, || Eliphai the son of || Uri,

*Or, Phaphet* 36 Hopher the Mecherathite, Ahijah the Pelonite,

*Or, Heem* 37 || Hozro the Carmelite, || Naarai the son of Izbu,

*Or, Paarat the Arbite* 38 Joel the brother of Nathan, Mibhar || the son of Haggerti,

*Or the Haggerti* Joel the brother of Nathan, either 1 The same who is called Saul the son of Nathan of Zobah being possibly his brother by birth and nature, and called his son by adoption or right of succession to his estate, or called his brother at large for his nephew, and his son for his nephew. Or, 2 Another who, upon the death of the former, was put in his stead

39 Zelek the Ammonite, Niharai the Berothite, the armourbearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Garch the Ithrite,

41 Urnah the Hittite, Zabad the son of Ahlai,

*Or, the Hittite* 42 Adm the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him, thirty captains who were under him as their colonel

43 Hanan the son of Maashah, and Josphat the Mithnite,

44 Uzria the Ashterathite, Shama and Jehiel the sons of Hotham the Arochite,

*The fourth* 45 So called either because his station and quarter were upon the river Aror beyond Jordan, being placed there for the defence of these parts

*Or, the Arochite* 46 Jedai the son of Shimri, and Joni his brother the Tizite,

47 Ithai the Mahavite, and Jeibai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

So called either because he was by birth a Moabite, though now proselyted to the true religion, or from some eminent service done by him, as must the Moabites as among the Romans Scipio was called Asiatic and African because of his great achievements and victories over those parts and people

48 Ithai, and Obed and Jasai the Mesobaites

## CHAP XII

*The company that came to David at Ziklag when pursued by Saul's men of Saul's own family, some of the tribe of Benjamin and Judah, and Manasseh,*

1 22 The armies that came to him at Hebron, then feast 2

*Or, the* NOW these are they that came to David to Ziklag while he yet kept himself close because of Saul the son of Kish and they were among the mighty men, helpers of the war

*Whole* 1 yet kept himself close, or, was shut up or shut out, from his own kind and people, for he speaks not of that time when he was shut up and hid himself in caves in the land of Judah but when he was at Ziklag

2 They were armed with bows and could use both the right hand and the left in hurling stones and shooting arrows out of a bow as of Saul's brethren of Benjamin

Could use both the right hand as a left, with like nimbleness and certainty, Compare Judg x 13, xx 16 Of

*Saul's brethren of Benjamin, i.e. of Saul's own tribe, who were moved hereunto by God's Spirit, and by the concurrence of their duty to David, to whom God had given the crown in reversion, and by their observation of God's departure from Saul, and of his special justice with David, and his gracious providence for him*

3 The chief was Ahiozer, then Joash, the sons of || Shemai the Gibeathite, and Jeziel, and Pelet, the sons of Azmaveth, and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty, and Jeremnah and Jethaziel, and Johanan, and Josabab the Gederathite,

Over the thirty, i.e. who came attended with thirty valiant Benjamites, and was their leader and commander

5 Huzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Jozezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains,

*Separated themselves from Saul to whom they had hitherto adhered, and from their brethren of their own tribe, who yet maintained Saul's cause, and from their families and the places where they lived from whom they went to David* Into the hold to the wilderness or into the hold of the wilderness i.e. either to the cave of Adullam or to the wilderness of Ziklag, as appears from ver 1 which was in the wilderness of Judah which is here called the hold, or the fortress, which name is also given to the city of David, 1 Chron xi 7 the Hebrew word being the same both here and there *Whose faces were like the faces of lions*, who were full of courage and by the majesty and fierceness of their countenances terrified their adversaries *As swift as the roes upon the mountains* is their very looks daunted their enemies and put them to flight so they could easily pursue and overtake and destroy them in their flight

9 Ezer the first, Obadiah the second, Liah the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johai the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh

14 These were of the sons of Gad, captains of the host || one of the least was over an hundred, and the greatest over a thousand

Not that they brought now so many men with them but either 1 They had hitherto been captains or colonels under Saul or in the established militia or bands of their tribe Or 2 They were so afterwards under David, who for their valour and fidelity thus advanced them

15 These were they that went over Jordan in the first month, when it had overflowed all his banks, and they put to flight all them of the valleys, both toward the east, and toward the west

*They that went over Jordan*, to wit in Saul's time when, it seems the enemies of the Israelites had made an incursion and done some mischief to the Israelites beyond Jordan, to whose help these then came *When it had overflowed all his banks*, as it commonly doeth about that time See Josh iii 15, iv 18, Jer xlix 19 This is noted either

as a description of the time when this was done, it being usual with historians to note the circumstances of great actions, or as an aggravation of the fact. And possibly these, being men of great nimbleness and dexterity, did swim over Jordan, through their ardent desire to help their brethren and to fight with their enemies. *11* *them of the valleys* i.e. the people that lived in the valleys or directly beyond Jordan who as it seems, when Saul was engaged against the Philistines, took that advantage to fall upon the Israelites beyond Jordan. *Toward the east and toward the west*, either, 1. The people that lived more eastward, and remote from Jordan and those who lived more westward, or nearer to it. Or, 2. Them made they fly several ways, some eastward, some westward as they saw the way open for them. See Deut. xxviii. 7, 25.

16 And there came of the children of Benjamin and Judah to the hold unto David

To the same hold mentioned ver. 8, where see the notes

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17 And David went out to meet them,

and answered and said unto them, If ye

be come peaceably unto me to help me,

mine heart shall be knit unto you: but

if ye be come to betray me to mine enemies,

seeing there is no wrong in mine

hands, the God of our fathers look thereon,

and rebuke it.

And answered, i.e. spake, as that word is oft used in Scripture, even of him that spake the first. *Mine heart shall be knit unto you*, I shall ever esteem and love you and show this by my actions to you hereafter. *If ye be come to betray me to mine enemies*, which your number and quality, and near relation to Saul gives me some cause to suspect. *There is no wrong in mine hands*. I have done no injury to Saul, nor to you, but have spared him and you when it was in my power to have destroyed you. *The God of our fathers look thereon, and rebuke it to me*, by his kind and power manifested for me and against you for your perfidiousness.

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As he went to Ziklag, as he returned from the camp of the Philistines to Ziklag, 1 Sam. xiv. 11.

21 And they helped David against the band of the robbers for they were all mighty men of valour, and were captains in the host

Against the band of the robbers, i.e. against the Amalekites who had taken and burned Ziklag, whom David and his six hundred men were now pursuing, whom the e accompanied in that expedition. Or with a band or troop of soldiers, which they brought along with them to David's assistance. They were all mighty men of valour, therefore they readily came to David's help. These captains in the host, therefore they brought others along with them.

22 For at that time day by day there came to David to help him, until it was a great host, like the host of God

At that time i.e. while he was at Ziklag and in his march to Hebron and principally at Hebron, is the next verse explains it. Like the host of God i.e. innumerable like the stars or angels both which are called God's hosts. Otherwise the host of God i.e. a very great host, great things being so called as celestial mountains, &c. of God. But the particle of likeness here added excludes the sense for it had been very improper to say a great host like a great host i.e. like itself.

23 And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron to turn the kingdom of Saul to him, according to the word of the Lord

When by he had settled the crown upon David after Saul's death

24 The children of Judah that bore shield and spear were six thousand and eight hundred, ready armed to the war

Who came hither in the name of all their brethren, for that whole tribe stuck to David thus very in coming to Hebron

25 Of the children of Simeon mighty men of valour for the war, seven thousand and one hundred

26 Of the children of Levi four thousand and six hundred

27 And Jehoiada was the leader of the Aaronites and with him were three thousand and seven hundred

These were of the Aaronites, not the high priest for that was Abiathar, 1 Sam. xxiii. 6, but one of eminent place and name and who had a great power and interest among his brethren

28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains

Zadok, then hit to be the same who was made high priest in Solomon's time, 1 Kings ii. 35, which if true, he was very young at the time. Twenty and two captains, whom he brought along with him

29 And of the children of Benjamin, the thousand of Saul, three thousand to help to the greatest part of them and to put the word of the house of Saul to keep the crown in their own tribe, as Saul's family

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers

31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

*Of the half tribe of Manasseh, which was within Jordan, for of the other half beyond Jordan he speaks ver 37 Which were expressed by name, which were not ashamed nor afraid publicly to own David, first by putting their names to some paper presented to them for that purpose, and then by marching to him to Hebron*

32 And of the children of Issachar, <sup>10</sup> *which were men that had understanding of the times, to know what Israel ought to do, the heads of them were two hundred, and all their brethren were at their commandment*

*Understanding of the times, either, 1 Skill in the stars, and several seasons and changes of the air which might be of good use in husbandry, to which this tribe was addicted, Gen xix 11 Deut xxxii 18 Or rather 2 Political prudence to discern and embrace the fit seasons for all actions appears 1 From the following words, to know what not only their own tribe, but all Israel ought to do 2 By the great authority and command which they had over all their brethren upon this account as it here follows 3 Because this is so considerable a circumstance in all human and especially in public affairs, that the success or disappointment of them depends very much upon the right or wrong timing of them, and therefore this is a very fit expectation to justify their great prudence And particularly they showed the point of their wisdom at this time for as they had adhered to Saul whilst he lived as knowing the time was not yet come for David to take possession of the kingdom, and as they could not join themselves to David whilst Abner lived and was potent, and had the command of the other tribes, where with they were encompassed, so as soon as he was dead and they had opportunity to declare themselves they owned David for their king 4 By the like use of this phrase 1 Sam i 13*

<sup>10</sup> *33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank, they were of double heart*

*Of Zebulun fifty thousand for this tribe being next to that of Issachar which was generally well affected to David were probably very much swayed by their opinion and advice Which could keep rank or which were disposed, or prepared or ordered for battle or to fight for David, at occasion so required Not of double heart Heb without a heart and a heart, which may relate either, 1 To the whole body of them they were all of one heart and one mind towards David not one for him and others secretly against him but all with one soul and one consent adhered to him Or 2 To the same particular persons, they were each of them sincerely loyal to David and did not dissemble with David, pretending to be for him, whilst in their hearts they favoured Saul's family which possibly some of those who came to Hebron did On this is particularly noted of this tribe, because they lay under some suspicion in this matter is also some of the other tribes did, and therefore the like testimony is given to all of them ver 38*

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand

35 And of the Danites expert in war twenty and eight thousand and six hundred \*

<sup>10</sup> *36 And of Asher such as went forth to battle, expert in war, forty thousand*

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand

38 All these men of war that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel and all the rest also of Israel were of one heart to make David king

*To wit, after the death of Abner and Ish-boneth.*

39 And there they were with David three days, eating and drinking for their brethren had prepared for them

40 Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly for there was joy in Israel

*They that were nigh them, that lived not far from Hebron, the place where they now were Unto Issachar and Zebulun and Naphtali this is added by way of amplification and explication, to show that he did not understand this of those Israelites only who lived in the neighbourhood of Hebron, but of those that lived at some distance, yet were nearer to Hebron than some of the other tribes here named On oxen, which though not commonly used in this manner, nor fit for such purposes, now they so used because the quantity of provisions which they brought was very great as the numbers of the people at Hebron were and horses they had few in Israel and most of their asses and camels, and mules here mentioned probably were used to carry divers men, or women and children, to this great and public, and happy solemnity There was joy in Israel, partly because their civil wars were wholly ended, and they were all united under one king, and partly because they had now a king of eminent valour and piety and felicity and therefore expected to be saved from all their enemies and calamities, as they were*

## CHAP XIII

*David fetcheth the ark from Kirjath jearim with great solemnty 1-8 Uzzah being smitten, the ark is left at the house of Obad edom, 9-11*

AND David consulted with the captains of thousands and hundreds, and with every leader

*Or governor or elder of the people*

2 And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the LORD our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us

*Unto all the congregation of Israel, i.e. unto all the people then assembled with him at Hebron This story is mentioned in another place, in 2 Sam v, vi, even after the taking of Jerusalem and the two first fights with the Philistines whereas here it is placed before the latter, and there is no mention here of the former The matter may be thus conceived There being now a great and general concourse of all Israel, and David being now established in his throne with universal consent and applause, he begins with God and his first thoughts and cares are about religion and the ark, then the great instrument and ornament of it, and takes the opportunity of this assembly to desire their advice and concurrence with him in it, that the ark might be brought either to Hebron, which then was the royal city, or to Jerusalem which as probably he told them, he was resolved to besiege, and doubted not by God's help to take After this was proposed by the king, and accepted by the people, this great assembly was dismissed, only some of them David reserved to go with him against Jerusalem, which accordingly he did, and succeeded in his enterprise, as is related 1 Sam v. But before this resolution could be executed the Philistines came and fought twice with David, as is related, 1 Sam v 17, &c, and here, chap xiv 8, &c*

And after they were repulsed with great loss and shame David sets upon the execution of that which before he had resolved, and in order to it, calls another general assembly of the people. *And that it be of the Lord our God* i. e. if this translation of the ark be pleasing to God, which I purpose to inquire by the Urim after the manner, and to act accordingly. *Let us send abroad, Heb let us break out and send,* i. e. let us send messengers speedily and universally to the several tribes. We are now in some sort pent up in a corner of the land in Hebron but let us break up the assembly, and disperse ourselves, and send far and near about this work. It is a metaphor from the sea or rivers, which, when the banks are broken do suddenly overflow the whole adjoining country. *That are left*, by which word he minds them of the great desolations and destructions which God for their sins had hitherto made among them, and therefore adviseth that remnant whom God had so graciously saved in and from those dreadful ruins, that they would more seriously set themselves to seek God than they had formerly done.

3 And let us bring again the ark of our God to us for we enquired not at it in the days of Saul.

The ark was then neglected, and the generality of the people either lived in the gross neglect of the solemn worship of God, or contented themselves with going to tabernacle, and offering sacrifices there not caring, though the ark, the soul of the tabernacle was in another place. *In the days of Saul* so it was in the days of Samuel, but it is rather charged upon Saul than him, partly because Samuel was exercised with continual wars or expectation of war, with the Philistines all the time of his agency, and therefore wanted the opportunity to bring back the ark which Saul had and neglected, partly, because Samuel took care to stir up and maintain religion among them by other means, and in an extraordinary manner where is this but one branch of Saul's impiety and was joined with a contempt of all religion, as the history of his life shows, and partly, because it was more proper to accuse him self and the present generation who were guilty of this neglect than to rake into the ashes of the deceased progenitors and lay his charge against those who were dead and gone some good while since.

4 And all the congregation said that they would do so for the thing was right in the eyes of all the people.

Their consciences smiting them for their former negligence and being fully convinced of the piety and reasonableness of this proposition.

5 So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

*Heb Israel, i. e. all the chosen men of Israel*, as it is placed 2 Sam vi 1, their elders and representatives. *Shihor of Egypt*, of which see Numb xxxiv 5 Josh xii 13, Jer ii 18.

6 And David went up, and all Israel, to Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the Lord, that dwelleth between the cherubims, whose name is called on it.

*That is, to Kirjath-jearim*, which explication is justified by Josh xv 9 60 where the same city is called by both names. *Object* They are said to go from this Baale, 2 Sam vi 2. *Answer* 1 Some learned men render that place also to Baale, the particle *mem* being sometimes used for to amongst the Hebrews, and especially amongst the Arabians. 2 Both were true, they first went to Baale for the ark, as is here said, and then went from Baale to bring, or to carry, (for the word signifies either) or carrying, from thence the ark of God, as is there related. But of this and other difficulties or differences between these two relations, see the notes on 2 Sam vi.

7 And they carried the ark of God

in a new cart out of the house of Abinadab and Uzza and Ahio drove the cart.

8 And David and all Israel played before God with all then might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 And when they came unto the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

10 And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

11 And David was displeased, because the Lord had made a breach upon Uzza, wherefore that place is called Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God home to me?

13 So David brought not the ark home to himself to the city of David, but committed it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the Lord blessed the house of Obed-edom, and all that he had.

## CHAP. XIV.

*Hiram's kindness to David, 1 His victory in people, wives, and children, 2 His wars against the Philistines, 8 17*

NOW Hiram king of Tyre sent messengers to David and timber of cedars, with masons and carpenters, to build him an house.

2 And David perceived that the Lord had confirmed him king over Israel, for his kingdom was lifted up on high because of his people Israel.

*David perceived*, by the remembrance of God's promise, and his providence complying with it, &c. But of this and the following verses see the notes on 2 Sam v 12, &c. where the same history is related.

3 And David took more wives at Jerusalem and David begat more sons and daughters.

4 Now these are the names of his children which he had in Jerusalem, Shammua, and Shobab, Nathan, and Solomon,

5 And Ithar, and Elishua, and Iphlet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and Beeliada, and Eliphalet.

8 And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them.



ramoth, and Jehiel, and Unni, Eliab, and Ben uah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel the porters.

*Their brethren of the second degree, the first rank or degree of sacred musicians being those three persons named ver 17, next unto whom were these here named the porters, who were to keep the doors of the tabernacle and courts, but withal were instructed in music and singing, that when they were free from attendance upon their proper office, they might not be idle nor unprofitable persons in God's house.*

19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass,

20 And Zechariah, and Eliezer, and Shemiramoth, and Jehiel, and Unni and Eliab, and Maaseiah and Benaiah, with psalteries on Alamoth,

In this catalogue Ben is omitted who was mentioned ver 18. Yet others think him to be the same who is called Azaziah, ver 21. But Ben might be some other person who was indeed appointed for this work, as is related ver 17, 18, and yet he might be taken off by death or sickness, or some sudden and extraordinary accident which hindered his execution of the place and work allotted for him, which might force the chief of the Levites to appoint some other in his stead, when they came to put their institution in practice, as here they did. On Alamoth, or with (is that particle is elsewhere used) Alamoth, which is thought to be the name of an instrument of music, or of a certain tune or note, or part in music. The certain signification of it is not now known, nor is it necessary for us to know it. And the like may be said of Sheminith ver 21.

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith.

See on ver 20. *to excel* the word may be here added to note the excellency of that instrument or note, or part of music, or that there was a greater extension or elevation of the voice than in the former.

22 And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skilful.

*He is for song* Heb was for lifting up. either 1. Of the ark, he was for charge of the ark being appointed to instruct or direct the time and manner of carrying the ark, and when they should make a stand or a change in the bearers. Or rather 2. Of the voice: he was the moderator of the music, instructing them when and how to lift up their voices or change their notes, or make their top, which best agree with the following reason because he was skilful, for the required far more skill than the carriage of the ark, which any man of common discretion could easily govern, and with ver 27, where this Chenaniah is joined with the singers.

23 And Berechiah and Ithanah were doorkeepers for the ark.

They were appointed to keep the door of the tent in which the ark was to be put and kept that no unclean person might press in and touch it, and in like manner they were to attend upon the ark in the way, and to guard it from the press and touch of profane hands, for which end these two went before the ark, as their other two brethren, mentioned in the close of ver 24 came after it that it might be guarded on all sides, which how necessary it was to be done, sufficiently appears from the danger of coming too near the ark, or to look into it, which was exemplified in the Bethshemites, 1 Sam vi 19.

24 And Shebaniah and Jehoshaphat, and Nathaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God and Obed-edom and Jehiah were doorkeepers for the ark.

25 ¶ So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams.

*When God helped the Levites*, either 1. By giving them strength to carry their burden, or rather 2. By encouraging them in their work with some comfortable sign of his presence with them and approbation of their work and manner of carrying the ark when they saw that he did not cut off any of the persons employed, as he had done before, but spared and favoured them, which they perceived when they had gone six days, as appears by 2 Sam vi 15.

27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers and Chenaniah the master of the song with the singers. David also had upon him an ephod of linen.

*With a robe of fine linen*, i.e. with a linen ephod as it is explained in the close of this verse where this circumstance is repeated, because it was a notable and unusual thing, for David who was no Levite to wear a Levitical garment. See of this and the following verse the notes on 2 Sam vi 11-16.

28 ¶ Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpet, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass, as the ark of the covenant of the Lord came to the city of David that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

## CHAP. XVI.

*David's festival sacrifice and dance. The psalm of thanksgiving sung by a choir, and the people said, Amen, 1-36. Ministers, porters, priests, and musicians appointed to attend the ark continually, 37-38.*

30 ¶ He brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

*Of these three first verses, see on 2 Sam vi 17-19.*

32 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the Lord.

33 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

34 ¶ And he appointed certain of the Levites to minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Israel.

35 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps, but Asaph made a sound with cymbals.

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God

7 ¶ Then on that day David delivered <sup>2 Sam 22</sup> first *this psalm* to thank the Lord into the hand of Asaph and his brethren

*David delivered first this psalm, whereby it is implied, that after this he delivered many other psalms successively into their hands to be sung by them to the praise of God at his public service. See 2 Sam xxiii 1, 2 Chron xxix 30. As for the matter of this psalm, I shall defer the explication of it till I come to the Book of Psalms, where we shall find it in the same words, in Psal xcvi and cv*

8 ¶ Give thanks unto the Lord, call upon his name, make known his deeds among the people

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works

10 Glory ye in his holy name let the heart of them rejoice that seek the Lord

11 Seek the Lord and his strength, seek his face continually

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth,

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones

14 He is the Lord our God, his judgments are in all the earth

15 Be ye mindful always of his covenant the word which he commanded to a thousand generations,

16 Even of the covenant which he made with Abraham, and of his oath unto Isaac

17 And hath confirmed the same to Jacob for a law and to Israel for an everlasting covenant

18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance,

19 When ye were but few, even a few, and strangers in it

20 And when they went from nation to nation and from one kingdom to another people

21 He suffered no man to do them wrong yea, he reproveth kings for their sake,

22 Saying, Touch not mine anointed, and do my prophets no harm

23 Sing unto the Lord, all the earth shew forth from day to day his salvation

24 Declare his glory among the heathen, his marvellous works among all nations

25 For great is the Lord, and greatly to be praised he also is to be feared above all gods

26 For all the gods of the people are idols but the Lord made the heavens

27 Glory and honour are in his presence, strength and gladness are in his place

28 Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength

29 Give unto the Lord the glory due unto his name bring an offering and come before him worship the Lord in the beauty of holiness

30 For before him, all the earth the world also shall be stable, that it be not moved

31 Let the heavens be glad, and let the earth rejoice and let men say among the nations, The Lord reigneth

32 Let the sea roar, and the fulness thereof let the fields rejoice, and all that is therein

33 Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth

34 O give thanks unto the Lord, for he is good, for his mercy endureth for ever

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise

*Deliver us from the heathen this might seem an improper and unreasonable prayer for David's time, when the Israelites were not yet scattered amongst the heathen, but indeed it was not so, partly because they had already been sadly divided by a civil war among themselves, and though they were now externally and visibly united under David, yet he might justly think that there were some who yet retained in their hearts their old leaven, their hatred of him and their affection to Saul, which might hereafter break forth when occasion was offered, as it did, 2 Sam xvi 8, and therefore he justly prays that they may be gathered and united together in hearty love, as well as in outward show and partly because this psalm or prayer was made by David for the use of the church, not only in that present time but in future ages, in which David foresaw by the Spirit of prophecy, or by consideration of those ancient and true prophecies Deut xxxi, xxxii that the Israelites would at some or other forsake God and for their iniquity be dispersed among the heathen when they should have great and particular need of this prayer*

36 Blessed be the Lord God of Israel for ever and ever And all the people said, Amen and praised the Lord

37 ¶ So he left there before the ark of the covenant of the Lord Asaph and his brethren, to minister before the ark continually, as every day's work required

38 He appointed them their work and station there And Obed-edom with their brethren, threescore and eight, Obed-edom also the son of Jeduthun and Hosai to be porters

*(Or, door-keepers, as the same Hebrew word is rendered, chap xv 23 21 of which see the note on ver 23)*

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was at Gibeon,

*Zadok the priest, not the high priest, but the second and the chief priest at Gibeon, where the famous tabernacle and altar made by Moses still were 1 Chron xxi 29, 2 Chron 1 3, where also the ordinary sacrifices were offered, and the stated and public worship of God was performed, as it here follows for which the priests were placed there, as the extraordinary worship was before the ark upon great occasions, as when God was consulted, which was to be done before the ark and by the high priest, Exod xxviii 12, 20, 21 who now was Abiathar, who therefore abode here with the ark, when Zadok was left at Gibeon*

40 To offer burnt offerings unto the Lord upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the Lord, which he commanded Israel,

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by



name, to give thanks to the Lord, \*because his mercy endureth for ever;

*Who were expressed by name, so exceeding careful was this good king of God's worship, that he would have no person employed in it but such as he appointed to it, and were fit for it.*

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were porters.

*Musical instruments of God, i.e. appointed and approved to the worship and honour of God.*

43 And all the people departed every man to his house: and David returned to bless his house.

## CHAP. XVII.

*David designing to build God a house. Nathan at first approveth of it, after, by the word of God forbiddeth him, 1-10, promising him blessings and benefits in his seed, 11-15. David's prayer and thanksgiving, 16-27.*

NOW it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedars, but the ark of the covenant of the Lord remaineth under curtains.

*This whole chapter is explained 2 Sam. vii. where the same things are recorded with very little variation of the words, which also hath been considered in my notes upon that chapter, to which I refer the reader taking notice here but of some very few things.*

2 Then Nathan said unto David, Do all that is in thine heart, for God is with thee.

3 And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in.

5 For I have not dwelt in an house since the day that I brought up Israel unto this day, but I have gone from tent to tent, and from one tabernacle to another.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people Israel.

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more, neither shall the children of wickedness waste them any more, as at the beginning.

*The children of wickedness, such as are devoted and wholly given up to wickedness, elsewhere called children of Belial.*

10 And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Further more I tell thee that the Lord will build thee an house.

11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom.

12 He shall build me an house, and I will establish his throne for ever.

13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee.

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

*In mine house, in my dwelling-place, either, 1. In Jerusalem, the place where God had put his name for ever, 2 Kings xxi. 1, 7, 2 Chron. vi. 5, 6. compare 2 Kings xi. 36, xx. 4. Or, 2. In the temple, which is more properly and constantly called God's house, and so this expression agrees but very imperfectly with Solomon or his successors, who might be said to be settled in God's house, because they were settled near it, and in some sort set over it, because they were to take care that the priests and others should perform their office and God's service in it, but strictly and properly agrees only to Christ, to whom alone that promise also of an everlasting establishment in this kingdom belongs, as was noted on 2 Sam. vii. And this expressed seems to be most emphatically added, to signify that that person in whom all the promises should be fully and perfectly accomplished, to wit, the Messiah, should be settled not only in the king's throne, as others of David's seed were, but also in God's house or temple, and consequently that he should be a Priest as well as a King, which mystery was more clearly revealed to David, Paul, &c. 1, 2, 1 and may be intimated, though obscurely, (as was fit and usual in that state of the church) in these words.*

*In my kingdom, either 1. In the kingdom of Israel, which God calls his kingdom, because it was in a special manner their king and Governor, having raised them up and formed them into a kingdom, and given them that protection and assistance which kings owe to their kingdoms, and because he expected and required from them what king do from their people that they should be wholly governed by his laws, and devoted to his service. Or, 2. In the kingdom in a more large and general sense. And thus it is the former phrase given so singularly to belong to the Messiah who was not only to be the King of Israel, but also of all nations, as was foretold even in the Old Testament, as Psal. lxxvi. 12, xxii. 27, 28, lxxxi. 11, Isa. li. 4, Hag. ii. 7. and so this may be an intimation of that great mystery which is more fully revealed in the New Testament, to wit, that Christ is the Head or King or Governor of all God's church, consisting of Jews and Gentiles, and of all nations and indeed of all creatures the angels not excepted, all which is God's kingdom and by him given to his Son, our blessed Lord Christ. And for the signification of the great things, there is so great and remarkable an alteration of the phrase here from what it is in 2 Sam. vii, where speaking to David, he constantly calls it his house, David's kingdom, and his house, ver. 12, 13, 16, 19, 25, 27 for which he here saith my house and my kingdom, which also he distinguisheth from his throne, which is mentioned in the next clause of this verse, and in ver. 11, 12. But these things I submit to the judicious reader.*

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 And David the king came and sat before the Lord, and said, Who am I?

I, O LORD God, and what is mine house, that thou hast brought me hitherto?

*Sat before the Lord* which may note either his gesture, or his continuance there till he had finished this following prayer

17 And yet this was a small thing in thine eyes, O God, for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God

*1 c* Thou hast treated me as if I had been born the son of a great monarch and not a poor shepherd, as indeed I was, O LORD God. Otherwise thus, *Thou hast regarded or respected me as the type or figure or according to the rank or order of that excellent man or man of high degree who is also the Lord God 1 c* of the Messiah, who is God man, *1 c* Thou hast given to me and my house an everlasting kingdom which is the peculiar privilege of that great person the Messiah, *Dm n 11, vi 13, 14*

18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant

19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known *all these* great thing

*1 c* For thy servant's sake, *1 c* in 2 Sam vii 21, it is, *for thy word's sake, 1 c* for the sake of thy word and promise made to thy servant, as that phrase *for David's sake* is oft thus understood, for God's covenant's sake made with David

20 O LORD, *there is none* like thee, neither is there any God beside thee, according to all that we have heard with our ears

21 And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terrible, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever, and thou, LORD, becamest their God

23 Therefore now, LORD let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said

24 Let it even be established, that thy name may be magnified for ever saying, The LORD of hosts is the God of Israel, *even* a God to Israel and let the house of David thy servant be established before thee

*Or* The LORD of hosts, the God of Israel is a God to Israel *1 c* he is really to his people that which he hath styled himself *their God*, having taken such care of them, and showed such mercy and truth to them, as did fully answer that title

25 For thou, O my God, *†* hast told thy servant that thou wilt build him an house therefore thy servant hath found *in his heart* to pray before thee

26 And now LORD, thou art God and hast promised this goodness unto thy servant

27 Now therefore, let it please thee to bless the house of thy servant that it may be before thee for ever for thou blessest, O LORD, and it shall be blessed for ever.

## CHAP. XVIII

*David subdueth the Philistines and the Moabites, smiteth Hadarezer and the Syrians, 1-8 Thou sendest Hadoram with presents to bless David the presents and spoil David dedicated to God, 9-11 He putteth garrisons in Edom, 12, 13 David's officers, 14-17*

NOW after this \* it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines

All this chapter is explained on 2 Sam vii  
2 And he smote Moab, and the Moabites became David's servants, and brought gifts

3 ¶ And David smote ¶ Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen. David also hewed all the chariot horses, but reserved of them an hundred chariots

5 And when the Syrians of † Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men

6 Then David put garrisons in Syria-damascus, and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem

8 Likewise from † Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass

*Tibhath and Chun*, for which, 2 Sam vii 8 *Bethai* and *Jerohai* are mentioned. Either therefore they were the same places called by several names as is usual, or they were four neighbouring places, out of all which the brass was taken, wherof two places having been named there are omitted here and the other two places there omitted are here remembered

9 ¶ Now when † Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah,

10 He sent † Hadoram his son to king David to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him (for Hadarezer † had war with Tou,) and with him all manner of vessels of gold and silver and brass

11 ¶ Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek

12 Moreover † Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand

13 ¶ And he put garrisons in Edom, and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people

15 And Joab the son of Zeruiah *was* over the host, and Jehoshaphat the son of Ahilud, *reorder*

16 And Zadok the son of Ahitub, and Abimelech the son of Abiathar, *were* the priests, and Shavsha was scribe,

17 And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites, and the sons of David *were* chief about the king

*Or, remain  
broader*

*Called  
Abimelech,  
2 Sam 9:17  
1 Called,  
Benaiah,  
2 Sam 8:18  
and Shavsha  
1 Kings 4:1  
2 Sam 8:18  
+ H b  
at the hand  
of the king.*

## CHAP XIX

David's messengers to Hanun are villainously entreated, 1-5  
The Ammonites and Syrians are overcome by Joab and Abishai, 6-15, by David himself, 16-19

*cir 1077*  
16 *1 dec* NOW it came to pass after this that Nahash the king of the children of Ammon died, and his son reigned in his stead

Of all the contents of this chapter, see the notes on 2 Sam 3, where we have the same things and almost the very same words

2 And David said, I will shew kindness unto Hanun the son of Nahash because his father shewed kindness to me And David sent messengers to comfort him concerning his father So the servants of David came into the land of the children of Ammon to Hanun, to comfort him

3 But the princes of the children of Ammon said to Hanun I thinkest thou that David doth honour thy father that he hath sent comforters unto thee? we will not his servants come unto thee for to search and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks and sent them away

5 Then there went *certain*, and told David how the men were served And he sent to meet them for the men were greatly ashamed And the king said, Tarry at Jericho until your heads be grown, and then return

6 ¶ And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-mechah, and out of Zobah

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people, who came and pitched before Medeba And the children of Ammon gathered themselves together from their cities, and came to battle

Thirty and two thousand chariots i.e. thirty two thousand men fighting from or with chariots, as that word is elsewhere used, of which see my notes on 1 Sam xii 5 And this interpretation seems the more probable by comparing this place with 2 Sam x 6, where this army is said to consist of twenty thousand footmen, and twelve thousand men of Ish tob, which make up these thirty-two thousand men, who fought partly from chariots, and partly on foot

*1 Heb  
no attack*

*2 and 19, 22*

with chariots, or attending upon the chariots, as the ancient manner of fighting was And here, ver 6 this army is made up of chariots and horsemen, where except the chariots be understood of footmen there were no footmen in the army which is unusual and incredible

8 And when David heard of it, he sent Joab, and all the host of the mighty men

9 And the children of Ammon came out, and put the battle in array before the gate of the city and the kings that were come *were* by themselves in the field

10 Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians

11 And the rest of the people he delivered unto the hand of Abishai his brother, and they set themselves in array against the children of Ammon

12 And he said If the Syrians be too strong for me then thou shalt help me but if the children of Ammon be too strong for thee, then I will help thee

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God and let the Lord do that which is good in his sight

14 So Joab and the people that were with him drew nigh before the Syrians unto the battle, and they fled before him

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city Then Joab came to Jerusalem

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the Euphrates and Shophach the captain of the host of Hadarezer went before them

17 And it was told David, and he gathered all Israel and passed over Jordan, and came upon them, and set the battle in array against them So when David had put the battle in array against the Syrians, they fought with him

18 And the Syrians fled before Israel, and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host

How this agrees with 2 Sam 8:18 see in the notes on that place

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants neither would the Syrians help the children of Ammon any more

## CHAP XX

Philistines urged, spoiled, and tortured by David, 1-3  
Three giants slain 4-8

AND it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah But David tarried at

*cir 1050,  
2 Sam 11:  
+ Heb at  
the return of  
the year*

Jerusalem. And <sup>2</sup>Joab smote Rabbah, and destroyed it.

<sup>1</sup> Of this first verse see <sup>1</sup>guy notes on 2 Sam. xi. 1. and of ver. 2, 3, on 2 Sam. xii. 30, 31, and of the rest of this chapter, on 2 Sam. xxi. 10, &c., where also an account is given of the becoming differences between this and that relation.

<sup>2</sup> And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it, and it was set upon David's head, and he brought also exceeding much spoil out of the city.

<sup>3</sup> And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

<sup>4</sup> ¶ And it came to pass after this, that there arose war at Gath with the Philistines, at which time Sippai the Hushathite slew of the children of the giant, and they were subdued.

<sup>5</sup> And there was war again with the Philistines, and Elhanan the son of Jaar slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.

<sup>6</sup> And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot, and he also was the son of the giant.

<sup>7</sup> But when he defied Israel, Jonathan the son of Shimon a David's brother slew him.

<sup>8</sup> These were born unto the giant in Gath, and they fell by the hand of David, and by the hand of his servants.

## CHAP. XXI

David numbereth the people, 1-6. His repentance of three judgments pronounced, he chooseth the pestilence, and why? 7-13. David, by God's direction, buildeth an altar, and sacrificeth. The plague is stayed, 14-30.

AND <sup>1</sup>Satan stood up against Israel, and provoked David to number Israel.

<sup>2</sup> Satan stood up Heb. stood, to wit, before the Lord and his tribunal to accuse David and Israel, and to beg God's permission to tempt David to number the people. Standing is the accusatory posture before men's tribunals, and consequently the Holy Scripture (which useth to speak of God, and of the things of God, after the manner of men) to bring them down to man's capacity. Elsewhere represents Satan in this posture as 1 Kings xxi. 21. Zech. iii. 1. And so this agrees with 2 Sam. xxi. 1. where the Lord is said to move David. But to give Satan commission or permission to move him, for otherwise God tempteth no man. James i. 13. But of this, and of the whole chapter, and of the variations and several conclusions between this narrative and that in Samuel see my notes on 2 Sam. xxi.

<sup>3</sup> And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan, and bring the number of them to me, that I may know it.

<sup>4</sup> And Joab answered, The Lord make his

people an hundred times so many more as they be. But, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

Or, why will he be, or why should this be, a trespass, or a cause of trespass, or an occasion of punishment, (for Hebrew words signifying sin are oft used to note the punishment of sin,) or a desolation, or a cause of desolation or destruction, (for the verb whence this noun proceeds is oft used in that sense,) to or against Israel? Why wilt thou provoke God by this sin to punish Israel? Thus he speaks, because God commonly punisheth the people for the sins of their rulers, because they are for the most part guilty of their sins in one kind or other, or at least God takes this occasion to punish people for all their sins.

<sup>5</sup> Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

<sup>6</sup> ¶ And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword, and Judah was four hundred threescore and ten thousand men that drew sword.

<sup>7</sup> But Levi and Benjamin counted he not among them for the king's word was abominable to Joab.

Levi and Benjamin counted he not among them, partly for the following reason, and principally by God's special and gracious providence to these two tribes. To Levi because they were devoted to his service, and to Benjamin, because they were the best of all the tribes, having been almost extinct Judge xi. and because God had seen that they would be faithful to the law. David in the division of the tribes, and therefore he would not have them diminished. And Joab presumed to have these two tribes unnumbered, because he had special pretence for it. In Levi, because they were no warriors, and the king's command reached only to those that drew sword, as appears from ver. 5. and for Benjamin, because they were so small a tribe, and bordering upon Jerusalem, that city, might easily be numbered afterward.

<sup>8</sup> ¶ And God was displeased with this thing, therefore he smote Israel.

God was displeased with this thing, because this was done without any colour of necessity, and out of mere curiosity and ostentation, and carnal confidence, as David's own conscience told him, which therefore moved him as it is said 2 Sam. xxiv. 10. Therefore he smote Israel, which is particularly related in the following verses.

<sup>9</sup> And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant, for I have done very foolishly.

<sup>10</sup> ¶ And the Lord spake unto Gad, David's seer, saying,

<sup>11</sup> Go and tell David, saying, Thus saith the Lord, I offer thee three things; choose thee one of them, that I may do it unto thee.

<sup>12</sup> So Gad came to David, and said unto him, Thus saith the Lord, Choose thee.

<sup>13</sup> Either three years' famine, or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the

LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD, for very great are his mercies: but let me not fall into the hand of man

14 ¶ So the LORD sent pestilence upon Israel, and there fell of Israel seventy thousand men

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite

16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces

*In sackcloth, i. e. in mourning garments humbling themselves before God for their sins and deprecating his wrath against the people*

17 And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, O LORD my God, be on me, and on my father's house, but not on thy people, that they should be plagued

18 ¶ Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite

19 And David went up at the saying of Gad, which he spake in the name of the LORD

20 ¶ And Ornan turned back, and saw the angel, and his four sons with him hid themselves. Now Ornan was threshing wheat

*Or, And Ornan turned back, (i. e. turned his face from the angel) for, or when, (for the Hebrew verb is frequently used both those ways,) he saw the angel and (so did) his four sons with him hiding themselves, partly because of the glory and majesty in which the angel appeared, which men's weak and sinful natures are not able to bear, and partly from the fear of God's vengeance which was at that time riding circuit in the land, and now seemed to be coming to their family*

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground

22 Then David said to Ornan, † Grant me the place of this threshingfloor, that I may build an altar there unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people

23 And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in

his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering, I give it all

24 And king David said to Ornan, Nay, but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt offerings without cost

25 So David gave to Ornan for the place six hundred shekels of gold by weight

26 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD: and he answered him from heaven by fire upon the altar of burnt offering

*From heaven by fire. Heb. by fire sent from heaven, which was the sign of God's acceptance. See Lev. ix. 24; 1 Kings xviii. 21, 38; 2 Chron. vii. 1*

27 And the LORD commanded the angel, and he put up his sword again into the sheath thereof

28 ¶ At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there

*When he perceived that his sacrifice there offered was acceptable to God, he proceeded to offer more sacrifices in that place and did not go to Gibeon, as otherwise he should have done*

29 ¶ For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon

30 But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the LORD

*David could not inquire of God before the tabernacle where the altar stood. To inquire of God, Heb. to call God's name humbly to beg his favour by prayer and sacrifice. Because of the sword of the angel of the LORD, i. e. when he saw the angel stand with his drawn sword over Jerusalem, as is related above ver. 15, 16, he durst not go away thence to Gibeon, lest the angel in the meantime should destroy Jerusalem, for the prevention whereof he thought it most proper to continue to worship God in that place which he had consecrated by his special presence and gracious acceptance*

## CHAP. XXII.

David prepared for the building of the temple: 1-5. instructed Solomon in God's promises and his duty, 6-16. He charged the princes to assist his son, 17-19.

THEN David said, This is the house of the LORD God, and this is the altar of the burnt offering for Israel

*Then David said, partly by his observation of this gracious and glorious appearance of God, and his command to erect an altar, and his acceptance of a sacrifice offered in this place, and partly by the instinct and direction of God's Spirit by which, as he is said to have had the pattern of the house, porch, altar, &c. 1 Chron. xxviii. 11, 12, 19; so doubtless he was also instructed as to the place where the house should be built. This is the house of the LORD God, this is the place appointed by God for the building of his temple and altar*

2 And David commanded to gather together the strangers that were in the land of Israel, and he set magons to hew wrought stones to build the house of God

*The strangers that were in the land of Israel, the same persons whom Solomon afterwards employed in the same*

3 Or, When Ornan turned back and saw the angel then his four sons with him hid themselves

† Heb. Give

work, of which see I Kings v. 15 compared with I Kings ix. 20-21. *He set masons to hew wrought stones*, where in he could not do much but prevented by death, but Solomon carried on and perfected what David had begun.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings, and brassy in abundance without weight.

*For the joinings* to be used together with melted lead, for the joining of those great square stones together.

4 Also cedar trees in abundance for the Zalmonians and they of Tyre brought much cedar wood to David.

5 And David said, 'Solomon my son is young and tender, and the house that is to be build for the Lord *must be* exceeding magnificent, of fame and of glory throughout all countries. I will therefore now make preparation for it. So David prepared abundantly before his death.

David said within himself or in his own thoughts Solomon is young and tender, and therefore through youth levity and folly and unsteadiness may not use that care and consideration and diligence in making such provisions as this great work requires. Of Solomon's age, see I Kings i. 7.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel.

7 And David said to Solomon, My son, is for me, 'it was in my mind to build an house unto the name of the Lord my God.

8 But the word of the Lord came to me, saying, 'Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

*Because thou hast shed much blood upon the earth* not that wars either now or then were simply unlawful or that David sinned in shedding the blood of war: for it is manifest that David's wars were undertaken by God's command or with his leave and were attended with his blessing: but partly because David's military employments did for a good while fill his head and hand and gave him no leisure for temple work, and principally for mystical signification to teach us that the church (whereof the temple was a manifest and illustrious type) should be built by Christ the Prince of peace Isa. ix. 6: not that it should be gathered and built up not by might or force or by force of arms but by God's Spirit Zech. iv. 6 and by the preaching the gospel of peace. In my sight, which I have taken particular notice of. And this expression may possibly be added in reference to Uriah and the rest of the Israelites who were slain at the siege of Hebrath by David's contrivance which perforce drove David and his eye. Ps. li. 4 where David confessing this sin useth this very expression, *I have done this evil in thy sight*.

9 'Behold, a son shall be born to thee who shall be a man of rest, and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

10 'He shall build an house for my name, and he shall be my son, and I will be his father, and I will establish the throne of his kingdom over Israel for ever.

Of this see my notes on 2 Sam. vii. 1.

11 Now, my son, 'the Lord be with thee, and prosper thou, and build the house of the Lord thy God, as he hath said of thee.

*Prosper thou*, go on prosperously in carrying on this work, or the Lord give thee that rest and prosperity which is necessary for it.

12 Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God.

*Give thee charge concerning Israel*, i. e. give thee instructions or direction rightly to manage and rule his people Israel. Or *and set thee over Israel* as the Syriac renders it, whom the Arabic follows. Or *when* (as the Hebrew *van* is oft used) *he shall set thee over Israel*, i. e. when thou shalt be king, for then Solomon would need this wisdom, for which therefore he prayeth, I Kings i. 9.

13 'Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses with concerning Israel: be strong, and of good courage, dread not, nor be dismayed.

14 Now, behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass and iron without weight, for it is in abundance: timber also and stone have I prepared, and thou mayest add thereto.

In my trouble this he allegeth is a reason why he could do no more because of the many troubles and wars both foreign and civil whereby much of his treasures was exhausted. *An hundred thousand talents of gold*. A talent of gold in the first constitution was three thousand shekels, as may be gathered from Exod. xxxviii. 21-26, and so this amounts to a very vast sum, yet not impossible for David to get considering how many and great conquests he made, and what vast spoils and presents he got, and that he could be assisted by all just and honourable ways to get as much as he could not out of covetousness or for his own ends, but merely out of zeal for God's house. And whereas some object that this quantity of gold and silver was sufficient though the whole fabric of the temple had consisted of massy gold and silver, it is to be considered that all this treasure was not spent upon the materials of the temple but a very great part of it upon the workmen, which were much two hundred thousand whereof a great number were officers, which being employed for so long time together, would exhaust a considerable part of it, and what was not employed in the building of the temple, was laid up in the sacred treasures for future occasions, there being mention of the great treasures left by David, even in other authors. But some learned men make the talents far less than those in Moses's time: and they conceive that is there were two sorts of shekels both of gold and silver the common and the sacred shekel, whereof the latter is commonly thought to be double to the former so also there were talents of divers kinds and values. For the Hebrew word *talhar*, which is rendered a talent properly signifies only a mass, or a piece, as it is used Exod. xxix. 27, 1 Sam. ii. 36, Zech. i. 7. So it may indifferently denote either a greater or a lesser piece. And this is certain, and observed by two ancient and most learned writers, Varro and Pollux, and by others that a talent among the Greeks and Romans sometimes notes but a small quantity, and that a talent of gold contains only six diamas. And Homer in his Iliad, among other things of no great value, which are propounded as rewards to the conqueror at a solemn and public exercise a *bird-ironman*, a *horse*, and a *pot*, mentions *two talents of gold*, which plainly shows that in his time (which was after the building of this temple) talents of gold were very far inferior in quantity and price to what they had been in former

ages. And Josephus a Jew, and therefore the more competent judge of these things, speaking of this very thing, for a hundred thousand talents of gold he mentioned, he puts a thousand; and for a thousand thousand talents of silver, he puts one hundred thousand, either because the talents in Moses's time were of ten times more bulk and price than in David's and Solomon's time, and therefore these talents reduced to them amounted to no greater sum, or because he read so in his copy of the Hebrew Bible. And certainly it is infinitely more tolerable and reasonable to suppose that here is a mistake here in the genuineness of the present copies of the Hebrew Bible, through the error of the scribe (which being only in a numeral and historical passage, might happen without impeachment to the care of God's providence, which hath so miraculously preserved all the most important and substantial parts of Scripture as hath been formerly said) than upon such pretences to deny the truth and Divine original and authority of the Holy Scriptures. Add to this that all the gold then used was not of equal worth and purity, as appears both by the special commendation given to some sorts of gold in divers parts of Scripture, and particularly by the difference observed in this very history between the gold and gold which David gave for this use, whereof one little put being distinctively called pure gold and refined gold 1 Chron xxviii 17, 18, it is sufficiently implied that all the rest of the gold was not refined nor pure, which might greatly diminish the worth of it for in what degree it was impure or alloyed with other things in those times and places we cannot know at this distance, and therefore we cannot make a true estimate what those talents of gold did amount to in our value. A thousand thousand talents of silver just as much in silver as in gold for this is known and agreed, that the proportion of gold to silver is ten to one.

15 Moreover there are workmen with thee in abundance, hewers and workers of stone and timber and all manner of cunning men for every manner of work.

16 Of the gold, the silver and the brass, and the iron, there is no number. Arise therefore, and be doing, and the Lord be with thee.

Be doing, to wit, when thou shalt come to the throne in thy stead.

17 ¶ David also commanded all the princes of Israel to help Solomon his son, saying,

18 Is not the Lord your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

Father, I. It is brought under the command of God and of you his people, all the enemies of God and of Israel in it or near it, being now perfectly subdued. Or 2. It is really subdued, whereof both God and your own eyes are witnesses.

19 Now set your heart and your soul to seek the Lord your God, arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord.

## CHAP XXIII

David maketh Solomon king 1 The number and distribution of the Levites, according to their families, 2 23 Their office, 24—32

1015 SO when David was old and full of days, he made Solomon his son king over Israel.

Not that he did resign the kingdom to him, but that he

declared his mind concerning his succession into the throne after his death. As David himself is called king, 1 Sam xvi 1, because he was appointed and anointed to be king after Saul's death, though till then he was only a subject.

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

Partly to declare God's mind and his own will, that Solomon should be his successor, and so to cut off the claims and pretences which others of his sons might make to the crown, and partly to acquaint them with those directions which he had received from God by the Spirit as appears from chap xxviii 11 &c concerning the establishment of a new order and method in the ministration of the priests and Levites in the temple.

3 Now the Levites were numbered from the age of thirty years and upward and their number by their polls, man by man, was thirty and eight thousand.

From the age of thirty years and upward, not only till fifty as it was appointed Num xii 2, 3 but even till their death, for that was but a temporary law grounded upon a special reason because the Levites were employed in carrying the tabernacle and sacred vessels from place to place and therefore God would have them freed from those burdens when they came to feel the infirmities of age, which reason wholly ceasing upon the building of the temple and their work being far easier than it had been, and their service being more a privilege than a burden than time of service is justly and fitly prolonged.

4 Of which, twenty and four thousand were set forward the work of the house of the Lord, and six thousand were officers and judges.

To set forward the work of the house of the Lord to take care that all the work of the temple about sacrifices and other part of means of God's service should be punctually and diligently performed either by themselves or others which they were not to do all at once but by courses, a thousand at a time as we had shortly seen Officers and judges whose work it seems to have been to judge of and determine all difficult causes or difficulties which might arise either among the inferior priests or among the people which being governed in all their concerns only by the laws of Moses it was fit and necessary that the priests and Levites should be consulted and concerned in their matters.

5 Moreover four thousand were porters of the house of the Lord with the instruments which I made, said David, to praise thereunto.

Porters whose office was to take the charge of all the gates of the temple and its courts, that no forbidden or unclean person might enter there, and of the courts themselves and of several chambers or buildings belonging to the temple and the service thereof these also were to do their work by turns. Four thousand praised the Lord with instruments, whereof two hundred and eighty eight were persons of greater skill than their brethren, and did instruct them and had some authority over them.

6 And David divided them into courses among the sons of Levi, namely, Gershon, Kohath, and Merari.

David divided them into courses, which he did not by his own invention but as a man of God and by the command of God, and with the advice and concurrence of Gad and Nathan the prophets, as is manifest from 2 Chron viii 14; xxix 25.

7 ¶ Of the Gershonites were, Leadi, and Shimei.

8 The sons of Leadi, the chief, was Jebiel, and Zetham, and Joel, three.

The sons of Leadi, is his posterity, and so in the following verses, for these could not be their immediate sons.





This is to be understood either, 1 Particularly of the measure or quantity of fine flour, and wine, and oil which was fixed by God's law Or 2 Generally of all measures, used either in sacred or civil things, the public standards whereof were kept in the sanctuary or temple, of which see on Exod xxx 13, and therefore the care of keeping them inviolable, and producing them upon occasion, must needs belong to the priests, and under them to the Levites, who were to examine other measures and all things by them, as oft as occasion required, that so the priests might be at more leisure for their higher and greater employments

30 And to stand every morning to thank and praise the Lord, and likewise at even,

The two solemn times of offering sacrifices which work was attended with public prayer and thanksgiving

31 And to offer all burnt sacrifices unto the Lord in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord

Commanded unto them, i e unto those persons, the Levites, of whom he speaks Or concerning them, i e about those things

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the Lord

The charge of the sons of Aaron, i e what the priests should commit to their charge, or command them to do

## CHAP XXIV

The priests are divided by lot into twenty four orders 1 19 Ministers allotted them out of the Levites, out of the tribe of the Kohathites and Merarites, 20 31

NOW these are the divisions of the sons of Aaron The sons of Aaron, Nadab, and Abihu Eleazar, and Ithamar

The divisions, i e the several branches into which that family was divided (2 d str outed)

2 But Nadab and Abihu died before their father, and had no children therefore Eleazar and Ithamar executed the priest's office

i e Were the only persons to whom aid to who continued the execution of that office was committed

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service

According to their offices, or courses or prefectures i e allotting to each of them several times wherein they in theirs should by turns have the government of holy ministrations in the temple service

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar, and thus were they divided Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God were of the sons of Eleazar, and of the sons of Ithamar

Thus were they divided by lot, partly to prevent that envy or emulation which otherwise might arise among them, and partly that all men's minds and consciences might be fully satisfied in the order now established by this Divine way of dividing the governors of the house of God, but that is no business of the sanctuary, and so it

may seem to make this division improper and irregular, the several members of it being altogether the same Or rather, of the things of God, i e of all persons ministering in the sanctuary, and of all holy ministrations done in it, and of all other matters of the Lord as they are called by way of distinction from the king's matters 2 Chron xxx 11

6 And Shemaiah the son of Nathan the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites one of principal household being taken for Eleazar, and one taken for Ithamar

On the chief (which word is easily supplied out of the context) of one house of the fathers was taken (to wit, by lot) for Eleazar one out of his family, and that which was taken after it was taken for Ithamar, i e out of his family The meaning is, that the first lot fell to Eleazar and the second to Ithamar and the third to Eleazar and the fourth to Ithamar, and so successively until all the families of Ithamar had received their lots, and afterwards all the families came forth to the rest of Eleazar's families which were double in number to those of Ithamar as was said, ver 1

7 Now the first lot came forth to Jehonadab, the second to Jedaiiah,

The first lot came forth to wit out of the vessel in which all the lot were promiscuously put together and out of which they were severally taken

8 The third to Hurai, the fourth to Seorim,

9 The fifth to Madijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to Abijah

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Phushih, the twelfth to Jikim

13 The thirteenth to Hupphai the fourteenth to Jeshubab,

14 The fifteenth to Bilgah, the sixteenth to Immer

15 The seventeenth to Hezai, the eighteenth to Aphses,

16 The nineteenth to Pethiah, the twentieth to Jehozekel,

17 The one and twentieth to Jaichin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah

19 These were the orderings of the men in their service to come into the house of the Lord, according to their manner, under Aaron their father, as the Lord God of Israel had commanded him

These were the orderings of them in their service in their order and method they were to come to perform the offices of the temple To come into the house of the Lord, according to their manner, i e to come into the temple every sabbath day and to continue there all the week long until the next sabbath when they were relieved by others as the manner was see 2 Kings xi 5, 1 Chron ix 25 Under Aaron then father i e under the inspection and direction of the high priest, whom he calls Aaron because he represented his person and executed his office and also came out of his house, and their father, because of the authority which by God's appointment he had over them, and that love reverence, and obedience which they owed to him

20 ¶ And the rest of the sons of Levi were these Of the sons of Aaron; Shubael of the sons of Shubael, Jeh-

27 18  
Jehoiadab

*The rest of the sons of Levi, either such as were only Levites and not priests, or rather such as were not named or numbered before in this or the former chapter. Jehodeiah, who being, as it seems, in eminent person or having a very numerous family, was not reckoned with or under his father's family, but was accounted as a distinct head of another family.*

1 ch. 23 17 21 Concerning Rehobiah of the sons of Rehobiah, the first was Issiah

*Rehobiah the son of Ithazer, chap xxiii 17 The first was Issiah, by birth or place*

22 Of the Izharites, Shelomoth of the sons of Shelomoth, Jahath

*Shelomoth called also Shelomoth, chap xxiii 18*

23 And the sons of Hebron Teriah the first, Amariah the second, Jahaziel the third, Jakameam the fourth

*The first, which word is fully supplied both out of the rest of this verse, the second, third and fourth having a manifest reference to the first and out of 1 Chron xxiii 19, xxvi 31, where it is expressed*

24 Of the sons of Uzziel, Michah of the sons of Michah, Shamir

25 The brother of Michah was Issiah of the sons of Issiah, Zechariah

26 The sons of Merari were Mahli and Mushi the sons of Jaaziah Beno Jaarah the son either of Mahli, or rather, of Mushi last named, for Mahli's posterity comes ver 28

27 The sons of Merari by Jaaziah, Beno, and Shoham and Zaccur, and Ithi

*Beno, whose name is here repeated with his brethren because he was the first born and head of the rest who were all reckoned with and under his family as if they had been branches of it*

28 Of Mahli came Eleazar, who had no sons

29 Concerning Kish the son of Kish was Jerahmeel

*Kish, another of Mada's sons, as appears from 1 Chron xxiii 21*

30 The sons also of Mushi, Mahli, and Eder, and Jeremoth These were the sons of the Levites after the house of their fathers

31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren

*Over against their brethren the sons of Aaron i.e. in avertible number and order to those of the priests so as there should be a equal course of the Levites for each course of the priests. This is expressed concerning the singers chap xxx and the like is implied concerning the porters, chap xxxi and is here sufficiently intimated concerning those Levites who were employed in other sacred ministrations. In avertible fathers over against the younger brethren the sons of the elder and younger brethren were promiscuously put together and the order was settled as the lot came forth without any regard to the age, or dignity, or number of the persons or families the youngest family having the preference if they had the first lot, &c.*

## CHAP XXX

*The number and offices of the singers out of the sons of Asaph Heman, and Jeduthun, 1 Their division by lot into twenty four orders 4-31*

MOREOVER David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals and the number of the workmen according to their service was

*The captains of the host, both of the civil and sacred host to wit all the princes of Israel, with the priests and the Levites, whom David gathered together chap xxiii 2, for this very end, that in their presence, and with their approbation and consent all these things might be established who were here fully called the captains of the host, for the princes were under David, the chief captains or commanders of the militia or trained bands of the kingdom and as the Levites are called a host, and the Lord's host, Numb xv 3 and elsewhere, because of their number and order in holy ministrations, so these priests and Levites were the captains and governors of the rest. Separated, i.e. distributed them into their several ranks and orders, which though chiefly done by David as a prophet, and by Divine direction, as hath been oft observed, yet is here imputed in part to the captains of the host because it was done with their concurrence and approbation. In the service of the sons of Asaph &c. i.e. to the service of God under the conduct and command of these persons. Who should prophesy i.e. praise God by singing the Psalms of David, (of which see on chap xxi 7) and other sacred songs made by themselves who were prophets in some sort or by other prophets of holy men of God. Or this action of theirs is called prophesying because it had been formerly performed by the prophets and the sons of the prophets, of which see 1 Sam x 5 xix 20, 2 Kings iii 15, 1 Chron xv 19. The number of the workmen, of the persons employed in this sacred work*

2 Of the sons of Asaph Zaccur, and Joseph, and Nethaniah, and Asaph, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king

*Under the hands of Asaph, i.e. under his oversight and direction. According to the order of the king, in such manner and order as David appointed*

3 Of Jeduthun the sons of Jeduthun, Gedaliah, and Zerai, and Jeshaiah, Hashabiah, and Mattithiah six, under the hands of their father Jeduthun who prophesied with a harp, to give thanks and to praise the Lord

*The sons of Jeduthun, or, his sons, (the construct form being used before the absolute of which there are examples in Scripture) Jeduthun called by his father's name, rather wise they are not so unless either Jeduthun the father be included in that number or Shimei mentioned ver 17 be one of them, as many learned men think. See the like 1 Chron xxv 23*

4 Of Heman the sons of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Jeremoth Heman, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth

5 All these were the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters

*The king's seer or prophet, which is the same thing 1 Sam ix 9. Either he was a prophet as well as a singer, or he is thus called because he prophesied in the sense designed, ver 1. And he is called the king's seer either because the king took special delight in him, or because he frequently attended upon the king in his palace executing his sacred office there while the rest were constantly employed in the tabernacle. In the words of God, i.e. to*



7 The sons of Shemaiah, Othni, and Rephael, and Obad, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah

8 All these of the sons of Obed-edom they and their sons and their brethren, able men for strength for the service, *were* threescore and two of Obed-edom

9 And Meshulemiah had sons and brethren, strong men, eighteen

10 Also <sup>a ch. 16, 24.</sup> Hosah, of the children of Merari, had sons, Simri the chief, (for *though* he was not the firstborn, yet his father made him the chief.)

Taking away the birthright from the first born, either absolutely for some gross miscarriage as Gen. xlix 4, or only in this respect, because he wanted either strength or some other qualification necessary for his office

11 Hilkiah the second, Tebahiah the third, Zechariah the fourth all the sons and brethren of Hosah *were* thirteen

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the Lord

<sup>b ch. 16, 24.</sup> *Having* wards one against another, Heb. having guards against *an* unrevocably to their brethren, to wit the other Levites, who were divided into twenty four courses: as the priests also were and so it seems were the porters

13 ¶ And they cast lots, <sup>c ch. 16, 24.</sup> as well the small as the great, according to the house of their fathers for every gate

*They cast lots, as well the small as the great* determine the times and places of their service not by age or dignity but merely by lot According to the house of their fathers a several lot being allowed for each several house To every gate, but it might be known to whom the care of each gate was more especially committed

14 And the lot eastward fell to Shemaiah. Then for Zechariah his son, a wise counsellor, they cast lots, and his lot came out northward

<sup>d ch. 16, 24.</sup> A wise counsellor which is noted as an excellent and useful accomplishment for his office in which there was need of wisdom as well as courage, as may appear by the description of their work ver. 20, &c. See the note on ver. 6

15 To Obed-edom southward, and to <sup>e ch. 16, 24.</sup> his sons the house of Asuppim

<sup>f ch. 16, 24.</sup> Asuppim, a place so called, or of gathering, so named either from the assembly of the elders who met there to consult about the affairs of the temple, or from the people who were there gathered together to hear the discourses and debates of the teachers of the law, or because the gifts of the people towards the house and worship of God were kept there. See 2 Kings xxii 4, 2 Chron. xxx 24

16 To Shuppim and Hosah the lot came forth westward, with the gate Shalcheth by the causeway of the going up ward against ward

<sup>g ch. 16, 24.</sup> Shuppim and Hosah for some reason were joined together in the custody of that gate. The gate Shalcheth, a gate of the court so called, as some think, because the gates and sills of the temple were cast out on that side which was the most convenient gate for that purpose because that was a passage of the great ways to the temple lying on the other side. *By the causeway of the going up*, by which causeway they went up towards the temple *ward against ward*, which may be put either 1 The time of their watching, that when one went off another came on. Or rather, 2 The place of their guard and so this may be understood, either 1 Of this western quarter, where there was a double guard, either because there were two gates there, as some think, or for a more effectual cause now

unknown. Or rather, 2 Of all the quarters compared together, of all which having spoken, he adds this that as one gate was over against another, the west against the east and the north against the south, so one ward was over against another

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim: two and two

*Eastward were six Levites*, for that being the chief gate of the temple, required a better guard. *Toward Asuppim*, i. e. the house of Asuppim, as it is called, ver. 15, where also it is said to be on the south side, on which there seems to have been a double guard both belonging to Obed-edom, ver. 15, one at the south gate, and the other at Asuppim, where possibly the sacred treasures, mentioned ver. 20 &c. were laid up, and therefore a particular guard was necessary. See on ver. 15

18 At Parbar westward, four at the causeway, and two at Parbar

*At Parbar* or, as concerning Parbar which was another gate, or some building on the western quarter of the temple at the causeway, which led to Parbar. *At Parbar*, at the gate or house itself, by which it may seem that this was a place of some importance either the vessels of the temple, or some part of the treasures of God's house being kept here

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari

20 ¶ And of the Levites, Ahijah was <sup>h ch. 16, 24.</sup> over the treasures of the house of God, and over the treasures of the <sup>i ch. 16, 24.</sup> dedicated things

*Over the treasures of the house of God*, the latter phrase only explaining the former, the particle *and* being used to that effect, or rather they are two different kinds of treasures, the former containing the sacred vessels and other treasures, which by God's command were appropriated to the maintenance of the house, and worship, and minister of God as offices and first fruits, and other things, and the latter only those things which had been freely given or dedicated to God for those ends, of which see ver. 26, 27

21 *Concerning* the sons of Iadnan, <sup>j ch. 16, 24.</sup> the sons of the Gershonite Iadnan chief fathers *even* of Iadnan the Gershonite, <sup>k ch. 16, 24.</sup> were Jehchi

*The sons of the Gershonite Iadnan, chief fathers* i. e. which sons were chief fathers or heads of the houses of their father Jehchi, understand here, and his sons which here follow

22 The sons of Jehchi, Zethan, and Joel his brother, *which were* over the treasures of the house of the Lord

*As Shelomith and his brethren were over the treasures of the dedicated things*, ver. 26. But both may seem to have been subject and accountable to Ahijah who was over both these kinds of treasures, ver. 20. Or Ahijah might have a general oversight into the management of those treasures as an auditor of the accounts, although the others had more dignity and power in the disposal of them

23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites

*Or as concerning the Amramites &c.* The meaning is the persons here following were of these, or the most of these families. Only here is none of the family of the Uzzielites, either because that family was now extinct; whence it is that we read no more of them in the Scripture, but only in this place and Numb. iii 27, or because there was none of them fit to be employed and trusted in these matters

24 And Shebuel the son of Gershom, <sup>l ch. 23, 16.</sup> the son of Moses, *was* ruler of the treasures

*The prince or chief over all the treasures* and treasures mentioned either before or afterward, as his very title

shown, which is peculiarly given to him, and to none of the rest.

25 And his brethren by Elezer, Rehahiah his son, and Jehahiah his son, and Joram his son, and Zichri his son, and Shelomith his son

*His brethren by Elezer, another son of Moses, Exod xviii 4*

26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated

27 Out of the spoils won in battles did they dedicate to maintain the house of the Lord

*Heb. Out of the battles and spoils*  
Heb. to strengthen it, either to make that building strong and substantial by these and other charges, or rather, to repair it when it should be built, for which they might the rather take particular care, because it was likely that every one would contribute to the building of the temple and there would be no want for that use, but few would provide for the repair of it, when by the injury of men or time it should receive any damage.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated, and whosoever had dedicated any thing, it was under the hand of Shelomith and of his brethren

*Shelomith is particularly named here and ver. 26 because they were chiefly committed to his trust in the house, it seems, a person of eminent wisdom and faithfulness.*

29 Of the Ishabites Chenanith and his sons were for the outward business over Israel, for officers and judges

*Chenanith and his sons, who are probably thought to have been one thousand six hundred for that number added to the thousand seven hundred, ver. 30, and the thousand and seven hundred, ver. 32 make up the six thousand Levites which were officers and judges, 1 Chron. xxvi 1. For the outward business, for that business of the Lord and of the king (as it is explained here, ver. 33-34) which was to be done without the temple, and without Jerusalem, for what was to be done within them was committed to the other kind of business, as we have seen. Over Israel, synochi dicitur, i. e. over part of Israel, even over the middle part, and the which lay upon the sea coast, for the other parts of the land on both sides of Jordan we have committed to others, ver. 30-31. For officers and judges, who shall be officers and judges over the people in the several cities and towns or parts of the land to determine questions and controversies which might arise among them. And the reason why the Levites were intrusted with the commands was because the common or municipal law of Israel, by which they had and held all their right, was no other than the law of God, whereof the priests and Levites, being the best and chief, looked into matters, must needs therefore be the most proper judges of things depending thereupon.*

30 And of the Hebronites, Hehahiah and his brethren, men of valour, a thousand and seven hundred, were officers among them of Israel on this side Jordan westward in all the business of the Lord, and in the service of the king

*On this side Jordan westward, in those parts of the land of Canaan which border upon Jordan, or at not very remote from it. In all the business of the Lord, i. e. in all things which did or should concern the house or worship of God, partly to take care that such money as were either imposed by a tax, or freely given by the people, towards the building or repairing of the temple, or towards the sacrifices and other holy ministrations, should be gathered and received, and faithfully sent up to Jerusalem to be employed in that work, partly to see to the execution of all the*

laws of God among the people and to restrain or punish wilful offenders against it. In the service of the king, not that all the king's businesses were managed by them, for it is apparent, both from the nature of the thing, and from Scripture, that the king's military affairs were managed by his captains, and his political or civil affairs were managed by the princes, and judges, and officers of other tribes, but because they served the king in the execution of his decrees, made pursuant to the laws of God, by which the several rights of king and people were established, and all things both in church and commonwealth were to be ordered. Now as the king was the principal person intrusted with the execution of God's laws, so these Levites chiefly were his eyes by which he saw his people's transgressions, and his hands by which he inflicted due and deserved censures upon them for their misdoings. And the doing of this was very much for the service of the king, whose throne was established and secured by such righteous administrations. Besides, they were to take care by their counsel and authority to keep the people in obedience to their king, which the Levites were most obliged and best obliged to do.

31 Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Iazer of Gilead

*Iazer of Gilead, which was his first year, in which he made all the orders and distributions of families and offices recorded in the chapters. Iazer of Gilead is here named, either because they were seated in or near that place, but for what cause it is now unknown, or because they were numbered there by some person sent by David to that purpose.*

32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and to the king

*Two thousand and seven hundred chief fathers, which is a very great number to be employed about two tribes and a half, when all the rest of the tribes had only one thousand and seven hundred, ver. 30, besides those under Chenanith, of whom seen ver. 29. But the reason hereof is plain, because the tribes without Jordan being more remote from the king's court and from the place of public and close consociation, needed more than ordinary help to instruct and keep them in the practice of the true religion, and the worship of God, and in obedience to their king.*

## CHAPTER XXVII

The twelve captains for every several month 1-15 The princes of the twelve tribes, 16-22 The numbering of the people is hindered, 23, 24 The chief fathers of David's treasures, 25-31 His counsellors and friends, 32-34

NOW the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand

Their officers, the standing force or militia of Israel as it was settled under their several officers, as it here follows. In any matter of the courses, i. e. in all the business which the king had occasion for these persons, who were to attend upon him or his commands by courses or by turns. Or, according to all the order or state of the divisions, or about the companies or courses into which they were distributed.

*Came in and went out*, i. e. executed their office, which is commonly signified by this phrase, as Numb xxvii 17, and else where. *Month by month*, who were to be armed and mustered, and to wait upon the king either at Jerusalem, or in other places as the king should see fit. By this order near three hundred thousand of his people were instructed and exercised in the use of their arms, and fitted for the defence of their king and kingdom when it should be needful, and in the mean time sufficient provision was made against any sudden tumults or irruptions of enemies. And this monthly course was contrived that the burden of it might be easy and equally distributed among the people.

2 Over the first course for the first month *was* <sup>a 2 Sam 7</sup> <sup>b ch 31 11</sup> *Jashobeam* the son of Zabdai and in his course *were* twenty and four thousand

*Jashobeam*, of whom see 2 Sam xxiii 8, 1 Chron xi 11

3 Of the children of Perez *was* the chief of all the captains of the host for the first month

*Of Perez*, or, of Pharez of the posterity of Judah (Gen xlii 12. This seems to be understood of Jashobeam and to be mentioned as a reason why he was the chief &c., and the verse may be rendered thus, He was (which is easily understood out of the foregoing word) of the children of Perez, (and consequently of the tribe of Judah to which the preeminence belonged and of which Perez was) and he was (or, therefore he was) the chief (to wit in dignity and preeminence though not in power and authority for those captains were equal in power, and Joab was their general) of all the captains of the host (whose several names here follow) and was for the first month therefore he was first in order, and was captain for the first month.

4 And over the course of the second month *was* <sup>1 Or D 4</sup> <sup>2 Sam 1 6</sup> *Dodai* an Ahobite, and of his course *was* Mikloth also the ruler in his course likewise *were* twenty and four thousand

*Of his course was Mikloth the ruler*, who was either 1. The captain of this course after the death of this Dodai as Zebadiah was after Asahel ver 7. But the differing phrase there and here sufficiently intimates that the same thing is not meant in both places. Or 2. His lieutenant or deputy in case of his necessary absence. But why should such a one be named here and not in the rest of the courses? Or rather, 3. One of the officers of his course who seems here particularly to be named as a person then of great note and eminency.

5 The third captain of the host for the third month *was* Benaiah the son of Jehonada, a chief priest and in his course *were* twenty and four thousand

*A chief priest*, or, the chief priest, or rather a chief prince as this Hebrew word is oft used, as Gen xlii 13, xliii 22, 2 Sam viii 18, xx 26, 1 Kings ii 5, 2 Kings x 11 and elsewhere. Probably he was not only a captain of this course but a great officer in the court and state. For although the priests might take up arms in some special cases yet it is not likely that such were constant officers in the king's army especially seeing the rest of the captains here named were of other tribes. Besides neither Benaiah nor Jehonada was high priest at that time but Zadok or Abiathar and before them Ahimelech in whom the priesthood had been for a long time together, even in the days of Saul and David, and Solomon.

6 This is that Benaiah, who *was* mighty among the thirty, and above the thirty and in his course *was* Ammizabad his son

Which seems to have been his father's lieutenant because his father was captain of the king's guard, 2 Sam viii 18 and therefore needed a deputy in the one or in the other place.

7 The fourth captain for the fourth month *was* <sup>c 2 Sam 26</sup> <sup>d ch 11 1</sup> *Isabel* the brother of Joab,

and Zebadiah his son after him: and in his course *were* twenty and four thousand

*The fourth captain was Asahel the brother of Joab*, by which it seems, the foundation of this project was laid whilst David was in Hebron, during which time Asahel was slain and David's forces were then divided into twenty four courses, under twenty-four chief commanders, whereof Asahel was one, only it is probable that the number of their forces was much less than that which is here mentioned but when David was fully settled in his whole kingdom the design was perfected, and the numbers of their soldiers increased to this number. *His son after him*, i. e. after his death, of which see 2 Sam ii 23. *In his course*, not Asahel's, for in his time they were not so numerous, but Zebadiah his son.

8 The fifth captain for the fifth month *was* Shamhuth the Izrahite and in his course *were* twenty and four thousand

*Shamhuth*, supposed to be the same called *Shammah*, 2 Sam xxiii 11, and *Shammoth* 1 Chron xi 27

9 The sixth captain for the sixth month *was* <sup>d ch 11 22</sup> *Ira* the son of Ikkeiah the Tekoite and in his course *were* twenty and four thousand

10 The seventh captain for the seventh month *was* <sup>e ch 11 27</sup> *Holezai* the Pelonite, of the children of Iphaim and in his course *were* twenty and four thousand

*The Pelonite*, so called also 1 Chron xi 27, and the *Paltite* 2 Sam xxiii 26

11 The eighth captain for the eighth month *was* <sup>f 2 Sam 21</sup> <sup>g ch 11 22</sup> *Sibmai* the Hushathite, of the Zarahites and in his course *were* twenty and four thousand

*Of the Zarahites*, i. e. of the family of the Zarahites

12 The ninth captain for the ninth month *was* <sup>h ch 11 26</sup> *Abiez* the Anothite, of the Benjamites and in his course *were* twenty and four thousand

13 The tenth captain for the tenth month *was* <sup>h 2 Sam 25</sup> <sup>i ch 11 27</sup> *Mahari* the Netophathite, of the Zarahites and in his course *were* twenty and four thousand

14 The eleventh captain for the eleventh month *was* <sup>i ch 11 27</sup> *Benaiah* the Pirathonite, of the children of Iphaim and in his course *were* twenty and four thousand

15 The twelfth captain for the twelfth month *was* <sup>j Or Hildai ch 11 28</sup> *Heldai* the Netophathite, of Othniel and in his course *were* twenty and four thousand

16 Furthermore over the tribes of Israel the ruler of the Reubenites *was* Eliezer the son of Zichri of the Simronites Shephatiah the son of Maachab

Over the children of Israel i. e. these were the princes of the tribes as they are called below, ver 22, who were the most eminent and constant rulers of the tribes at all times whether of war or peace, who seem to have had a superior power to these twenty-four captains, and therefore are named before them, chap xxviii 1, being probably the king's chief counsellors and assistants in the great affairs of his kingdom.

17 Of the Levites, *Hashabiah* the son of Keniel of the Aaronites, *Zadok*.

18 Of Judah, *Elihu*, one of the brethren of David of Issachai, Omri the son of Michael

*Elihu*, called also *Licab*, 1 Sam xvi 6

19 Of Zebulun, *Ishmaiah* the son of Obadiah of Naphthali, Jerimoth the son of Azriel.

20 Of the children of Ephraim, Hoshai the son of Azariah - of the half tribe of Manasseh, Joel the son of Pedaiah -

21 Of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah of Benjamin, Jaasiel the son of Abner -

22 Of Dan, Azareel the son of Jeroham These were the princes of the tribes of Israel

Of the most of the tribes, not of all, for Gad is omitted, probably because that tribe was joined with the Reubenites under one prince, and Asher for some such reason, or for some other causes now unknown, and not worth our inquiry

23 ¶ But David took not the number of them from twenty years old and under - because the Lord had said he would increase Israel like to the stars of the heavens

The meaning is, David when he desired to number the people, he designed to number only those who were from twenty years old and upward (which is the same thing) those that drew sword, 1 Chron xxv 5 and not those who were from twenty years old and under. He will increase Israel like to the stars of the heavens, and therefore to number them all both above and under twenty would have been both an infinite trouble and a tempting of God or a questioning of the truth of his promises. And possibly this circumstance might in part deceive or quiet David's conscience, that his desire of knowing the number of his people did not proceed from distrust of God's promise or pride in it - but from a pure intent to know the true state and strength of his kingdom

24 Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel, neither was the number put in the account of the chronicles of king David

Began to number to wit all from twenty years old and upward as David commanded him. He finished not, for I even and Benjamin he counted not 1 Chron xx 6. Because there fell wrath for it against Israel, while he was doing the work, which was a necessary evil, aim to excuse Heb. And then fell, &c. Though David numbered them with caution and limit to us was noted before yet this did not hinder God's wrath against him up to Israel for the sin. Neither was the number put in the account of the chronicles of King David, the cause is either 1 That the full number was not registered in either I even and Benjamin were not counted by Joab. Or rather 2 That David being sensible of and smarting for his sin would not have the number brought in by Joab to him put into the public register though God would have it recorded in Scripture for the instruction of succeeding ages. Joab speaks not here of the account given in to the king which was done and was Joab's act, but of the putting of the account into the public records, which was not done, and which could not be done but by David's command or permission

25 ¶ And over the king's treasures was Azmaveth the son of Adiel - and over the storehouses in the fields in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziel

Over the king's treasures, of gold or silver, or other things of great price, which for greater security were kept in Jerusalem, and in the king's palace, and rather the tribute money also was sent and committed to his care. Over the storehouses of the fruits of the earth, or the share of them which belonged to the king, which were laid up in the fields or cities, or villages, or castles, as there was convenience and occasion

26 And over them that did the work of the field for tillage of the ground was Eziab the son of Chelub

Over the king's husbandry

27 And over the vineyards was Shimei the Ramathite - over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite

Over the vineyards, i e over the workmen and labourers in the vineyards as the next effect is over the fruit of the vineyards. In like manner one man was over the labourers in the fields, ver 26, and another over the fruit of the fields, put into stores after the manner, ver 25

28 And over the olive trees and the sycamore trees that were in the low plains was Baal-hanan the Gederite - and over the cellars of oil was Joash

29 And over the herds that fed in Sharon was Shitrai the Shimonite - and over the herds that were in the valleys was Shaphat the son of Adlai - Sharon, a place famous for its fruitfulness. See Isa xxxiii 9, xxxv 2

30 Over the camels also was Obil the Ishmaelite - and over the asses was Jehdeiah the Meronothite

The Ishmaelite, so called either because he was born of that people or had lived among them, or from some notable exploit which he did against them

31 And over the flocks was Izabai the Hagerite. All these were the rulers of the substance which was king David's

32 Also Jonathan David's uncle was a counsellor, a wise man, and a scribe - and Jehu the son of Nethaniel was with the king's sons

A counsellor, a wise man, and a scribe, either one learned in the laws of God which were also the laws of the land, by which all their counsels were to be ruled, or, the king's secretary. With the king's sons as their tutor or governor

33 And Anthophel was the king's counsellor - and Hushai the Archite was the king's companion

The king's counsellor, the person whose counsel in matters of state the king most prized and followed. The king's companion or his friend as he is called 2 Sam xv 37, the person whom he most trusted with his secrets, and whose conversation was most pleasant and acceptable to him

34 And after Anthophel was Jehonada the son of Benadab, and Abitiah - the general of the king's army was Joab

After Anthophel, i e after his death, these were his chief successors

## CHAP XXVIII.

David in a solemn assembly declareth God's favour to him, and promise to his son Solomon, exhorteth him to fear God and commandeth Solomon to build the temple 1-10; giveth him a pattern for the form, and gold and silver for the materials 11-21

AND David assembled all the princes of Israel, the princes of the tribes and the captains of the companies, that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem

This assembly seems to be distinct from that Chap xxvi, 2, and more general, as may be gathered from the persons said to be assembled here and there. Though others think them to be the same, and this to be a return to his former discourse.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people. *As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building.*

2 Sam 7 2  
Ps 132, 3,  
4, 5

1 Ps 98 5  
2 Ps 132 3

David stood up, partly out of reverence to God and his word, which was the matter of the following discourse, and partly out of respect to this great and honourable assembly. *My brethren*, so he calls the princes and chief rulers, both because they had a share with him, though under him in the government, and in compliance with the Divine command that the king should not be lifted up above his brethren, Deut. xvii. 20. *An house of rest for the ark*, a place where it might be lived, and no more removed from place to place, as it had been. *And for the footstool*, the word *and* is here put expositively for by the *footstool*, &c., he means the ark.

2 Sam 7 2  
1 Ps 132 3  
2 Ps 132 3  
2 Ps 132 3

1 Ps 132 3  
2 Ps 132 3

3 But God said unto me, 'Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.'

1 Ps 132 3  
2 Ps 132 3

4 Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler, and of the house of Judah, the house of my father, and among the sons of my father he liked me to make me king over all Israel.

1 Ps 132 3  
2 Ps 132 3

5 And of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.

It is not my fancy or fond affection but the Lord's will that Solomon should be preferred before me, and therefore all of you are obliged to submit to him, and accept of him as your king by Divine appointment.

1 Ps 132 3  
2 Ps 132 3

6 And he said unto me, 'Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.'

1 Ps 132 3  
2 Ps 132 3

7 Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.

1 Ps 132 3  
2 Ps 132 3

As he hath begun and hitherto continued in some good measure to do.

8 Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

In the audience of our God, &c. I do here exhort and charge you every one calling God who is here present and this congregation whom all Israel are present by their representatives, for witness against you if you do not follow my counsel. *Keep and seek for all the commandments of the Lord*, keep those commands which you know, and seek for or search into what you are yet ignorant of, that you may distinctly understand the whole will of God and all the parts of your duty, and accordingly give up yourselves to the practice thereof.

1 Ps 132 3  
2 Ps 132 3

9 And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts,

and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever.

Know thou the God, know him, so as to love him and serve him, as it follows, for words of knowledge in Scripture use commonly imply affection and practice: or suppose him as thy God, by loving and obeying him, for otherwise Solomon did already know God, having doubtless been very well instructed in the knowledge of God's nature and law. *The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts*: if thou dost only put on a profession of religion, to please me and secure thy hopes of the kingdom, or if thy obedience to God be unsteady and with grudging, thou mayst indeed deceive me, but thou canst not deceive him, for he searcheth thy inward thoughts, and the motions of thy heart. *If thou forsake him*, it when I am dead and gone, and thou art perfectly at thy own dispose, thou shalt cast off that religion and fear of God of which thou now makest profession, and shalt continue to do so without true repentance for thine errors. *He will cast thee off for ever*, notwithstanding all his promises made to me and to my seed and that great honour and favour which he hath showed to thee, with which possibly thou mayst flatter thyself.

10 Take heed now, for the Lord hath chosen thee to build an house for the sanctuary, be strong, and do it.

I or the sanctuary, or for a sanctuary, &c. which is to be a sanctuary for him to sit, for the ark to dwell in. Be strong, take courage and resolution to break through all difficulties, troubles, discouragements, or oppositions which thou mayst possibly meet with.

11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat.

The pattern of the porch, to wit, of the temple, which is necessarily to be understood. The houses thereof, either, 1 The houses of the porch so called because they went through the porch into the temple. Or rather, 2 The houses of the temple mainly understood in the next foregoing clause of this verse to wit the holy place, and the holy of holies, which may well pass for two houses, because they were separated by a partition: and because they were of different dimensions, as appears by 1 Kings vi. 20, especially seeing the holy place is called the greater house, 2 Chron. iii. 5, comparatively to the holy of holies, which was the lesser house: and so you have two houses. The inner parlours thereof, by these he seems to understand all those rooms which were made against the wall of the house round about, as it is said 1 Kings vi. 5, which are here called by divers names, according to the difference of their situation or use. The place of the merry-seat, &c. in what particular part of the holy of holies it was to be placed.

12 And the pattern of all that he had by the spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasures of the house of God, and of the treasures of the dedicated things.

And the pattern of all, for even the pattern of all, for this clause belongs both to the foregoing and the following particulars. By the spirit, by the Spirit of God, as is evident from ver. 19. For seeing all the particulars of the tabernacle built by Moses were suggested to him by God's spirit, by which even the workmen were inspired, Exod. xxxi. 40, xxxii. 3, it is not credible that God would use less care and exactness in the building of this far more glorious and durable work. Of all the chambers, &c., all which were within the courts or adjoining to them, as the other chambers ver. 11, were adjoined to the house.

13 Also for the courses of the priests and the Levites, and for all the work of the service of the



house of the Lord, and for all the vessels of service in the house of the Lord.

14 *He gave* of gold by weight for things of gold; *for all instruments of all manner of service; silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick; and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick.

Whether they were large and fixed in one place whereof there were ten in the holy place, 1 Kings vii 49 or such as were less and loose to be carried from place to place, as need required.

16 And by weight *he gave* gold for the tables of shewbread, for every table, and *likewise* silver for the tables of silver.

*The tables of shew-bread* by this, and 2 Chron iv 19, it appears that there were divers tables to be used either successively or together about the shew-bread, but one of them seems to have been of more eminence and use than the rest and therefore it is most commonly called *the table of the shew-bread*, in the singular number. But of this and the rest of the utensils here named, see the notes on Exodus.

17 Also pure gold for the fleshhooks, and the bowls, and the cups, and for the golden basons *he gave gold* by weight for every bason, and *likewise silver* by weight for every bason of silver.

18 And for the altar of incense refined gold by weight, and gold for the pattern of the chariot of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the Lord.

*Of the chariot of the cherubims*, i. e. of the cherubims which Solomon was to make, of which see 1 Kings vi 23 (for those which were fastened to the mercy-seat were made by Moses long before,) which he fully compares to a chariot, because within them God is oft said to sit and to dwell, as 2 Kings xix 15, Psal lxxxv 1, xlix 1, and sometimes he is said to ride upon a cherub, Psal xlviii 10. And because a chariot is made to carry a person from place to place, this expression may be used to intimate that God was not so fixed to them by the building of his temple, but that he both could and would remove from them if they forsake him. And when they did so, God did make use of the chariot of his cherubims to convey himself away from them, as is noted, Ezek x 10 &c. *Covered the ark*, i. e. above it for that was done by Moses' cherubims, but before it, to keep it from the eyes of the high priest when he entered into the most holy place, 1 Kings vi 23.

19 All this, said David, the Lord made me understand in writing by his hand upon me, *even* all the works of this pattern.

The meaning is either, 1. That God revealed this to Samuel, (see 1 Chron. ix 22,) or Gad, or Nathan, or some other man of God, who put it into writing, and by them to David. Or, 2. That God did, as it were by his own hand and finger, (wherewith he wrote the ten commandments, Exod. xxxi. 18,) write these things upon the table of my mind, which now I deliver to thee.

20 And David said to Solomon his son, Be strong and of good courage, and do not fear, nor be dismayed: for the Lord God, *even* my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord.

Be strong and of good courage. See the notes on ver. 10.

21 And, behold, the counsel of the priests, and the Levites, *even* they shall be with thee for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment.

## CHAP. XXIX.

David, by his example and entreaty, 1—5, causes the princes and people to offer willingly, 6—8. David's thanksgiving and prayer, 10—19. The people having blessed God and sacrificed, make Solomon king, 20—25. David's reign and death, 26—30.

FURTHERMORE David the king said unto all the congregation, Solomon my son, whom God alone hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the Lord God.

Is yet young and tender, comparatively, for he was now married, as appears by comparing 2 Chron ix 30; xii. 13.

2 Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood, onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

Stones to be set, diamonds or emeralds, or rubies, or any of those precious stones which are usually set in rings, or such things.

3 Moreover, because I have set my affliction to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house,

Of mine own proper good; of that which I have reserved as a peculiar treasure to my own use, after I had separated those things which I had devoted to God.

4 *For* three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses within.

The gold of Ophir was accounted the best and purest gold, of which see Job xxi 24, xxviii. 16, Isa xvi 12, by which it appears that those hundred thousand talents mentioned before chap. xxi. 11, were a 1000 and impurer sort of gold. To overlay the walls of the houses within, the walls of the temple with gold, and of the rooms adjoining to it with silver be taken out into plates, and put upon the other materials here and there as it was thought fit.

5 The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the Lord?

To consecrate his service, i. e. to offer an offering, as Exod. xxviii. 29, Lev viii 23, as I have done.

6 Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds,

ch 27:25 with <sup>the</sup> rulers of the king's work, offered willingly,

7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the Lord, by the hand of Jehoiad the Gershonite

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord and David the king also rejoiced with great joy

*The people rejoiced, because this was both an effect of God's grace in them, and an eminent token of God's favour and goodness to be continued to them, and a good pledge that this great and long-desired work of the building of the temple would receive a certain and a speedy accomplishment*

10 ¶ Wherefore David blessed the Lord before all the congregation and David said, Blessed be thou, Lord God of Israel our father, for ever and ever

11 *Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty for all that is in the heaven and in the earth is Thine, thine is the kingdom, O Lord, and thou art exalted as head above all*

*Thine, O Lord, is the greatness and the power &c. thou art great and powerful &c. is head above all, is the sovereign Lord and Owner of all persons and things*

12 Both riches and honour come of thee, and thou requestest over all, and in thine hand is power and might and in thine hand it is to make great, and to give strength unto all

*Thou requestest over all, &c. thou disposest of riches and honour as thou pleasest. To give strength unto all, even to the weakest whom thou canst make strong, and to the strongest who are weak without thy help*

13 Now therefore, our God, we thank thee, and praise thy glorious name

14 But who am I, and what is my people, that we should be able to offer so willingly after this sort for all things come of thee, and of thine own have we given thee

*That we should be able to offer so willingly, &c. that thou shouldst give us both such riches out of which we should be able to make such an offering and such a willing and free heart to offer them, both which are thy gifts, and the fruits of thy good grace and mercy to us. Of thine own have we given thee, we return only what we have received and therefore we do only pay a debt to thee, and do not hereby oblige thee, or deserve any thing from thee*

15 For we are strangers before thee, and sojourners, as were all our fathers our days on the earth are as a shadow, and there is none abiding

*These words may concern either 1. Of the first clause of ver 14. Who am I, &c. what me in and contemptible creatures are we and how unworthy of so high a favour for, with he here we I and my people, as it is ver 14. are sojourners, &c. poor pilgrims who bring nothing into the world, and pass hastily through it, in I can carry nothing with us out of it. Or rather 2. Of the last clause of that 14th verse, of thine own, &c. For the land which we possess*

is thine, not ours; we are not the proprietors or perpetual possessors of it, but only thy tenants; and as our fathers once were mere sojourners in it, even with or before men, Psal. cx. 12, so we at this day are no better with or before thee, having no absolute right and title in it, but only to travel through it, and sojourn in it for that short time that we live in the world. And thus the argument seems to be borrowed from Lev. xxv. 23, where this is given as a reason why the inheritances of the land of Canaan could not be sold for ever, but only till the jubilee, for, saith God, the land is mine, as to dominion and property, for ye were (or for, or but you are) only strangers and sojourners with me. There is none abiding. we only give to thee what we must shortly leave, and what we cannot keep to ourselves, and therefore it is a great favour that thou wilt accept such offerings, or, and therefore we are not perpetual possessors of this land, and the fruits of it, but only pilgrims and passengers through it.

16 O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own

17 I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things and now have I seen with joy thy people which are present here, to offer willingly unto thee

*By the largeness of their offering I discern the sincerity, willingness, and generosity of their hearts towards thee, for David judged, as in reason and charity he ought of thee by its fruit, and of their hearts by their actions*

18 O Lord God of Abraham, Isaac, and of Israel, our fathers keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee

*Keep this for ever in the imagination of the thoughts of the heart of thy people, since it is in thy view that thy people have such willing minds to thy service, &c. I acknowledge I beg the continuance of that grace to thee that they may persist in the same generous and pious disposition towards thee and thy worship. Prepare their heart unto thee, or rather, as it is in the margin, establish &c. confirm, &c. Thou who hast begun a good work continue and carry it on by thy grace, otherwise it will languish, and this very people will prove degenerate*

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision

*By purchasing the place, 1 Chron. xxi., and providing for the expenses of the work*

20 ¶ And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king.

*The Lord with religious, and the king with civil worship as it is evident*

21 And they sacrificed sacrifices unto the Lord and offered burnt offerings unto the Lord, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel.

*Unto the Lord before the ark which was there for all Israel; either, 1. On the behalf of all Israel, to procure God's presence and blessing for them all. Or, 2. So many, that the beasts which, after the manner, were made of the remainders of the sacrifices*

were abundantly sufficient for all the families which were then present and desirous to partake of them, or for all the governors of Israel there assembled, who may well pass under the name of all Israel, because they represented them all.

22 And did eat and drink before the Lord on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the Lord to be the chief governor, and Zadok to be priest

1 Kings 1:35, 36.

Before the Lord, i. e. before the ark in courts, or places as near to it as they conveniently could. Or, as in God's presence, in a solemn and religious manner, praising God for this great mercy, and begging his blessing upon this great affair. *The second time*. This is called the second time in reference to the first time, which was either, 1. When he was made king during Adonijah's conspiracy, of which see 1 Kings 1:34, &c. And so this was done after David's death, and not upon that day, when this feasting and solemnity lasted, as the words at first view seem to intimate this being related in the same verse, and immediately after the relation of the feast. But they are examples of things done at distant times put together in one verse as Acts vii 15, *So Jacob went down into Egypt and died, he, and our fathers, i. e. first he, and afterwards our fathers*. So here, *They did eat &c. on that day with great gladness, and afterward they made Solomon king the second time*. And this opinion seems to be confirmed by the following passage, in which it is related that at this same time they anointed Zadok to be priest, and that Solomon was king instead of David and that all Israel and all David's sons, submitted to him; all which was not done till after David's death, as may be gathered by comparing this with 1 Kings 1:11. Or, 2. In 1 Chron xxiii 1 where it is said that David made Solomon his son king over Israel, i. e. he declared him his successor. And so this second time was during David's life. And that David had not privately declared chap xxiii. he now does solemnly on us in this great and general assembly, in which David's order and the consent of all that assembly, Solomon was anointed king, i. e. to be king after his father's death. And this opinion the text seems not to favour. Let us and find that Solomon king &c. they who that must be fetched out of the foregoing words and were they who did eat and drink before the Lord on that day with great gladness as it is here said, and then immediately it follows, and that with a copulative conjunction *they made Solomon king &c.* which without yet we expect to be pulled away from the foregoing words. And fixed to they must be David and all the congregation who were then present, ver 20, of whom it is said *they rejoyced &c.* ver 21, and they did eat &c. and they made Solomon &c. The great objection against this opinion is that they anointed Zadok to be priest at this time which was not done till after David's death, for till then Abiathar was not thrust out from being priest, &c. 1 Kings ii 26-27. This indeed is a difficulty, but not in itself. It must be remembered that the high priest had his vicarage who might officiate in his stead, when he was hindered by sickness or other indisposable occasion, and that there seems to be some more than ordinary in Zadok's case, in although Abiathar was properly the high priest, yet Zadok seems after a sort to be joined in commission with him. *1 Kings ii 26-27* *2 Sam xi 29, xix 11*; and it is expressly said, *Zadok and Abiathar were priests*, 2 Sam x 25. 1 Kings i 1. And it may be further considered, that this anointing of Zadok might be occasioned by some miscarriage of Abiathar not recorded in Scripture. Possibly he was distressed with this design of translating the crown to Solomon, and did now secretly favour Adonijah's person and right which afterward he did more openly defend, which being known to David by information, might induce him and the princes who favoured Solomon to take this course, which they might the more willingly do, in consideration of that Divine threatening, 1 Sam ii 31, &c., of transferring the priesthood from Abiathar's line, to which it had been promised to perpetuity, Numb. xxv 13, of which line Zadok was. And this might

judge this a fit season, or might be directed by God at this time, to execute that threatening to the one, and promise to the other family. And yet this action of theirs in anointing Zadok did not, as I suppose, actually constitute him high priest, but only settled the reversion of it upon him and his line after Abiathar's death. Even as David's making Solomon king, chap. xxiii. 1, and that anointing Solomon to be the chief governor here, did not put him into actual possession of the kingdom, but only gave him a right to it in reversion after the present king's death as Samuel's anointing of David, 1 Sam xvi, had done to David before him. Hence, notwithstanding this anointing, Abiathar continued to exercise his office till Solomon thrust him out 1 Kings ii 27, and even after he was removed from the execution of his office, yet he was reputed the priest till he died, being so called 1 Kings iv 4. And thus I hope may in some sort resolve that difficulty. For the other arguments, they seem not considerable. For as for what follows, ver 23-25 *Then Solomon sat on the throne, &c.* that indeed seems to belong to the time after David's death, being sufficiently separated from this ver 22, and not so knit to the foregoing words as those words, *and they made Solomon king &c.* are. And for the particle *then*, that is confessed by all to be often used at large and indefinitely for about or after that time. *To be the chief governor, i. e. to be king after David's death. Zadok to be priest, of which the last note but one*

23 Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered, and all Israel obeyed him

On the throne of the Lord, i. e. on the throne of Israel, which is called the throne of the Lord, either more generally as all thrones are the Lord's, by whom kings reign, Prov xiii 1; and magistrates are ordained, Rom. xiii 1, 2, or more especially and peculiarly, either, 1. Because the Lord himself was in a peculiar manner the king and governor of Israel, not only in the time of the judges, but afterward Psal xiv 1, lxxviii 18, cxlv 2, lxx xxxiii 2. Or 2. Because it was the throne of Christ the Lord, whose vicarments David and Solomon, and then successors were for whom this throne was reserved, and by whom it was to be established and enjoyed for ever, Luke ii 32. 33. Or 3. The throne of the Lord is put for the throne of the people of the Lord by vicarious and the manner of speech, which is frequent in the Hebrew language, as when the key of David is put in the lock of the house of David, and the mountain of the Lord for the mountain of the Lord's house. Or 4. Because this throne fell to Solomon not by right of inheritance for he had no brethren but by the special appointment and gift of the Lord. And so thus of the Lord is the name given to the efficient as the learned call it, and so is which the Lord gave him

24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king

1 Sam xvi: 21-23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

25 And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel

Such royal majesty, i. e. such honour and reputation, together with power and riches, and all things which make a king great and glorious. Any king, either David or Saul, or any of the former governors of Israel, the word *king* being oft used in a large sense for any governor.

26 ¶ Thus David the son of Jesse reigned over all Israel.

1 Sam xvi: 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

This sacred writer having mentioned the anointing of Solomon to be king, ver. 22, and upon that occasion proceeded to give a further account of Solomon's actual settlement in his kingdom, and of his prosperous and glorious management of it, ver. 23-25 he now returns to his main and proper business to give an account of the close of David's reign and life. Thus, in manner hitherto expressed, David—reigned &c.

2 Sam. 6:4  
1 Kin. 2:11  
2 Sam. 6:6

27 And the time that he reigned over Israel was forty years, "seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem

2 Sam. 6:6  
1 Kin. 2:11

28 And he died in a good old age, full of days, riches, and honour and Solomon his son reigned in his stead

Full of days fully satisfied with the days which God had given him, having had the happiness to see his beloved Solomon settled in his throne, being now weary of this life, and desiring to be with God

29 Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in

1 Chr. 29:29  
2 Sam. 1:1

the book of Nathan the prophet, and in the book of Gad the seer,

Either in the two Books of Samuel, as they are now called, which were written part by Samuel, and part by Nathan and Gad, or in the annals or chronicles of that kingdom, which were written by Nathan and Gad, who were not only prophets, but historiographers or annalists, out of which they or some other prophets took, by the direction of God's Spirit, such passages as were most important and useful to the church and to the world in succeeding ages

30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries

The times that went over him, i. e. the changes which befell him, both his persecutions and manifold troubles, and his great successes and achievements, the word *time* or *times* being oft put for things done or happening in them, as Psal. xxi. 15, lxxvii. 5 *Of the countries, Heb. of these countries*, to wit, bordering upon the land of Canaan, or not far from it

## THE SECOND BOOK OF THE CHRONICLES

### CHAP. I

Solomon's solemn offering at Gibeon, 1-6 His choice of wisdom as blessed by God, 7-12 His strength and wealth, 13-17

1 Chr. 29:29  
2 Sam. 1:1

AND Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly

He was strengthened, or established after his seditions brother Adonijah and his partisans were suppressed, and he was received with the universal consent and joy of his princes and people

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers

Then Solomon spake to wit concerning his intention of going to Gibeon and that they should attend him thither, as the next verse shows

3 So Solomon, and all the congregation with him went to the high place that was at Gibeon for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness

To the high place upon which the tabernacle was placed, whence it is called the great high place, 1 Kings iii. 1

4 But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it for he had pitched a tent for it at Jerusalem

He separated the ark from the tabernacle, and brought it to Jerusalem, because there he intended to build a far more noble and lasting habitation for it

1 Chr. 16:1

5 Moreover the brasen altar, that Bezalel the son of Uri the son of Hur, had made, he put before the tabernacle of the Lord and Solomon and the congregation sought unto it

He put either Moses, mentioned ver. 1, or Bezalel, here just named, by the command and direction of Moses, or David who may be said to put it there, because he continued it there, and did not remove it, as he did the ark from the tabernacle Sought unto it, i. e. sought the Lord and his favour by his prayers and sacrifices in the place which God had appointed for that work, Lev. xvi. 3, 4

6 And Solomon went up thither to the brasen altar before the Lord which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it

Which altar But that he had now said, ver. 5, and therefore would not unnecessarily repeat it Or rather, who, and so these words are emphatical, and contain a reason why Solomon went thither, because the Lord was there graciously present to hear prayers and receive sacrifices

7 ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee

In that night, after those sacrifices were offered Did God appear, in a dream, of which see the notes on 1 Kings iii. 5 &c.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead

9 Now, O Lord God, let thy promise unto David my father be established, for thou hast made me king over a people like the dust of the earth in multitude

1 Chr. 29:29  
2 Sam. 1:1  
2 Sam. 6:6

10 "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?

What one man is sufficient to govern so numerous a people?

11 "And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life, but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king.

The life of thine enemies, i. e. the taking away of their lives

12 Wisdom and knowledge is granted unto thee, and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

In the high place, i. e. from the high place, for the Hebrew prefix *lamed* which commonly signifies to, is sometimes put for the Latin *de*, which signifies from.

14 "And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

Of this and the three following verses see the notes on 1 Kings x 26, &c.

15 "And the king made silver and gold at Jerusalem as plentiful as stones, and cedar trees made he as the sycomore trees that are in the vale for abundance.

16 "And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred shekels of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means.

## CHAP. II.

Solomon appointeth workmen to build the temple: his embassy to king Hiram for workmen and materials promising to furnish him with victuals 1-10. Hiram's kindness, 11-16. Solomon numbereth and divideth the workmen, 17, 18.

1 AND Solomon determined to build an house for the name of the Lord, and an house for his kingdom.

A royal palace for himself and his successors. This whole chapter, for the substance of it, is contained in 1 Kings v, and in the notes there it is explained, and the seeming differences reconciled.

2 And Solomon told out threescore

and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ¶ And Solomon sent to Hiram the king of Tyre, saying, "As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me."

Which words may be commodiously understood from the nature of the thing, and from the following words, such ellipses being frequent in the Hebrew. Or, without any ellipsis, the sense, being here suspended, is completed ver. 7, so send me, &c., the 4th, 5th, and 6th verses being inserted by way of parenthesis, to usher in and enforce his following request.

4 Behold, "I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel."

To dedicate it to him i. e. to his honour and worship, for the continual shew bread, so called here and Numb. ix 7, because it was to be there continually, by a constant succession of new bread when the old was removed, of which see Exod. xxx 30. Lev. xxiv 8.

5 And the house which I build is great for great is our God above all gods.

The house which I build is great: for though the temple, strictly so called, was but small, yet the buildings belonging to it both above and under ground, were huge and numerous.

6 But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then that I should build him an house, save only to burn sacrifice before him?

The heaven of heavens cannot contain him: when I speak of building a great house for our great God, let none be so foolish to think that I mean to include or comprehend God within it, for he is infinite. To burn sacrifice before him, i. e. to worship him there where he is graciously present.

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.

8 "Send me also cedar trees, fir trees, and algum trees out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon, and, behold, my servants shall be with thy servants."

9 Even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great.

See the notes on ver. 5.

10 "And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of oil, and twenty thousand baths of oil."

11 ¶ Then Hiram the king of Tyre answered in writing, which he sent to Solomon,

1 Kings 20  
1 Kings 21  
1 Kings 22  
1 Kings 23  
1 Kings 24  
1 Kings 25  
1 Kings 26  
1 Kings 27  
1 Kings 28  
1 Kings 29  
1 Kings 30  
1 Kings 31  
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1 Kings 95  
1 Kings 96  
1 Kings 97  
1 Kings 98  
1 Kings 99  
1 Kings 100

"Because the Lord hath loved his people, he hath made thee king over them."

12 Hiram said moreover, "Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endowed with prudence and understanding, that might build an house for the Lord, and an house for his kingdom."

13 And now I have sent a cunning man, endowed with understanding, of Hiram my father's,

Who was my father's chief workman. Or, Hiram Abi a man so called, the prefix *Hiram* being here only a note of the vocative case. See more on chap. iv. 16.

14 "The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father."

The son of a woman of the daughters of Dan of which see the notes on 1 Kings vii. 11. My lord, &c. calls David here, and Solomon in the next verse either out of singular respect to their greatness and true worth, or because he was indebted tributary to them, or, at least his country was nourished by their country, as it was afterwards. Acts xii. 20.

15 Now therefore the wheat and the barley, the oil, and the wine which my lord hath spoken of, let him send unto his servants.

16 "And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in flotes by sea to Joppa; and thou shalt carry it up to Jerusalem."

17 "And Solomon numbered all the strangers that were in the land of Israel, after the numbering which with David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred."

With David his father had numbered them, for David had not only numbered his own people, in which he smited, 2 Sam. xxiv., but afterwards he numbered the strangers not out of vanity, but that Solomon might have a true account of them, and employ them about his building, as he saw fit. Yet Solomon thought fit to number them again, because death might have made an considerable abatement among them since David's numbering of them, and it behoved him to have an exact account of them.

18 And he set three-score and ten thousand of them to be bearers of burdens, and four-score thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

### CHAP. III.

The place and time of building the temple. The measure and ornaments thereof, 1-9. The cherubims, 10-13. The veil and the pillars, 14-17.

THEN "Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite."

Where the Lord appeared unto David, which place the Lord had consecrated by his gracious appearance there, 1 Chron. xxi. 26. Or, which was showed unto David, to wit, to be the place where the temple should be built, which God pointed out to him, partly by his appearance, and principally by his Spirit suggesting this to David at that time. The place that David had prepared, by pulling down the buildings which were upon it, or near it, by levelling the ground, and possibly by marking it out for the temple and courts, the dimensions whereof he very particularly and exactly understood by the Spirit of God. In the threshing-floor, &c. in the place where that threshing-floor formerly stood.

2 And he began to build in the second day of the second month, in the fourth year of his reign.

Of this verse, and the rest of this chapter, see my notes on 1 Kings vi.

3 "Now these are the things whereof Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits."

Solomon was instructed, partly by his father David and partly by the Spirit of God which inspired and guided him in the whole work. Or these were Solomon's foundations, the Hebrew verb being put for the noun as it is elsewhere. The sense is, These were the measures of the foundations upon which he intended to build the temple. After the first measure, &c. a cord, to the measure of the first and second cubit. By which it is evident that there were cubits of different sorts and sizes, which also appears from Ezek. xl. 5. & xl. 13. But how big the cubits were, and how much larger than the common cubits, and whether this was the cubit used by Moses in the building of the tabernacle, which seems most probable, or some other, and yet larger cubit is not agreed among learned men, and cannot now be exactly known, nor is it of any great moment for us to know.

4 And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty; and he overlaid it within with pure gold.

The height was an hundred and twenty, this being a kind of turret to the building. The breadth of it here omitted is expressed to be ten cubits, 1 Kings vi. 3.

5 And the greater house he ciled with fir-tree, which he overlaid with fine gold, and set thereon palm trees and chains.

The greater house, &c. the holy place, which was thrice as large as the lesser house, or the holy of holies, which is called the most holy house, ver. 9. See the notes on 1 Chron. xxviii. 11.

6 And he furnished the house with precious stones for beauty, and the gold was gold of Parvaim.

See the notes on 1 Kings ix. 26. &c.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold, and graved cherubims on the walls.

8 And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits; and he overlaid it with fine gold, amounting to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

*if the nails, i. e. of each of the nails or heads of those which hereby the plates were fastened to the boards. The upper chambers of which see on 1 Chron xxviii 11.*

10 And in the most holy house he made two cherubims of image work, and overlaid them with gold.

*Of image work, made in the shape of young men or boys, as they commonly are. Or, of movable work, so called because they were not fixed to the mercy-seat, as the Mosaital cherubims were, but stood upon their feet, as it is said here, ver 13 in a moving posture.*

11 And the wings of the cherubims were twenty cubits long: one wing of the one cherub *was* five cubits, reaching to the wall of the house; and the other wing *was* likewise five cubits, reaching to the wing of the other cherub.

12 And one wing of the other cherub *was* five cubits, reaching to the wall of the house; and the other wing *was* five cubits also, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits; and they stood on their feet, and their faces were inward.

*Hrb towards the house or rather, that house, not the holy house as divers understand it, for then their back must have been turned towards the Ark which was in decent, and directly contrary to the posture of Mosaital cherubims, which looked towards it, but the most holy house which was last named, ver 8, and of which he continues yet to speak. This posture being most agreeable to their use which was with their wings to close in the Ark and cover it, it is expressly affirmed below chap v 8.*

14 And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

*The veil to wit the inner veil before the most holy place, as comparing this with Exod xxvi 31. 1 Kings vi 21.*

15 Also he made before the house two pillars of thirty and five cubits high, and the chapter that *was* on the top of each of them *was* five cubits.

*Before the house, i. e. before the holy house, or before the temple, as this is explained, ver 17. For it should be understood of the most holy house of which he had spoken before. Thirty and five cubits high to wit, both of them, of which see the notes on 1 Kings vii 15.*

16 And he made chains, as in the oracle, and put them on the heads of the pillars, and made an hundred pomegranates, and put them on the chains.

*As in the oracle, as he had long or like unto those which he made, in the oracle of which see 1 Kings vi 21. The pomegranate is oft understood, as Gen xlix 9, Dent xxxiii 22, &c. An hundred pomegranates in each row, or two hundred in all, as it is said, 1 Kings vii 20.*

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

#### CHAP. IV.

*The altar of brass, 1. The molten sea upon twelve oxen, 2—5. The ten lavers, candlesticks, and tables, 6—8. The courts, and the instruments of brass 9—15. The instruments of gold, 19—22.*

MOREOVER he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

*Quest. How could this be when God had said Thou shalt not go up by steps unto mine altar, that thy nakedness be not discovered thereon, Exod xx. 26, and steps were necessary for so high an altar as this was? Answer 1. These steps were so made that there was no fear of this inconvenience. 2. That law was useful and fit when it was made, but afterwards, when the priests were commanded to wear linen breeches in their holy ministrations to cover their nakedness, Exod xxvii 42, it was not necessary. 3. However God could undoubtedly dispense with his own law, as here he did, for he it was that gave the dimensions for the altar.*

2 And he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof, and a line of thirty cubits did compass it round about.

*A molten sea of this and ver 3, 4, 5, &c., see the notes on 1 Kings vii 23, &c.*

3 And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it *was* cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was* set above upon them, and all their hinder parts were inward.

5 And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies, and it received and held three thousand baths.

6 He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea *was* for the priests to wash in.

*See ver. 1, of which see 1 Kings vii 38, &c.*

7 And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left.

*According to their form, rather, 1. The form which was appointed for them by God, who signified it to David. Or rather, 2. The old form which God prescribed to Moses, Exod xxv 31, &c. for so these were made. And this clause seems to be added here, because in many things there *was* a great variation from the old form, as in the posture of the cherubims, the height of the altar, and divers other things.*

8 He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred basins of gold.

*Ten tables, of which see 1 Kings vii 48.*

9 Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east, end, over against the south.

11 And Hiram made the pots, and the shovels, and the basins. And Hiram finished the work that he was to make for king Solomon for the house of God.

Of these and the following verses see the notes on 1 Kings vii 40 &c

12 Two mol, the two pillars, and the pommels and the chapters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters which were on the pillars,

13 And four hundred pomegranates on the two wreaths, two rows of pomegranates on each wreath, to cover the two pommels of the chapters which were upon the pillars

14 He made also bases, and flavers made he upon the bases,

15 One sea, and twelve oxen under it

16 The pots also, and the shovels, and the fishhooks, and all their instruments, did Hiram his father make to king Solomon for the house of the Lord of bright brass

*His father*, i.e. Solomon's father, the relative being put before the antecedent, which is not unusual in the Hebrew tongue. And he is so called here because Solomon usually called him by that name out of that great respect which he bore to him for his excellent art and service which he did for him, it being usual to call great artists and inventors of things by this name, of which see Gen. iv. 20-21. Or, *Hiram Abi*, or *Abif*, a man so called, or *Hiram* the, as chap. ii. 13

17 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah

18 Thus Solomon made all these vessels in great abundance for the weight of the brass could not be found out

19 And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the shewbread was set

Which were of gold and so are distinguished from those ten tables mentioned ver. 8, which seem to have been made of silver. Compare 1 Chron. xviii. 16

20 Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold,

After the manner, according to the prescription of God to and by Moses

21 And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold,

22 And the snuffers, and the basins, and the spoons, and the censers, of pure gold and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold

To wit in part, they were made of wood, 1 Kings vi. 30; 2 Kings xviii. 16, but covered with golden plates

## CHAP. V.

The dedicated treasures. 1. The solemn induction of the ark into the oracle, 2-10. Glory as it praise as sung to God, who appeareth in a cloud, which filled the house, 11-14

THUS all the work that Solomon made for the house of the Lord was finished; and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God

Or, even (as that participle is oft understood) the silver and the gold, the remainder of those vast sums mentioned 1 Chron. xxii. 11

2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion

Of this and the following verses, see the notes on 1 Kings viii. 1, &c

3 Wherefore all the men of Israel assembled themselves unto the king in the least which was in the seventh month

4 And all the elders of Israel came, and the Levites took up the ark

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude

7 And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims

8 For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above

9 And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle, but they were not seen without. And there it is unto this day

When this history was first written not when it was revised by Ezra who made some additions to it, for after the return from Babylon neither staves nor ark were any more seen or heard of

10 There was nothing in the ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt

11 And it came to pass, when the priests were come out of the holy place, (for all the priests that were present were sanctified, and did not then wait by course

According to David's appointment, 1 Chron. xxiv. xxv which was only for the ordinary service, but in extraordinary solemnities, such as this eminently was, they all came together

12 Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and



with them an hundred and twenty priests sounding with trumpets )

13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, saying, 'For he is good; for his mercy endureth for ever: then the house was filled with a cloud, even the house of the Lord.

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.

CHAP VI

Solomon blesseth the people, and praiseth God. 1-11 His excellent prayer, wherein he sheweth the right use of the temple, 12-42

THEN said Solomon, The Lord hath said that he would dwell in the thick darkness

This whole chapter for the substance and almost all the words of it are explained in the notes on 1 Kings viii

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever

3 And the king turned his face, and blessed the whole congregation of Israel and all the congregation of Israel stood

4 And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there, neither chose I any man to be a ruler over my people Israel

6 But I have chosen Jerusalem, that my name might be there: and have chosen David to be over my people Israel

7 Now it was in the heart of David my father to build an house for the name of the Lord God of Israel

8 But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart

9 Notwithstanding thou shalt not build the house, but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The Lord therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel.

11 And in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Israel

12 And he stood before the altar

of the Lord in the presence of all the congregation of Israel, and spread forth his hands

13 For Solomon had made a brassen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

14 And said, O Lord God of Israel, there is no God like thee in the heaven, nor in the earth, which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts.

15 Thou which hast kept with thy servant David my father that which thou hast promised him, and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day

16 Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, 'I here shall not fail thee a man in my sight to sit upon the throne of Israel: yet so that thy children take heed to them: way to walk in my law, as thou hast walked before me

17 Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David

18 But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee: how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee

20 That thine eyes may be open upon this house day and night, upon the place where thou hast said that thou wouldst put thy name there, to hearken unto the prayer which thy servant prayeth toward this place

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven, and when thou hearest, forgive

22 If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house,

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 And if thy people Israel be put to the worse before the enemy, because they have sinned against thee, and shall return and confess thy name, and pray and make supplication before thee in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers

26 ¶ When the heaven is shut up, and there is no rain, because they have sinned against thee, yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them,

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk, and send rain upon thy land, which thou hast given unto thy people for an inheritance

28 ¶ If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillers, if their enemies besiege them in the cities of their land, whatsoever sore or whatsoever sickness there be

29 Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house

30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest, (for thou only knowest the hearts of the children of men)

31 That they may fear thee, to walk in thy ways, so long as they live in the land which thou givest unto our fathers

32 ¶ Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm, if they come and pray in this house,

33 Then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name,

35 Then hear thou from the heavens their prayer and their supplication, and maintain their cause

36 If they sin against thee, (for there is no man which sinneth not) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or hear,

37 Yet if they repent themselves in

the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captive, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name

39 Then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee

40 Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place,

41 Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness

O thou that sittest in the heavens arise from the throne of thy glory, and come down into this place, which thou hast appointed for thy constant and fixed habitation, from which thou wilt not remove, as formerly thou hast done, from place to place. Thou and the ark, in which thou art, O LORD God, be clothed with salvation: let them be adorned and encompassed on every side with thy protection and benediction. For he seems rather to speak of the salvation afforded to the priests, than of that which by God's blessing on the priests' labours is conferred upon the people, thus being a priver for God's blessing upon the whole community, consisting of priests and people. Let thy saints rejoice in goodness: let them have cause of rejoicing and thanksgiving for the effects of thy goodness imparted unto them

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant

Of thine anointed, I speak of me, who by thy command and appointment was anointed the king and ruler of thy people: do not deny my present requests, nor send me back from the throne of thy grace with a sad heart and dejected countenance. The mercies of David thy servant, I speak of those which thou hast promised to David and to his house for ever

## CHAP. VII.

I saw from heaven and a glory in the temple, witness the Divine acceptance of the people's worship, 1-3. Solomon's solemn sacrifices, 4-7. Having kept the feast of tabernacles, and the feast of the dedication of the altar, he dismissed the people, 8-11. God appeareth to Solomon, promisseth his favour on obedience, else the solemnity of his judgments, 12-22

NOW when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the house.

The fire came down from heaven, in token of God's acceptance of his prayer. See on Lev ix 24, 1 Kings xviii 38. The glory of the LORD, i.e. the cloud, which was the sign of God's glorious and gracious presence

1 Kings 11:1

4 Heb in the land of their gates

11 Or toward this house

g 1 Chron 28:9

4 Heb all the days which 5 Heb upon the face of the land q John 13:27

4 Heb thy name is called upon this house

4 Heb to the prayer of this place

1 Kings 11:9 1 Kings 11:10 1 Chron 28:11

1 Kings 11:9 25

1 Kings 11:12 1 Kings 11:13

1 Kings 11:9 25 1 Kings 11:10 21 1 Kings 11:11 21 1 Kings 11:12 21 1 Kings 11:13 21 1 Kings 11:14 21 1 Kings 11:15 21 1 Kings 11:16 21 1 Kings 11:17 21 1 Kings 11:18 21 1 Kings 11:19 21 1 Kings 11:20 21 1 Kings 11:21 21 1 Kings 11:22 21 1 Kings 11:23 21 1 Kings 11:24 21 1 Kings 11:25 21 1 Kings 11:26 21 1 Kings 11:27 21 1 Kings 11:28 21 1 Kings 11:29 21 1 Kings 11:30 21 1 Kings 11:31 21 1 Kings 11:32 21 1 Kings 11:33 21 1 Kings 11:34 21 1 Kings 11:35 21 1 Kings 11:36 21 1 Kings 11:37 21 1 Kings 11:38 21 1 Kings 11:39 21 1 Kings 11:40 21 1 Kings 11:41 21 1 Kings 11:42 21 1 Kings 11:43 21 1 Kings 11:44 21 1 Kings 11:45 21 1 Kings 11:46 21 1 Kings 11:47 21 1 Kings 11:48 21 1 Kings 11:49 21 1 Kings 11:50 21 1 Kings 11:51 21 1 Kings 11:52 21 1 Kings 11:53 21 1 Kings 11:54 21 1 Kings 11:55 21 1 Kings 11:56 21 1 Kings 11:57 21 1 Kings 11:58 21 1 Kings 11:59 21 1 Kings 11:60 21 1 Kings 11:61 21 1 Kings 11:62 21 1 Kings 11:63 21 1 Kings 11:64 21 1 Kings 11:65 21 1 Kings 11:66 21 1 Kings 11:67 21 1 Kings 11:68 21 1 Kings 11:69 21 1 Kings 11:70 21 1 Kings 11:71 21 1 Kings 11:72 21 1 Kings 11:73 21 1 Kings 11:74 21 1 Kings 11:75 21 1 Kings 11:76 21 1 Kings 11:77 21 1 Kings 11:78 21 1 Kings 11:79 21 1 Kings 11:80 21 1 Kings 11:81 21 1 Kings 11:82 21 1 Kings 11:83 21 1 Kings 11:84 21 1 Kings 11:85 21 1 Kings 11:86 21 1 Kings 11:87 21 1 Kings 11:88 21 1 Kings 11:89 21 1 Kings 11:90 21 1 Kings 11:91 21 1 Kings 11:92 21 1 Kings 11:93 21 1 Kings 11:94 21 1 Kings 11:95 21 1 Kings 11:96 21 1 Kings 11:97 21 1 Kings 11:98 21 1 Kings 11:99 21 1 Kings 11:100 21

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good, for his mercy endureth for ever.

The cloud first came down upon the house, and then entered into the house, and was seen both within it by the priests, and without it by the people.

4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised by their ministry, and the priests sounded trumpets before them, and all Israel stood.

When David praised by their ministry, for David composed the psalms or hymns, 1 Chron. xvi. 7, and appointed them to be sung by the Levites, and instrumental music to be joined to their voices.

7 Moreover Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

Of this and ver. 8-10, see the notes on 1 Kings viii. 61, &c.

8 ¶ Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation: from the entering in of Hamath unto the river of Egypt.

9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the LORD, and the king's house, and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

See on 1 Kings ix. 1, 2.

12 ¶ And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people.

If I command the locusts, I use my authority and power over them to cause them to do so. A metaphor elsewhere used in reference to unreasonable creatures, as 1 Kings xii. 4; Amos ix. 3, who are not properly capable of a command, or of obedience.

14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.

Or that shall be made in or towards this place, for he speaks of the answers which he will give to the prayers which shall be made here. Heb. of this place.

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

Of this verse and the rest of this chapter, see the notes on 1 Kings ix. 3, &c.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments,

18 Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.

19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them,

20 Then will I pluck them up by the roots out of my land which I have given them; and this house which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it, so that he shall say, Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

## CHAP. VIII.

Solomon's buildings, 1-6. The heathen who remained in the land he maketh tributaries; but the Israelites rulers, 7-11. His yearly solemn sacrifices: he appointeth the priests and Levites their places, 12-16. The navy fetcheth gold from Ophir, 17, 18.

AND it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there

*Which Hiram restored to Solomon, which Solomon gave to Hiram, who not being pleased with them, 1 Kings ix 12, 13, here returns them to him again*

3 And Solomon went to Hamath-zobah, and prevailed against it

4 <sup>b</sup> And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath

*Of this and the following verses, see on 1 Kings ix. 17, &c*

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars,

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon designed to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion

7 ¶ *As for* all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day

9 But of the children of Israel did Solomon make no servants for his work, but they were men of war, and chief of his captains, and captains of his chariots and horsemen

10 And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people

11 ¶ And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy, whereunto the ark of the Lord hath come

Not because every place where once the ark came was thereby consecrated to God, and might not after the ark was gone be put to any common use, for then both the house of Obadedom and all other places where the ark either rested or passed were made holy thereby, and unlawful for men to dwell in, but either, 1 Because she was a woman, and attended by many other women who besides the common pollutions of all, are subject to many and frequent ceremonial pollutions peculiar to their sex and either she, or at least many of her followers might be heathens at this time, and therefore he thought it indecent that such persons should come as it were in God's stead, and succeed him in the place where he had dwelt Or, 2 He speaks not of the time when the ark was gone but whilst it was there, and these words contain a reason not of the more remote words, why he now brought her up thither but of the words immediately preceding, why he built this house for her, because the ark was now in the house of David, which therefore ought to be kept pure and free from the very slightest appearance of pollution

12 ¶ Then Solomon offered burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch

13 *Even after* a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three

times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles

14 ¶ And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required the porters also by their courses at every gate for so had David the man of God commanded

*The man of God, i. e. a prophet inspired by God in those matters, whose commands therefore are the commands of God*

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the Lord, and until it was finished So the house of the Lord was perfected

*All the work of Solomon was prepared, all the material, were procured, and in all points squared, and fitted, and completed beforehand*

17 ¶ Then went Solomon to Ezion-gebir, and to Elath, at the sea side in the land of Edom

*Of this and the next verse, see the notes on 1 Kings ix 26 &c*

18 ¶ And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea, and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon

## CHAP. IX.

*The queen of Sheba visiteth Solomon, and admitteth his wisdom, and receiveth presents, 1—12 Solomon's gold, his targets, and shields, 13—16 The throne of ivory, 17—19 His vessels, his presents, 20—21 His chariots and horses, his tributes, his reign and death 25—31*

AND when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones and when she was come to Solomon, she communed with him of all that was in her heart.

Almost all this chapter is contained in 1 Kings x, where it is explained

2 And Solomon told her all her questions and there was nothing hid from Solomon which he told her not

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel, and his ascent by which he went up into the house of the Lord; there was no more spirit in her

5 And she said to the king, *It was a true report which I heard in mine own land of thine acts, and of thy wisdom.*

6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

*King for the Lord.* i. e. in the Lord's name and stead both in general, because all kings have and hold their kingdoms from God, and act as his vicegerents and deputies, and in a special manner, because he sat in God's own throne, and ruled over God's peculiar people, and did in a singular and eminent manner maintain the honour and worship of God in his land, and in the eyes of all the world besides.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought alburnum trees and precious stones.

11 And the king made of the alburnum trees terraces to the house of the Lord, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

*Besides that which she had brought,* besides what he gave of his royal bounty, as it is expressed, 1 Kings x. 13, that it was compensation for her presents, as is here noted.

13 Now the weight of gold that came to Solomon, in one year was six hundred and threescore and six talents of gold;

14 Beside that which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.

15 And king Solomon made two hundred targets of beaten gold: six hundred shekels of beaten gold went to one target.

16 And three hundred shields made he of beaten gold: three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays.

19 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

20 And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen, whom he bestowed in the chariot cities, and with the king at Jerusalem.

*Four thousand stalls for wit,* greater stalls, in each of which were ten stalls, in all forty thousand stalls, as it is 1 Kings x. 26 where see the notes.

26 And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.

27 And the king made silver in Jerusalem as stones, and cedar trees made he as the sycomore trees that are in the low plains in abundance.

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

29 Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

*Iddo the seer,* mentioned also chap. xii. 15, supposed to be the same who is called Oded, chap. xv. 1. Thus, and the other prophets mentioned, were also historians, and wrote some annals or histories of their times, out of which these sacred and canonical books were taken, either by these or other prophets.

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father, and Rehoboam his son reigned in his stead.

## CHAP. X.

*Rehoboam made king.* The Israelites by Jeroboam requested a separation, 1-5. Rehoboam refusing the old men's counsel, by the advice of young men, answered them roughly, 6-15. Ten tribes revolting, kill Hadadram, and make Rehoboam to flee, 16-19.

<sup>a 1 Kings  
12 1, &c</sup>

AND Rehoboam went to Shechem for to Shechem were all Israel come to make him king

The contents of this chapter are in 1 Kings xii, where see the notes

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt

<sup>b 1 Kings  
11 40</sup>

3 And they sent and called him So Jeroboam and all Israel came and spake to Rehoboam, saying,

And they sent, or, for (as that particle is oft used, as hath been noted before) they had sent &c So this is the reason why he returned, as was said, ver 2

4 Thy father made our yoke grievous now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee

5 And he said unto them Come again unto me after three days And the people departed

6 ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them and speak good words to them, they will be thy servants for ever

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us, thus shalt thou say unto them My little finger shall be thicker than my father's loins

<sup>† Heb  
laid.</sup> 11 For whereas my father put a heavy yoke upon you, I will put more to your yoke my father chastised you with whips, but I will chastise you with scorpions

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day

13 And the king answered them roughly, and king Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying My father made your yoke heavy, but I will add thereto my father chastised you with whips, but I will chastise you with scorpions

<sup>c 1 Kings  
12 1, &c</sup>  
<sup>d 1 Kings  
12 1, &c</sup>  
<sup>e 1 Kings  
12 1, &c</sup> 15 So the king hearkened not unto the people: for the cause was of God, that the king might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat

16 ¶ And when all Israel saw that the king

would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.

17 But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them

18 Then king Rehoboam sent Hadram that was over the tribute; and the children of Israel stoned him with stones, that he died But king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem

19 And Israel rebelled against the house of David unto this day.

### CHAP. XI

Rehoboam raising an army to subdue Israel, is forbidden by Shemaiah, 1—4 He strengtheneth his kingdom with forts and provision 5—12 The priests and Levites, and such as feared God forsaken by Jeroboam, who turneth idolaters, strengthen the kingdom of Judah, 13—17 The wives and children of Rehoboam, 18—23

AND when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam

<sup>a 1 Kings  
12 21, &c</sup>  
Of this verse, and ver 2—4, see the notes on 1 Kings xii 21 &c

2 But the word of the LORD came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up nor fight against your brethren return every man to his house for this thing is done of me And they obeyed the words of the LORD, and returned from going against Jeroboam

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah

Built cities &c repaired, and enlarged, and fortified them, as building is oft used in Scripture, as hath been formerly proved, for these cities, or divers of them, were built before, as appears from Josh x 10, xii 15, &c 21, 33, 35, 38, xiv 12

6 He built even Beth-lehem, and Etam, and Tekoa

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Marreshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah.

10 And Zorah, and Ajalon, and Hebron, which are in Judah and in Benjamin fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine

12 And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side

In every several city, to wit, so fortified, as he said, ver 11

13 ¶ And the priests and the Levites

<sup>† Heb. *governed* *the* *kingdom* *to* *him*.</sup> <sup>† Num. 32.</sup> that were in all Israel <sup>† Heb. *governed* *the* *kingdom* *to* *him*.</sup> resorted to him out of all their coasts.

14 For the Levites left their suburbs and their possession, and came to Judah and Jerusalem; for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord.

They would not suffer them to instruct and assist the Israelites in the worship and service of God, nor to go up to Jerusalem to worship in their courses, and these priests would not join with them in the worship of the calves, as they were desired and commanded to do, and therefore they willingly forsook all their patrimonies and possessions for God's sake.

<sup>† 1 Kings 12.</sup> <sup>† 1 Kings 12.</sup> 15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

Or, for the high places, both for the devils (i.e. the Baals, or false gods, which divers of his people worshipped, whom he permitted and encouraged to do so, giving them liberty to do any thing but to serve God at Jerusalem) and for the calves. So he erected two sorts of high places, some for Baal, and some for the true God, which he pretended and would be thought to worship in and by the calves.

<sup>† 1 Cor. 10. 20.</sup> <sup>† 1 Cor. 10. 20.</sup> 16 And after them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers.

Such as set their hearts to seek the Lord God of Israel, such as loved and feared God in truth, and with their whole heart.

<sup>† 1 Kings 12.</sup> <sup>† 1 Kings 12.</sup> 17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years for three years they walked in the way of David and Solomon.

This honourable mention of Solomon, as a pattern of piety, is a considerable evidence of his true repentance before his death, of which see more on 1 Kings xi 43.

18 ¶ And Rehoboam took him Mahalath the daughter of Jeremoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse.

19 Which bare him children, Joush, and Shamaiah, and Zerah.

<sup>† 1 Kings 12.</sup> <sup>† 1 Kings 12.</sup> 20 And after her he took Maachah the daughter of Absalom, which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters).

<sup>† 1 Sam. 16.</sup> <sup>† 1 Sam. 16.</sup> 22 And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren for he thought to make him king.

To be ruler among his brethren, he declared him his successor, and gave him the dominion over his brethren; wherein (if he was not the first born, as it seems to be implied, because thus is mentioned as an effect of his superlative love to his mother) he transgressed that law, Deut. xxi 17, 16, unless God was pleased to dispense with it at this time.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and

he gave them victual in abundance. And he desired many wives.

<sup>† Heb. *governed* *the* *kingdom* *to* *him*.</sup> <sup>† Heb. *governed* *the* *kingdom* *to* *him*.</sup> Dispersed of all his children lest his other sons should, after his death, unite their counsel and forces together against Abijah, he wisely dispersed them into several and distant places, and under pretence of honouring them with the government of them, he made them prisoners in a sort, appointing several persons to observe their motions, and prevent their combinations.

Unto every fenced city, agreeable to their quality, that their restraint might be more easy to them. Desired many wives, either, 1 For his children; or rather, 2 For himself, by comparing this with ver. 21.

## CHAP. XII.

Rehoboam, forsaking the Lord, is punished by Shishak, 1—4. Shemaiah reproveth him he with the princes conspireth; is preserved in his kingdom, but is spoiled of the treasures of the temple, and of his royal palace, 5—12. His reign and death, and Abijah his son is made king, 13—16.

AND it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him.

2 And it came to pass, that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord.

In the fifth year, presently after the apostacy of the king and people, which was in his fourth year, by comparing this with chap. xi 17.

3 With twelve hundred chariots, and threescore thousand horsemen, and the people were without number that came with him out of Egypt the Lubims, the Sukkims, and the Ethiopians.

The Lubims, a people of Africa ordering upon Egypt, of whom see chap. xxi 8, Dan. xi 13, Nah. iii 9. The Sukkims, a people living in Egypt, as the word signifies, and such there were not far from Egypt, both in Africa and in Arabia. The Ethiopians, either those beyond Egypt, or the Arabians.

4 And he took the fenced cities which pertained to Judah, and came to Jerusalem.

5 Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled themselves, and they said, The Lord is righteous.

7 And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

They humbled themselves, which though they did not forcibly yet God was pleased so far to regard as to mitigate their calamity. My wrath shall not be poured out, I will give some stop to the course of my wrath, which was ready to be poured forth upon them, to their utter destruction.

8 Nevertheless they shall be his serv-





security <sup>1</sup> Tender-hearted, i e cowardly and fearful, who  
durst not adventure to chastise the rebels as he should have  
done. But he ruin Abijah forgot his duty, both to his father,  
whom he falsely traduced, and to God, by whose express  
command Rehoboam was restrained from the war against  
Israel which otherwise he had both courage and resolution  
to prosecute, as appears from the history, 1 Kings xii 21.

8 And now ye think to withstand the  
kingdom of the LORD in the hand of the  
sons of David, and ye be a great multi-  
tude, and <sup>there are</sup> with you golden  
calves, which Jeroboam <sup>made</sup> you for  
gods

1 Kings 12  
N 14 8  
120 R 8

The kingdom of the Lord in the hand of the sons of Da-  
vid, that kingdom which was not set up by vain men in  
pursuance of their own ambition and discontent as yours  
was but ordained and established by God himself in the  
house of David And ye be a great multitude or because  
(that Hebrew participle being oft so used) ye be, &c. This  
he mentions partly as the ground of their confidence, that  
they had more tribes and a greater host, and partly as a pre-  
vise of their downfall, which trusting to the arm of flesh is  
And there are with you golden calves, or but there are &c.  
There is that among you which may damp your courage  
and confidence you worship those images which God  
abhors and severely forbids. *For gods or for God*, as that  
plural word is most commonly used, i e instead of God,  
to give them the name of God as Exod xxiii 1, and that  
worship which is peculiar to him

9 Have ye not east out the priests of

the LORD, the sons of Aaron, and the  
Levites, and have made you priests after  
the manner of the nations of other lands?

1 Kings 12  
N 14 8  
120 R 8

so that whosoever cometh to consecrate  
himself with a young bullock and seven  
rams, the same may be a priest of them  
that are no gods

To consecrate himself, i e to make himself a priest  
see on Lev vii 37. *That are no gods*, that have nothing  
of the nature or power, though you give them the name  
of gods

10 But as for us, the LORD is our God, and  
we have not forsaken him, and the priests, which  
minister unto the LORD are the sons of Aaron,  
and the Levites wait upon their business

The Lord Heb Jehoval, the only true and great God  
We have not forsaken him, we maintain his honour and  
worship, which you have utterly rejected

11 And they burn unto the LORD  
every morning and every evening burnt

sacrifices and sweet incense the shew-  
bread also set they in order upon the

pure table and the candlestick of gold  
with the lamps thereof to burn every  
evening for we keep the charge of the  
LORD our God, but ye have forsaken  
him

The pure table, so called because it was made of pure  
gold, Exod xxv 23, 24. The candlestick, he saith table  
and candlestick though there were ten of each, chap iv  
7 4, either, 1 Because Shishak had carried away all but  
one, 2 The singular number is put for the plural, as  
1 Kings vii 18, and oft else where. Or, 3 Because ordina-  
rily there was but one of each used at a time for those uses  
To burn every evening, and from evening to morning con-  
tinually, Lev. xxiv 2, 3, for which end one candlestick was  
sufficient and it is very improbable that all the candlesticks  
were used every night. We keep the charge of the Lord our  
God, this he saith, though he was an ungodly king, either  
because he flattered himself, and fancied that his keeping  
up the external worship of God would make full satis-  
faction for the errors of his life, or that he might hereby  
encourage his own soldiers, and convince or terrify his  
enemies

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12 And, behold, God himself is with  
us for our captain, and his priests with  
sounding trumpets to cry alarm against  
you O children of Israel, fight ye not  
against the LORD God of your fathers,  
for ye shall not prosper

With sounding trumpets to cry alarm against you, upon  
the sounding whereof God hath solemnly promised to assist  
his people, Numb x 9. Fight ye not against the Lord God  
of your fathers, you have not only us for your enemies,  
but God, even the God whom your fathers honoured and  
served, to their own great comfort and benefit

13 But Jeroboam caused an ambushment to  
come about behind them so they were before  
Judah, and the ambushment was behind them

Whilst Abijah was discoursing, Jeroboam takes the ad-  
vantage of it to lay an ambush

14 And when Judah looked back, behold, the  
battle was before and behind and they cried un-  
to the LORD, and the priests sounded with the  
trumpets

15 Then the men of Judah gave a  
shout and as the men of Judah shouted,  
it came to pass, that God smote Jero-  
boam and all Israel before Abijah and  
Judah

By strengthening the hearts and hands of the men of  
Judah, and taking away the spirits and power of their ene-  
mies, and, it may be, by some extraordinary assistance

16 And the children of Israel fled before Judah  
and God delivered them into their hand

17 And Abijah and his people slew them with  
a great slaughter so there fell down slain of Is-  
rael five hundred thousand chosen men

A vast number but it hath been observed and re-  
corded by sacred and profane historians, that in those an-  
cient times there were very numerous armies and oftentimes  
very great slaughters, and if this slaughter was more than  
ordinary there is nothing strange or incredible, because  
the Almighty God fought against the Achites

18 Thus the children of Israel were  
brought under at that time, and the  
children of Judah prevailed, because  
they relied upon the LORD God of their  
fathers

They put their trust in him, and confidently expected  
help from him which is a disposition of heart that God  
prize and take kindly. See 2 Kings xviii 5, 2 Chron  
xx 20, Psal xxii 4, Dan vi 28

19 And Abijah pursued after Jeroboam,  
and took cities from him, Beth-el with  
the towns thereof, and Jeshanah with the  
towns thereof

Beth-el, which Jeroboam recovered afterwards, as appears  
by the course of the history though it be not particularly  
mentioned which is the case of many other considerable  
things. And at the same time it is very probable, that  
when Jeroboam's host was disappointed, and he expected  
that Abijah would pursue his victory, he removed the  
golden calf from Beth-el, which lay near Abijah's kingdom,  
to some safer place Ephraim, a city so called, possibly  
the same which is mentioned John xi 54, or that which is  
called Ophrah, Judg vii 27

20 Neither did Jeroboam recover  
strength again in the days of Abijah and  
the LORD struck him, and he died

The Lord struck him i e Jeroboam as appears from the  
contrary condition of Abijah described in the next verse  
Him God might strike, either with vexation and horror of  
mind or with some painful and lingering, but incurable,  
disease, like that of Jereboam, which tormented him two

1 Kings 20  
14 30

years together, and at last killed him 2 Chron xxi 19 *He died*, not presently, but a year or two after this time

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters

Not now after this victory for he died presently after it, but in the whole time of his life, before he was king and afterward

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the || story of the prophet *Iddo*

## CHAP XIV

*Asa is made King, he destroyeth idolatry, 1—5 Having peace, he strengtheneth his kingdom with forts and armies, 6—8 In a short calling on God, he overthroweth Zerah, and spoileth the Ethiopians, 9—15*

155 SO Abijah slept with his fathers, and they buried him in the city of David and <sup>1 Kings 15</sup> *Asa* his son reigned in his stead In his days the land was quiet ten years

1 e There was no open war, either by Bascha or others, only there were secret grudges and private hostilities between his and Bascha's subjects, 1 Kings xv 16

2 And Asa did that *which was* good and right in the eyes of the Lord his God

Of this and the next verse, see on 1 Kings xv 11, 12

3 For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves

4 And commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment

By his royal edicts he required them to worship God and him only and to practise all which the laws of Moses required of them

5 Also he took away out of all the cities of Judah the high places and the images and the kingdom was quiet before him

6 ¶ And he built fenced cities in Judah for the land had rest, and he had no war in those years, because the Lord had given him rest

7 Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers gates, and bars, *while* the land is yet before us because we have sought the Lord our God, we have sought him, and he hath given us rest on every side So they built and prospered

Y<sup>e</sup> before us i e in our power, as that phrase is oft used See on Gen xiii 9

8 And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand, and out of Benjamin, that bare shields and drew bows two hundred and fourscore thousand. *all* these were mighty men of valour

*Asa had an army* which is it seems he had now gathered together upon the information of Zerah's design against him

9 ¶ And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots and came unto Maresah

*The Ethiopians*, or, *the Syrians* the Hebrew word *Sach* is commonly used as hath been noted before, these being much nearer to Asa than the Ethiopians who also could not have come to Asa but through Egypt which probably

the king of Egypt would not permit him to do *Maresah*, a city upon and within the borders of Judah, Josh xv 14

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathai at Maresah

11 And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude O Lord, thou art our God; let not man prevail against thee

*It is nothing with thee*, i e there is no difference, nor no difficulty, with thee In thy name, by thy commission, in confidence of thy assistance, and for the maintenance of thy honour, and service, and people

12 So the Lord smote the Ethiopians before Asa, and before Judah, and the Ethiopians fled

13 And Asa and the people that were with him pursued them unto Gerar and the Ethiopians were overthrown, for they could not recover themselves, for they were destroyed before the Lord, and before his host, and they carried away very much spoil

*Gerar*, a city of the Philistines who probably were confederate with them in this design

14 And they smote all the cities round about Gerar, for the fear of the Lord came upon them and they spoiled all the cities, for there was exceeding much spoil in them

*They smote all the cities round about Gerar*, partly because they had joined with Zerah in this war, and partly because the Ethiopians had sheltered a great part of the remains of the army in them

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem

*The tents of cattle* i e the dwellers in tents, which were either a part of Zerah's company or joined with them, or had come along with them to furnish that great host with necessary provisions which their custom of dwelling in tents made them more capable of doing

## CHAP XV

*Isa, with Judah and many of Israel, moved by Azariah the prophet renew a solemn covenant with God, 1—15 He removeth Manean his mother for her idolatry, bringeth the hallowed things again into the temple, and enjoyeth a long peace, 16—19*

AND the Spirit of God came upon Azariah the son of Oded

2 And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin, The Lord is with you, while ye be with him, and if ye seek him, he will be found of you, but if ye forsake him, he will forsake you

*The Lord is with you* to defend you against all your enemies as now you have seen and you may hereafter expect, if you persist in that good course into which you are entered If ye forsake him, he will forsake you but let not this victory make you presumptuous or self-confident for you are upon your good behaviour, and if you leave God, he will leave and destroy you after he hath done good

3 Now for a long season Israel hath

*been without the true God, and without*

1 **Lev 10. 11** 'a teaching priest, and without law

Heb For many days have been to Israel without the true God, &c. i. e. they have long lived without the sound knowledge and worship of the true God. The prophet confirms his foregoing exhortation and the threatening annexed to it, that if they forsook God, he would forsake them, from the usual manner of God's dealing with Israel formerly and the effect in the same case they may expect the same usage Israel, here mentioned and propounded as an example is here understood either 1. Specially of the ten tribes distinguished by that name from the kingdom of Judah, whose condition had been, since Jeroboam's revolt, and now was such in some measure, as is here described, they having been and still being, without God and his true worship, and therefore exposed to many vexations and wars and miseries. But these had not as yet turned unto God or sought him nor was God yet found of them as is said of this Israel, ver 4. Nor had they as yet been exercised with those grievous and continual vexations and wars and mutual destructions of which he here speaks, ver 5, 6 and which in succeeding times they felt, for except it one blow which they had from Abiyah chap xiii we read of none other great mischiefs which befall them. Or rather 2. Generally of the whole nation of Israel in former times, and especially in the times of the judges, to which all that follows suits very well, for then many times they were though not wholly and universally yet in very great measure led for the generality of them without God and his law and teaching priests, as plainly appears from divers passages in the Book of the Judges, and then indeed they were brought to all the exigences and calamities here following, then they had grievous wars both foreign and domestic, and then they did sometimes turn to the Lord and sought him and he was found of them, and did raise up judges and saviours to them of which see Judges at large, and Judg. in 9, 10, &c.

Deu 4 1 But <sup>6</sup>when they in their trouble did  
turn unto the Lord God of Israel, and  
sought him he was found of them

When they did turn to Israel mentioned verse 3

149g 5.6 5 And in those times *there was no*  
peace to him that went out, nor to him  
that came in, but great vexations were  
upon all the inhabitants of the countries.

*In those times* when Israel lived in the gross neglect and contempt of God and his law and worship. *No care to him that went out nor to him that came in* men could not go abroad about their private occasions without great danger, as it was in the days of Shimeon. *Judg. v.* to which is a good comment upon this text. *Of the countries* Heb. *of these countries* i. e. the divers parts of the land of Israel, both within and without Jordan.

6 And nation was destroyed of nation,  
and city of city for God did vex  
them with all adversity

**Nation** was destroyed of nation i.e. one part of the people of Israel destroyed the other by civil wars, of which see instances Judges ix 23, &c. xii 31, &c. And the people of Israel are called a *nation* so the several tribes and families of them are sometimes called *nations* see Gen. xxi 1, Ezek. i 3. Acts iv 27 compared with Ps. li 1.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

*Be ye strong therefore, go on in the more courageously and resolutely to maintain God's worship and to root out idolatry as you have begun to do, for this is the only right method of preserving yourselves from such calamities as your predecessors have felt. Let not your hands be weak, be not discouraged with the opposition which you may possibly meet with. Your work shall be rewarded, what you do for God and for his honour and service shall not go unrewarded.*

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage and put away the fabo-

3 11 2

minable idols, out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD.

Of *Oded* the prophet, to wit, of *Laman*, ver 1 who was also called by his father's name *Oded*. Or *Oded* may be here put patronymically for the son of *Oded* as *David* is put for Christ the son of *David*, 1st xxx 9 and elsewhere, and *Moses* for the sons of *Moses* 1st xl vii. Or here is an ellipsis of the relative word, of which there are many instances both in sacred and profane authors, as 2 Sam xxi 19 the brother of *Goliath*, Matt xv 21, *James* the son of *Zebede*, Luke xxiv 10, *Mary* the mother of *James* by comparing *Muk* xv 10; John xv 20, *Mary* the wife of *Claphas*, and many other places. And so this place may be thus read, *When Asa heard these words even the prophesy of the son of Oded the prophet*. And this ellipsis is the more easy and tolerable because this defect might be well enough understood and supplied out of ver 1.

Though some understand this to be another prophesy of *Oded* the father which is not here expressed, which *Asaiah* has now repeated to them for the confirmation of his own prophesy. *He took courage*, for it required great courage to put away all the idols to which so great a number of his people were to this day addicted and, among others, *Maachab the queen his mother* whom for this reason he deposed 1 Kings xv 13. *The cities which he had taken* to wit *Abijah* his father which was easily understood from chap xii 19. Or *which had been taken*, the active word being oft so used impersonally for the passive as Hebrews know. *Renewed the altar of the Lord*, which had been either decayed through age and long use of it, or broken by his idolatrous mother's sins. Or, *he consecrated or dedicated the altar*, &c., which possibly had been polluted by idolaters and now needed some purification.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manassah, and out of Simeon: for they fell to him out of Israel in abundance: when they saw that the Lord his God was with him.

*Out of Spem*, which tribe it was they had their inheritance out of the portion of Judah did for the generality of them revolt to Jeroboam with the other tribes, as appears from many passages of Scripture, which they might conveniently do, because their portion bordered, as on one side upon that of Judah, so on the other side upon that of Dan, and therefore might indifferently join with the one or other, as they saw fit. *They fell to him* to wit, from the king of Israel.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

*In the third month, to wit, of the sacred year, in which the first of weeks or of pentecost fell, of which see Exod xxiv 16, Deut xvi 9. In the fifteenth year of the reign of Asa had place but ten years, chap xiv 1, after which probably there were some bickerings and skirmishes, which seem to have been composed, and after that Zerah comes against him, and is discomfited. Upon this great success many of the Israelites fall to him, and in his fiftieth year he calls this assembly.*

• 11 <sup>m</sup> And they offered unto the LORD, <sup>in t 14</sup> <sup>15</sup> <sup>16</sup>  
 † the same time, of <sup>a</sup> the spoil *which* they <sup>4 H 11</sup>  
 had brought, seven hundred oxen and <sup>in that day</sup>  
 seven thousand sheep <sup>in t 14</sup>

Taken from Zerab and his accomplices, chap. xiv. 13, &c.

12 And they entered into a covenant  
to seek the Lord God of their fathers  
with all their heart and with all their  
soul.

They entered into a covenant, they engaged themselves in a serious and solemn covenant, before the Lord and this great assembly.

† Heb ab-  
sumptions.

o 4 Kings 12  
7 ch 34 41  
Neh 10, 89

**13** <sup>P</sup>That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman

Whosoever should obstinately refuse to pay unto God that solemn worship which he required at his temple in Jerusalem, or should do unto God or serve other gods, should be put to death, by virtue of all those laws which command that such persons should be cut off, and in pursuance of that law Deut. xvii. 2. Compare Heb. x. 28.

**14** And they swore unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets

**15** And all Judah rejoiced at the oath for they had sworn with all their heart, and sought him with their whole desire, and he was found of them: and the LORD gave them rest round about

All Judah rejoiced at a great number of the people, is such general expressions are frequently understood, for none doubt but there were many dissemblers and hypocrites even at that time among them

**16** ¶ And also concerning Maathab the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron

Of this and the following vers. see on I Kings xv. 2. 10. 11. 15.

**17** But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days

**18** ¶ And he brought into the house of God the things that his father had dedicated: and that he himself had dedicated, silver and gold, and vessel

**19** And there was no more war unto the five and thirtieth year of the reign of Asa

For though there were continual skirmishes between Asa and Baasha and their people all their days, I Kings xv. 15. yet it did not break forth into an open war till Asa's thirty-fifth year: till that was ended. But how this thirty-fifth year is to be computed, see the note on chap. xvi. 1.

## CHAP. XVI.

Isa. maketh a league with the Syrians against the king of Israel: 1-6, for which the prophet reproveth him: he put him into prison: 7-10. He is sick, and seeketh for the physicians, and not to God: his death and burial: 11-14.

**1** IN the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah

Of the reign of Asa, or of the kingdom of Israel, or of the kingdom of Judah, which was now Asa's kingdom, from the time of the division of the two kingdoms. Rehoboam reigned seventeen years, chap. xi. 13, Abijah three years, chap. xiii. 2. Asa had now reigned fifteen years, chap. xv. 10, all which put together, make up the thirty-five years mentioned in chap. xv. 19. And in the next year Baasha wars against him: and the ground of war was the defection of many of his subjects to Asa, chap. xv. 9, whom Asa endeavours to collect together with his own subjects, by an oath and a covenant to be true and faithful to God, and consequently to himself, which was done in his sixteenth year, chap. xv. 9, 10, and therefore in his sixteenth year, called here the thirty-sixth year of his kingdom, he commenceth an open war against him. If it be

objected, That the reign or kingdom of Asa is otherwise understood of the time of Asa's personal reign (as I may call it,) chap. xv. 10, the answer is obvious, That there are many instances in Scripture (some of which have been formerly given, and others will be given in their proper places) where the same word or phrase is taken differently, and that in the very same chapter and history. And particularly this variety is elsewhere used, both by sacred and profane writers in the computation of the years of princes which are sometimes reckoned from the beginning of their reign, and sometimes from other remarkable times and occurrences. Thus Nebuchadnezzar's years are sometimes computed from the beginning of his reign, as 2 Kings xxv. 8, for in 12. 29, 30 and sometimes from his complete conquest of Syria and Egypt, &c., as that passage, Dan. ii. 1, In the second year of Nebuchadnezzar, is by the general stream of interpreters understood. Thus Ahaziah's years, which doubtless were really computed from the time of his birth, are computed from another time, chap. xxi. 2, where see the notes. And the like differences are observed in computing the years of some of the Syrian monarchs and Roman emperors, and particularly of Augustus the years of whose reign are variously accounted by the Roman historians, sometimes from his first consulship, sometimes from the time of the triumph, and sometimes from that of his victory at Actium, where he utterly overthrew his competitor, and made himself sole and unquestionable emperor. And therefore it is not strange if it be so here. And that it must necessarily be thus understood, appears from hence, that it cannot be the thirty-sixth year of the reign of Asa in his own person, because Baasha began to reign in Asa's third year, I Kings xv. 28, and reigned only twenty-four years, and consequently died in Asa's twenty-sixth or twenty-seventh year: so it is said he did, I Kings xv. 8. That he might let none go out or come in to Asa king of Judah, that he might keep his subjects from revolting to Asa, as he perceived they began to do, chap. xv. 9, and keep Asa's subjects from coming into his dominions to seduce his people from their obedience to him.

**2** Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that he might dwell at Damascus, saying

This verse, and ver. 3-6, are explained I Kings xv. 18. &c.

**3** There is a league between me and thee, as there was between my father and thy father: he hold I have sent thee silver and gold: go, break thy league with Baasha king of Israel, that he may depart from me

**4** And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel, and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali

**5** And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease

**6** Then Asa the king took all Judah, and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building, and he built therewith Geba and Mizpah

**7** ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand

And so reserved to be a scourge to thy kingdom and poverty hereafter, whereas if he had joined with Baasha against thee, thou shouldst have overthrown them both, and prevented all that mischief which that monarch will do one day to thy family.

8 Were not the Ethiopians and the Libyans [a huge host, with very many chariots and horsemen?] yet, because thou didst rely on the Lord, he delivered them into thine hand

The Libyans, either the Libyans in Africa, or another people possibly descended from them, but now seated in some part of Africa.

9 For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars

If *his heart is perfect*, i. e. upright and sincere, is thine is not. *Object* The heart of Asa is said to be perfect all his days chap xv 17. *Mean* He was pious and sincere in the things there spoken of in the establishment of the outward worship of God, but not in the inward worship of God, trusting, and fearing, and loving him with all his heart, of which he here speaks. Or *just* He was perfect & sincere in the general course of his life, though in some particulars, whereof this is one, his heart did not perfectly cleave to God, as it should have done. *Then shall have wars* with Baalim chap. xvi 1

10 Then Asa was wroth with the seer, and put him in a prison house: for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time

*in a prison house*, or in the house of the stocks, in which the feet of some of the Hebrews say the necks of the prisoners were locked up. See Jer xx 2, xxx 26

11 And, behold, the acts of Asa, first and last, be they are written in the book of the Kings of Judah and Israel

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great

yet in his disease he sought not to the Lord, but to the physicians

He did not humble himself before God, nor earnestly desire his help, but put all his confidence in the skill and foolishness of the physicians of whom it seems he had great experience

13 And Asa slept with his fathers, and died in the one and fortieth year of his reign

14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours, and divers kinds of spices prepared by the apothecaries art: and they made a very great burning for him

Laid him in the bed which was filled with sweet odours, as the manner of the Egyptians was. See Gen i 2, 2 Chron xxi 19. They made a very great burning, i. e. with precious spices, thereby testifying their thankfulness for many benefits which they enjoyed under his government, and their respect to him notwithstanding his misdoings

## CHAP XVII

Jehoshaphat is made king, reigneth well and prospereth. 1-6 He sendeth Levites with the princes to teach Judah. 7-9 He is feared by the nations round about, who bring him presents and tribute, his greatness, captivities, and armies, 10-19

AND Jehoshaphat his son reigned in his stead, and strengthened himself against Israel

Against the king and people of Israel, who had molested the kingdom of Judah with wars all the days of Asa, after that sin of his mentioned chap xvi 2, &c

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken

3 And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim,

In the first ways, which David walked in before he fell into those horrid sins of murder and adultery. Or, in the ways of David and his father's first ways. For the beginning of Asa's reign was laudable, as we have seen though he declined at last. For it seems more probable that this passage is a reflection upon Asa, whose last ways were much his worst, and of whose repentance we have no evidence, than upon David, who, though he fell dreadfully in the matter of Uriah, yet did manifestly repent of it, and return to his first and holy course of life, in which also he continued until death, having the character given him by the Holy Ghost after his death, that he did right in all things, saving that of Uriah, 1 Kings xv 5

4 But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel

5 Therefore the Lord established the kingdom in his hand, and all Judah brought to Jehoshaphat presents, and he had riches and honour in abundance

Judah brought to Jehoshaphat presents, as subjects in those times and places used to do to their kings, as a token of their respect and subjection to them. See 1 Sam x. 27 1 Kings x 25, 2 Chron xxxii 23

6 And his heart was lifted up in the ways of the Lord: moreover he took away the high places and groves out of Judah

His heart was lifted up above all discouragements, and doubts, and fears, by which men's hearts use to be cast down. He was valiant and resolute for God and his way. He took away the high places and groves, to wit, such or any wherein idols were worshipped, as appears by comparing this with chap xv 33. And though Asa had done thus before, yet either he did not do it thoroughly, or the Jews (who were many of them mad upon their idols) had secretly made new ones, in the latter part of his reign, when he grew more infirm in body, and more remiss in God's affairs

7 Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nathaneel, and to Michajah, to teach in the cities of Judah

To teach in the cities of Judah: to inform the people of their duty, and of the king's pleasure. As judges or justices of peace teach or instruct the people in the laws of the land, when they deliver their charges upon the bench, so did these princes in the king's name admonish and require the people to observe and obey the laws of God, which were the municipal laws of that land: the particular explication and enforcement whereof they left to the Levites and priests here following, who were sent for this end, and accordingly taught the people, ver 9

8 And with them he sent Levites, even Shemaiah, and Nathaniah, and Zabudiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah,

and Tobijah, and Tob-adonijah Levites, and with them Eli-shama and Jehoram, priests

9 <sup>10</sup> And they taught in Judah, and <sup>had</sup> the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people

10 <sup>11</sup> And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat

Justly concluding from this singular pity that God would continually appear for him and against all those who had ill will to him, which was their case. For even the heathens could not but observe that the kings of Judah were either prosperous or unhappy, accordingly as they served God or forsook him

11 Also <sup>some</sup> of the Philistines brought Jehoshaphat presents, and tribute silver, and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats

*Some of the Philistines, who had been subject to this kingdom ever since David's time, but it seems had neglected this duty in the time of his predecessor, but now were moved by their own fears to perform it. The Arabians brought him flocks, either because he had upon some just occasion waged war against them, and obtained them, though the particulars of it be not described in Scripture, or because they voluntarily put themselves under his protection in recompence whereof they sent him these presents, or only to shew their acknowledgment of the goodness to him*

12 <sup>13</sup> And Jehoshaphat waxed great exceedingly, and he built in Judah, cities, and towers, and gates of stone

13 And he had much business in the cities of Judah, and the men of war, mighty men of valour, were in Jerusalem

*He had much business in the cities of Judah, partly to repair and fortify them, and furnish them with necessaries, provisions, and partly to purge out in the cities and seeds of idolatry and impiety, which were more secretly and subtly managed in the cities than in the country, and which were first and most in the cities, and thence spread their infection into the country about them. See Jer. ii. 25*

14 And these are the numbers of them according to the house of their fathers. Of Judah, the captains of thousands, Adnah the chief, and with him mighty men of valour three hundred thousand

15 And next to him was Jehohanan the captain, and with him two hundred and fourscore thousand

*Next to him, either 1. After his death, as his successor in the same command. And the like is supposed concerning Jehozabab, ver. 18. Or 2. Next to him in place and authority, as it is, in power, and the number of his host.*

16 And next to him was Azariah the son of Zachariah, who willingly offered himself into the Lord, and with him two hundred thousand mighty men of valour

*As volunteers and auxiliaries to be ready upon occasion of the service of God, and the king should require. Possibly these or most of the men the strangers which had come out of Israel into the land of Judah in Asa's days, and probably since that in his.*

17 And of Benjamin, Elad, a mighty man of valour, and with him armed men with bow and shield two hundred thousand

18 And next to him was Jehozabab, and with

him an hundred and fourscore thousand ready prepared for the war

19 These waited on the king, beside those whom the king put in the fenced cities throughout all Judah

*These above mentioned were the trained bands of auxiliaries, whose chief officers waited upon the king to receive his commands, and to raise and bring in all or part of their forces to the service of the king and kingdom, as need required*

## CHAP. XVIII.

*Jehoshaphat joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead 1—3. Ahab seduced by false prophets according to the word of Micaiah, is slain there, 4—31*

NOW Jehoshaphat had riches, and honour in abundance, and joined affinity with Ahab

For Jehoram his eldest son married Athaliah Ahab's daughter, chap. xxi. 6, 2 Kings viii. 18. This chapter is for substance the same with 1 Kings xxii, where it is explained

2 And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people, and we will be with thee in the war

4 And Jehoshaphat said unto the king of Israel, Enquire I pray thee, at the word of the Lord to day

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up, for God will deliver it into the king's hand

6 But Jehoshaphat said, Is there not here a prophet of the Lord, besides that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may enquire of the Lord, but I hate him, for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imlah. And Jehoshaphat said, Let not the king say so

8 And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imlah

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria, and all the prophets prophesied before them

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the Lord, With these thou shalt push Syria until they be consumed

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the hand of the king

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king <sup>†</sup> with one assent, let thy <sup>†</sup> word therefore, I pray thee, be like one of theirs, and speak thou good

13 And Micaiah said As the Lord liveth, <sup>†</sup> even what my God saith, that will I speak

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand

15 And the king said to him How many times shall I adjure thee that thou say nothing but the truth to me in the name of the Lord?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said These have no master: let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would *not* prophesy good unto me, but evil?

18 Again he said, Therefore hear the word of the Lord: I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left

19 And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner

20 Then there came out a spirit, and stood before the Lord and said I will entice him: And the Lord said unto him, Where with?

21 And he said, I will go out and be a lying spirit in the mouth of all his prophets: And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out and do *even so*

22 Now therefore behold the Lord hath put a lying spirit in the mouth of these thy prophets and the Lord hath spoken evil against thee

23 Then Zedekiah the son of Cheneanah came in, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee?

24 And Micaiah said, Behold thou shalt see on that day when thou shalt go into an inner chamber to hide thyself

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Jorish the king's son

26 And say, Thus saith the Lord: Put this fellow in the prison, and feed him with bread of affliction and with water of affliction until I return in peace

27 And Micaiah said, If thou certainly return in peace, then hath not the Lord spoken by me: And he said, Hearken all ye people

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself, and they went to the battle

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel: Therefore they compassed about him to fight: but Jehoshaphat cried out, and the Lord helped him; and God moved them to depart from him

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him

33 And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest smite me out of the host: for I am wounded

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in his chariot against the Syrians until the even: and about the time of the sun going down he died

## CHAP. XIX.

Jehoshaphat removed by the prophet Jehu, visiteth his kingdom: 1-4. The instructions to the judges: 5-7, to the priests and Levites: 8-11

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem

Safe being miraculously delivered from imminent danger, as we related chap. xiii. 3.

2 And Jehu the son of Hanani <sup>†</sup> the seer went out to meet him, and said to king Jehoshaphat, Shouldst thou help the ungodly, and love them that hate the Lord? therefore is <sup>†</sup> wrath upon thee from before the Lord

3 He is a son of Hanani the seer of whom we read 1 Kings xvi. 7. Shouldst thou help the ungodly, and love them that hate the Lord? was this agreeable to thy duty and love, which thou professed to God and godliness, that thou hast entered into so strict an alliance and friendship with wicked Ahab, thy sworn enemy, and given such assistance to him? Therefore is wrath upon thee from before the Lord, therefore is God angry with thee, and will chastise thee for this misdeed: who he did, partly, by stirring up the Midianites and others to invade him, chap. xx., partly, by permitting his eldest son Jehoram to kill all his brethren chap. xxi. 4: and principally, by bringing that sore and universal destruction upon his grand children by Jehu, 2 Kings ix. 27 x. 13, 14, which was the proper fruit of his alliance with Ahab.

4 Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God

There are good things found in thee: 1. good works proceeding from an honest heart, which God more regards than thus particular error, and therefore though he will chasten thee, yet he will not utterly destroy thee. Or, directed or set thy heart, i. e. thou hast sought and served God with all thy heart, and not hypocritically, as many others do. And thus work of preparing or directing his heart is

here ascribed to Jehoshaphat, as elsewhere it is attributed to God, Prov. xvi 1, Phil ii 13, because it is man's action, but performed by God's grace, preventing enabling and inclining him to it

4 And Jehoshaphat dwelt at Jerusalem and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the Lord God of their fathers

*He went out again, once he went by his officers, chap xvii 7 &c, now he went in his own person from Beer sheba to Mount Ephraim i.e. through his whole kingdom, wherof these were the two bounds. Brought them back unto the Lord, such of them as had revolted from God to idols, he reclaimed by his good counsel and example and by the instructions of the Levites and priests, whom doubtless now he carried with him, as he sent them before with his officers of state*

5 ¶ And he set judges in the land throughout all the fenced cities of Judah, city by city,

In every city, for itself and the country adjacent that justice might be administered with the most ease and convenience to the people, and they might not all be forced to go up to Jerusalem

6 And said to the judges, Take heed what ye do for ye judge not for man, but for the Lord, who is with you in the judgment

*You represent God's person, to whom judgment belongeth, and you have your commission and power from God and not from man only and your administration of justice is not only for man's good, but also for God's honour and service. Who is with you, both to observe your charge, and to defend you against all those enemies whom the impartial exercise of justice may provoke*

7 Wherefore now let the fear of the Lord be upon you, take heed and do it for there is no iniquity with the Lord our God nor respect of persons, nor taking of gifts

And therefore you who are in God's stead and do his works, and must give an account that must imitate God here. Of respect of persons see Deut x 17 Job xxxv. 16. Act x 31. No taking of gifts, so is to pervert judgment for them by comparing this with Exod xxiii 8, Deut xvi 19 Prov xii 23

8 ¶ Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies when they returned to Jerusalem

*The chief of the fathers of Israel who were not priests and Levites but such persons of other tribes as were most eminent for their dignity ability and integrity. But whether these persons made up one court called the Sanhedrim by which all cases ecclesiastical and civil were decided or there were two distinct courts the one ecclesiastical consisting of the priests and Levites, the other civil consisting of the chief of the fathers of Israel, belongs to another place to determine, and requires more words than the nature of this work importeth. For the judgment of the Lord, i.e. for sacred matters concerning the laws and worship and service of God. For controversies for matters of difference between man and man. When they returned to Jerusalem, i.e. when Jehoshaphat and his company were returned to Jerusalem, then he made this order concerning establishing judges there. But so this last clause may seem superfluous and tautological being more than implied in the beginning of the verse. Or rather, when they, i.e. the causes and controversies last mentioned shall return, or be returned to Jerusalem i.e. when the causes shall be so different that the judges and in every city cannot determine them, or, when your brethren that dwell in every city shall come to you, as it is expressed, ver 10, appealing from their city courts, to the great court or*

council at Jerusalem, of which see on Exod. xxiii 26, Deut. i 17 xvii 8. As for the phrase, not only persons, but things, are said to return or be returned as blood i Kings ii 33 and clouds Eccles. xii. 2, and reproach, Hos. xii 14. If it be further objected that these causes were never brought to Jerusalem before, and therefore cannot be properly said to be returned thither, that may be answered both from the usage of our law, wherein such causes are said to be returned to Westminster which never were there before, and from the use of Scripture, wherein sinners are commonly said to return to the Lord, though they had never been with the Lord in that sense before but were estranged from God even from the womb till the time of their conversion. And the dust, i.e. man's body, is said to return to the earth, Eccles. xii 7, though it was never there before

9 And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart

Passing such sentences with your mouths as your own minds and consciences, upon the hearing of the parties shall judge to be just, and not acting against your own consciences for carnal motives, as corrupt judges do

10 ¶ And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes, and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you and upon your brethren this do, and ye shall not trespass

*Between blood and blood, of which see the notes on Deut xvii 8. Between law and commandment, statutes and judgments when any doubts or differences shall arise about the meaning of any of God's laws one party possibly putting this and the other quite differing seem upon the same place or one thing in one place, and the other an other place which may seem to clash with it. Ye shall even warn them that they trespass not against the Lord, ye shall not only give a righteous sentence for what is just but ye shall admonish the offender and others, to take heed to themselves and the ways for the future. This do and ye shall not trespass so you shall not bring guilt and wrath upon yourselves and others who otherwise you will certainly do*

11 And, behold, Amariah the chief priest is over you in all matters of the Lord, and Zebadiah the son of Ishmael, the ruler of the house of Judah for all the king's matters also the Levites shall be officers before you. ¶ Deal courageously, and the Lord shall be with the good

*Is over you, shall be your president to direct and assist you. In all matters of the Lord in spiritual or ecclesiastical matters. The ruler of the house of Judah, either 1 The prince, or chief ruler under the king, of the tribe of Judah, which is called the house of Judah 2 Sam. vii 1, 7, 10 1 Kings xii 21, 23, 1 Chron. xxviii 1, Jer. xiii 11, 1 zek. vi 6 Or, 2 The ruler of the king's house which also seems to be called the house of Judah, 2 Chron. xxv 10 and more fully the king's house of Judah 1 Cor. xvi 6 And who so fit to manage the king's matters as the ruler of the king's house. For all the king's matters, for civil causes or controversies which might arise either between the king and his people, or between subject and subject which may be called the king's matters because it was a principal part of his office to see them justly decided. The Levites shall be officers before you they shall be at your command to execute your just sentences executed, which work was fitly committed to the Levites, as persons who might add their instructions to the corrections, and might work the guilt to an acknowledgment of their fault, and a submission to their punishment. And so this is an argument to encourage the judges to proceed courageously and vigorously in their work, because they had the Levites to stand by them and*



assist them. *The Lord shall be with the good, & shall protect and bless good judges in their doing of good and just things.*

## CHAR XX

several nations come against Judah. Jehoshaphat in his fear proclaimeth a fast, 1-4 His prayer, 5-13 Jehaziel's prophecy, 14-17 The enemies are overthrown, 20-25 The people return in triumph, blessing God, 26-30 His reign his navy miscarryeth, 31-37

IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battl

Other beside the Ammonites to wit, the people that dwell in Mount Seir, who were now confederate with them as appears from ver 10, 22, 23 Or this is the name of a peculiar people, called either *Mohamin* of whom you read 2 Chron xxvi 7 (And so there is only a transposition of two letters in the Hebrew word, which is not unusual in that language), or *Musacai*, as the LXX interpreters render this word; for *Ammonian* or *Mohamannan* as it is in the Hebrew, (the two first letters being not prefixes as they are commonly made, but part of the word or proper name of this people,) who, as it may seem now dwell in Mount Seir being either of the old stock of the Idumites, or another nation since come in their stead or mixed with them. Others render the phrase thus, for (as the Hebrew *ver* is oft taken) *with them* (i. e. with the Moabites) were the Ammonites or children of Ammon, which may be distinctly said, either to show the closeness of the confederacy in which not only the Moabites were engaged who dwelt near Jerolshaphat's kingdom but the Ammonites also who lived at a greater distance from him or to intimate that the Ammonites being possibly instigated by the Syrians, their next neighbours, were the first beginners and chief promoters of the war and engaged both the Moabites and the inhabitants of Mount Seir in their quarrel.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they

*From beyond the sea* to wit the Dead Sea beyond which Mount Scen lies. *On this side Syria* or *under from Syria*, largely so called, and so it includes the Moabites and Ammonites. And it may be thus expressed, to intimate that they came by the invitation of the Syrians who thought by this means to revenge the murders of Jehoshaphat for joining with Achaz against them.

And Jehoshaphat feared, and set  
himself to seek the LORD, and pro-  
claimed a fast throughout all Judah.

*Jeielaphath feared*, partly in human frailty and partly from the remembrance of his own guilt, and the wrath of God denounced against him for it (chap. xix.). *Set himself to seek the Lord*—the purpose not his settling in resolution, seriousness, and earnestness in it and the preparation and fixing his heart for it. *Proclaimed a fast*, partly in token of his humiliation and penitence for his sins, and partly to make himself and his people more fervent in their prayers.

1 And Judah gathered themselves together, to ask *help* of the LORD even out of all the cities of Judah they came to seek the LORD

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court,

*In the house of the Lord there is seated 1 e in one of the courts of the temple even in the court of the priests and upon that brazen wall which Solomon had erected for such a purpose, 2 Chron. vi. 13. Before the new court 1 e is built and before the priests court for there were but two courts before the temple, as is noted 2 Kings.*

xxi. 5, xxiii. 12 And Jehoshaphat stood in the one, which must be that of the people, and before the other, which therefore can be no other than that of the priests, which is called *the new covenant*, because it had been lately renewed when the altar was renewed, chap. xv. 8 as the command of love is called a *new command* John xiii. 34, I John ii. 8, because it was so solemnly renewed, and renewed, and reinforced by Christ.

6 And said, O Lord God of our fathers,  
~~art~~ not thou \*God in heaven? and \*loudest  
~~not~~ thou over all the kingdoms of the  
 heathen? and \*in thine hand ~~is there not~~  
 power and might, so that none is able to  
 withstand thee?

7 Art not thou <sup>b</sup>our God, <sup>c</sup>who <sup>d</sup>didst  
drive out the inhabitants of this land be-  
fore thy people Israel, and gavest it to  
the seed of Abraham <sup>e</sup>thy friend for ever?

1. To whom thou hast engaged thyself by covenant to be his friend, and the friend of his seed for ever and therefore we trust thou wilt not forsake us his posterity

8 And they dwelt therein, and have built thee  
a sanctuary therein for thy name, saying,

9 <sup>11</sup> If, *when* evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy <sup>12</sup> name is in this house) and cry unto thee in our affliction, then thou wilt hear and help.

*The sword judgment or rather the sword of judgment or of vengeance, i. e. war, whereby thou judgest and punishest thy people for their sins. (Compare Lev. xvi. 2.)*

10 And now, behold, the children of Ammon and Moab and mount Sin, whom thou wouldst not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not.

11 Behold, *I say, how they* toward us,  
to come to cast us out of thy possession, plants  
which thou hast given us to inherit

12 O our God, wilt thou not <sup>9</sup> judge <sup>91 Sam 1</sup>  
them? for we have no might against this  
great company that cometh against us,  
neither know we what to do: but <sup>10</sup> our  
eyes are upon thee.

Thus he speaks, partly though he might at times be inclined to dwell upon great occasions (chap. xvi. 11 &c.), yet he seems to have been surprised by the strong belief his forces were in readiness to oppose them, and partly because he well knew, and piously and wisely concluded, that no human forces, though numerous and valiant were able to defend him without God's assistance, which he feared by his sins he had forfeited, and then he had really been as weak as water. *Our eyes are upon thee,* looking to thee only for relief and succour.

13 And all Judah stood before the Lord, with their little ones, their wives, and their children

Whom they used to present before the Lord in times of great distress, partly to stir up themselves to more fervent and faithful prayers, that their eye, being upon their harmless and tender children, might affect them in it with a greater sense of their misery, and partly to move God to compassion, not as if he were capable of passion, or changes upon such a sight, but because God hath declared himself that he will be prevailed with by such methods as these

14 ¶ Then upon Jahaziel the son of  
Zachariah, the son of Benaniah, the son of,  
Jehi, the son of Mattaniah, a Levite of  
the sons of Asaph, came the spirit of the  
Lord in the midst of the congregation.

He was suddenly inspired by God with the following message

15 And he said, Hearken ye all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, 'Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours, but God's.

God will fight for you, and he alone will do the work, you need not take a stroke

16 To-morrow go ye down against them: behold, they come up by the cliff of Ziz, and ye shall find them at the end of the brook, before the wilderness of Jeruel.

Go ye down to Jerusalem, where he and his army now were, which stood upon high ground

17 'Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed, to-morrow go out against them: for the Lord will be with you.

18 And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord.

Bowed his head with his face to the ground in token of his reverence to God and his message: his belief of the promise and his thankfulness for so great a favour

19 And thus he invites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on his

The Levites stood up by Jehoshaphat's appointment: With a loud voice on high, i.e. with most loud voice, with heart and voice lifted up, whereby they showed their full assurance of the victory, as if it were already accomplished

20 ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear ye, O Judah, and ye inhabitants of Jerusalem: 'Believe in the Lord your God: so shall ye be established: believe his prophets, so shall ye prosper.

Believe his prophets, i.e. God's promise delivered to us by this prophet, and consequently all other predictions of the prophets that either have been or shall be. So shall ye prosper: take heed lest by your unbelief you frustrate God's promise

21 And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, 'Praise the Lord: for his mercy endureth ever.

With the people, i.e. with the elders or chief of the people, partly to take their advice about the expediency of the thing, and partly that they might excite and prepare themselves and the people unto them to this great work of praising God. He appointed singers unto the Lord to the honour and service of God: The beauty of holiness, or the glory, or magnificence, or majesty of holiness, i.e. (by a vulgar Hebrewism) the Holy Music, paraphrasis of God, Or according to the beauty (or holiness) of the sanctuary, i.e. in the same comely or beautiful and magnificent manner as they used to do it in the temple, i.e. the following song was usually sung, as 2 Chron. 7, 13, vii. 3, 4

22 ¶ And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah, and they were smitten.

When they began to sing and to praise, i.e. so acceptable are the fervent prayers of God's people to God, and so terrible to their enemies. Ambushments, or, tiers in rear, either, 1. The holy angels who appeared in the shape of men and possibly put on the appearances and visages of Moabites or Ammonites, and in that shape slew the rest who supposing this slaughter to be done by a part of their own army, fell upon them, and so broke forth into mutual slaughter. Or, 2. God raised jealousies and animosities amongst themselves, which by degrees broke forth, first into secret ambushments, which one party laid for another, and then into open hostilities and outrages to their utter destruction. So vain are all men's attempts against God who needs none to destroy his enemies but himself, and their own mistakes and passions, which he can when he pleaseth arm against them

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude: and behold, they were dead bodies fallen to the earth, and none escaped.

Toward the watch tower, which stood upon the cliff of Ziz mentioned above, ver. 16, or some other hill which looked toward the wilderness where their enemies lay encamped whose numbers, and order, and condition they could discern from thence

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

Riches and precious jewels, which they brought with them, partly for ornaments of Jehoshaphat's officers, as the saw occasion, partly to procure necessaries for their own army from time to time: and partly, because they came to a triumph rather than to a fight, being secure and confident of the victory, because of their great numbers, and especially because they thought to surprise Jehoshaphat, ere he could make any considerable preparations against them, God also permitting them to be puffed up to their own destruction

26 ¶ And on the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore the name of the same place was called, The valley of Berachah, unto this day.

The valley of Berachah, Heb. of blessing, so called from their solemn blessings and praises given to God in it upon this occasion

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy, for the Lord had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord.

To renew their praises in the court of the temple the proper and usual place for it

29 And the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel

On all the kingdoms of those countries which were near, or which heard these things

30 So the realm of Jehoshaphat was quiet for his God gave him rest round about

31 And Jehoshaphat reigned over Judah he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem And his mother's name was Azubah the daughter of Shilhi

32 And he walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the Lord

33 Howbeit the high places were not taken away for as yet the people had not prepared their hearts unto the God of their fathers

The high places were not taken away not fully nor universally, of which see on chap xxi 6 The fault was not in Jehoshaphat, but in the people who though they did worship the true God yet would not be contented to the full, but for their own convenience or from their affectation not a custom chose to worship him in the places which Jehoshaphat was forced to remove at those people being debarr'd from that dearly beloved God should fall into a neglect of God and his worship

34 Now the rest of the acts of Jehoshaphat first and last behold they are written in the book of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel

35 And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly

This is mentioned as an aggravation of his sin after so great a favor and obligation laid upon him by God and that he had been so sharply reprov'd and threatened by a prophet for the same thing chap xix 2 yet he relapsed to the same sin, which proceeded partly from that mention which was contracted between the two families partly from the sweetness and easiness of Jehoshaphat's temper, which could not resist the solicitation of others in such things as might seem indifferent For he did not join with him in a war as he did with Ahaziah in a peaceable way only, in a matter of trade and commerce And yet God sharply reproveth and punisheth him for it 37, to show his great dislike and detestation of all friendly and familiar conversation of his servants and people with idolaters and professed enemies of God and of religion Ahaziah was who is the person thus stigmatized in the text who did very wickedly Who did very wickedly, or who did industriously, and maliciously, and constantly work for wickedness as the Hebrew phrase implies giving himself up to idolatry and all wickedness

36 And he joined himself with him to make ships to go to Tarshish and they made the ships in Ezion-gaber

To make ships to go to Tarshish, of which see on 1 Kings x 22, xxi 48 They made the ships in Ezion-gaber, of which see on 1 Kings ix 26

37 Then Hazezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works And the ships were

broken, that they were not able to go to Tarshish

ch. xxi.

CHAP. XXI.

Jehoram is made king, and slayeth his brethren 1-11 His wicked reign, 12-17 Edom and Ishmael rebuffed 18 The prophecy of Ilijan against him in writing 19-25 The Philistines and Arabian oppress him, his incurable disease, death, and burial 26-29

NOW Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David And Jehoram his son reigned in his stead

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zephaniah, and Azariah, and Michael, and Shephatiah all these were the sons of Jehoshaphat king of Israel

Jehoram, two sons called by the same name, though doubtless distinguished by some additional title which is not mentioned here because it did not concern succeeding ages to know it Though indeed there is a difference in their Hebrew names the one being *Jazariah* the other *Azariah* the *hu* being the last syllable in his name, as in *Lithu* and others *Jehoshaphat* king of Israel, so he is called, either 1 Because he was so by right Or 2 Because he was king not only of Judah and Benjamin, but of a great number of Israelites, who had come into and settled themselves in his kingdom in his and in his predecessor's days, who being a considerable and the purest and best part of Israel, may well be called Israel being more truly and properly God's Israel than their apostate brethren, who were no longer worthy of that name Or 3 Because all his subjects were Israelite and therefore he was *king of Israel* though not of all Israel Or 4 With some reflection upon his memory for making so strict an alliance and friendship with the king of Israel, whose cause he defended with his own and his kingdom's great hazard, as if he had been the king not so much of Judah as of Israel And this may be the rather noted here, because here speedily followed a sad effect of that wicked and bad match Some say *Israel* was tossed into some confusion the men either instead of Judah as it was first written

3 And their father gave them great gifts of silver and of gold, and of precious things, with fenced cities in Judah but the kingdom gave he to Jehoram, because he was the firstborn

Whom we observed that he ought to prefer by virtue of that law of God Deut xxi 17 though otherwise he would not have come at having probably ere this time perceived his perverse and wicked inclinations, and how much he was swayed by his idolatrous wife Now he saw his error when it was too late

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel

He strengthened himself he took courage and hardened his heart as that word sometimes signifies *Slew all his brethren with the sword*, partly because they either did or he knew that they would oppose him in his wicked designs and partly for his own security, lest his people who, as he believed would be highly exasperated with the execution of his counsels, should advance any of them to the throne, and depose him Of the princes of Israel, either 1 Of Judah here called Israel of which see the notes on ver 2 Or 2 The princes or chief men of Israel, properly so called, not the princes of all Israel, or of the several tribes thereof, but the chief of those Israelites who, out of love to God and to the true religion had forsaken their estates and worldly advantages in the kingdom of Israel, and were now incorporated with the kingdom of Judah These he especially struck at either 1 Because his wife instigated him thereunto, both to punish them for their re-

volt from her father and to deter others from following their example. Or, 2 Because he justly and truly thought these would be most firm and constant to aid zealous for that religion which he was resolved to oppose, being both by their conscience and interest obliged to it.

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Of this, and ver 6-10, see the notes on 2 Kings xiii 17, &c.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a sign to him and to his sons for ever.

Because of the covenant that he had made with David, for which, in 2 Kings xiii 19, it is said for David his servants sake: not for David's merits but for God's free promise and covenant, as it is here explained.

8 ¶ In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did Laban revolt from under his hand: because he had forsaken the Lord God of his fathers.

To wit publicly and avowedly, setting him at defiance as the next verse shows. And this is mentioned either 1 As the reason why the priests whose city Tybath was forsook him: because he had forsaken God: or rather 2 As the reason why God raised up so many enemies against him both from abroad and at home.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

He made high places, not to the Lord whose sworn enemy he was but to Baal or false gods: caused the inhabitants of Jerusalem to commit fornication, not only by his counsel and example but, as it follows, by force by this and other illities.

12 ¶ And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father nor in the ways of Asa king of Judah.

There came a writing to him from Elijah. Quest How could this be, when Elijah was reputed to have been taken up to heaven in Jehoshaphat's time? 2 Kings viii 11. Answer Either 1 This was Elijah, or 2 another prophet called Elijah because he acted in the spirit and power of Elijah for which cause John the Baptist is so called. Or rather 2 This was really written by Elijah who by the Spirit did clearly foresee and foretell the wickedness of Jehoram, (as others did of Josiah 2 Kings xxi and Isaiah of Cyrus chap xli) long before they were committed: and in consideration thereof left this prophesy written, to be delivered in due time by him, or some other person in his name, and as from his mouth. The Lord God of David thy father, whose name he mentions rather to placid him with his generation from so worthy a parent, or to take off his presumption and confidence, who was grounded upon his being the son and successor of David, in whose posterity

the crown was settled for ever by God's special appointment, and by the approbation of the people. In the ways of Jehoshaphat thy father whose wise counsel and good example thou hast despised.

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself.

More innocent, and righteous and pious.

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods.

The Lord will smite thy people. Quest Why the people for his sin? Answer 1 Because the generality of them sinned in complying with his wicked and idolatrous commands: though few, ver 11. 2 Because he suffered in his people's destruction for as the honour and safety, and strength of a king lies in the multitude and prosperity of his people: Prov xiv 28, so when they are diminished and destroyed the king is very much weakened and endangered by it. Thy children and thy wives whose lives shall go for the lives of thy brethren, ver 4.

15 And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

From day to day continually. Or, year upon year: one year after another, or for the space of two years as the event shows ver 19. Heb days upon days. Days are oft put for a year, as Exod xiii 10, Lev xxv 20, Num ix 22, Judg xvi 10, 1 Sam i 3, xxvii 4, Amos vi 4.

16 Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians.

The Philistines, people fully subdued and dispirited: but God now raised their spirits and courage to do his will. Near the Ethiopians, Heb near the Cushites: a country the Ethiopians from whom they were parted only by the Red Sea each dwelling upon the opposite shores of it, rather a people in Arabia frequently mentioned in Scripture and so called either for their likeness in colour or complexion to the Ethiopians properly so called, or because one of these people were a colony of the other. But the Ethiopians above Egypt were far enough from the other Arabians being separated from them by the Red Sea.

17 And they came up into Judah and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives, so that there was never a son left him, save Jehohaz, the youngest of his sons.

His sons also and his wives, whom also they slew, chap xxi 1 except Ahaziah and Athaliah who possibly were hid in some secret and safe place. Jehohaz, called also Athaliah which signifies the very same thing, with Jehohaz and Azariah, chap xxv to whose signification is near akin to the other, all signifying God's taking or helping of him.

18 ¶ And after all this the Lord smote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burying for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned

in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

*Departed* Heb *went to wit the way of all the earth* is more fully expressed, Job xxiii 14. Or *to the land of darkness* as Job x 21 22. Or, *to his long home* Eccl. xii 5. Or, *went away*, to wit, out of this world, as his word is used, Job xiv 20. Eccles. x 15, vi 1. There being many such words and phrases used concerning death in the Old and New Testament, signifying that death is not an annihilation, but only a translation into another place and state. See Gen. xv 15, Phil. i 23. If *that being desired*, Heb *without desire* which may belong either 1. To himself, he had no desire of living longer, nor any pleasure in life, but was heartily weary of it through his excessive pains; or rather, 2. To his people who did not desire that he should live longer, but oft and heartily wished that he had died sooner, which contempt of him they showed both by *making no burning* for him as they used to do for good and laudable kings, chap. xxi 14. and by denying him burial among the kings, as it here follows. *Desire* is here put for a person or thing whose life or continuance is desirable or desired by others as Isa. ii 10, Ezek. xxiv 16, 18 21, 25, Dan. ix 23, x 11, 19. And this is an emphatical expression, because it is used with care to denote the deaths of some persons whom afterward they lamented and heartily wish that they were alive again, as they may have cause to do. But for this ingodly and unhappy prince, his people did not only in his lifetime wish his death, but afterwards they did not regret of those desires not with him alive again, but rejoiced that they were delivered from a great plague as he was to them.

## CHAP XXII

*Athaliah is made king, reigneth wickedly* 1. *In his conspiracy with Joram the son of Athaliah is slain by Jehu* 9. *Athaliah destroyeth all the seed royal, save Jushab, who was hid, and usurpeth the kingdom* 10. 12.

AND the inhabitants of Jerusalem made Athaliah his younger son king in his stead for the band of men that came with the Arabians to the camp had slain all the beldest. So Athaliah the son of Jehoram king of Judah reigned.

*Men that came with the Arabians*, either, 1. A kind sort of men who came along with the Arabians, and therefore slew those whom the Arabians had spared, and only carried in captivity. Or, 2. The Philistines who did accompany the Arabians in this expedition, chap. xxi 16. who lived in the kingdom of Judah, and therefore thought to make as much work as they could in destroying all the branches of the royal family, who otherwise they expected would recover strength, and revenge themselves upon them.

2. Forty and two years old was Athaliah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.

*Forty and two years old was Athaliah* Object. He was then only twenty-two years old as is affirmed, 2 Kings viii 26. Besides, Joram his father died in his fortieth year, as is noted, chap. xxi 5, 20. how then can this be true? Answer. 1. In the Hebrew it is, *a son of forty-two years*, &c. which is an ambiguous phrase, and though it doth for the most part, yet it doth not always signify the age of the person, as is manifest from 1 Sam. xiii 1. where he is the notes. And therefore it is not necessary that this should note his age (as it is generally presumed to do) and that is the only ground of the difficulty, but it may note either, 1. The age of his mother Athaliah, who being so great and infamous, and mischievous a person to the kingdom and royal family of Judah it is not strange if her age be here described, especially seeing she herself did for a season sway this sceptre. Or rather, 2. Of the reign of that royal race and

family from which by his mother he was descended, to wit, of the house of Omri who reigned six years, 1 Kings xvi. 23, Ahab his son reigned twenty-two years, 1 Kings xvi. 29, Ahaziah his son two years, 1 Kings xxii 51, Joram his son twelve years, 2 Kings i 1. all which, put together, make up exactly these forty-two years. In Athaliah began his reign in Joram's twelfth year, 2 Kings viii 25. And such a kind of computation of the years, not of the king's person, but of his reign or kingdom, we had before, chap. xvi. 1, where see the notes. And so we have an account of the person's age in 2 Kings viii 26, and here of the king's date to which he belonged. *Athaliah* Some acknowledge an error in the transcribers of the present Hebrew copy, in which language the numeral letters for twenty-two and forty-two are so like that they might easily be mistaken. For that it was read twenty-two here as it is in the Book of Kings, in other Hebrew copies, they gather from hence, that it is at this day so read in divers ancient Greek copies, as also in those two ancient translations, the Syriac and the Arabic, and particularly in that famous and most ancient copy of the Syriac, which was used by the church of Antioch in the primitive times, and to this day is kept in the church of Antioch, from which that most reverend, learned, pious, and public-spirited archbishop Usher did at his own charge get another copy transcribed, in which he hath published to all the world that he found it here written *twenty and two years old*, &c. Nor doth this overthrow the authority of the sacred text as misdoers would have it, partly because it is only an historical passage of no importance to the substantial doctrines of faith and a good life, and partly because the question here is not whether the text be true, but which is the true reading of the text, which is that of the generality of present copies, or that which was used in the ancient copies, which the ancient and venerable translators above mentioned did follow, for it seems unreasonable and uncharitable to think that all of them would have conspired to have changed the text and put in *twenty and two* for *forty and two* if they had so read it in their Hebrew copies. Nor can this open any great door to the innumerable changes which some have boldly and rashly made in the Hebrew text without any such pretence of authority, as they do for the which is they are affirmed without reason, or authority, or necessity, so they may as easily be rejected. If all this will not satisfy our present doubts, I desire them only to consider what hath been here before upon such occasion, that many difficulties which had seem'd unresolvable, have now fully cleared by later critics, it is but reasonable to think that this may be so in other times, other findings, of our Hebrew copies, in which it may be *twenty and two years*, &c. or by some other way. *The daughter of Omri* i. e. of Omri's family, or of Ahab, Omri's son. Grandchildren are oft called sons and daughters, as Matt. i. 1, 16. 26.

3. He also walked in the ways of the house of Ahab, for his mother was his counsellor to do wickedly.

Being a crafty and an imperious woman.

4. Wherefore he did evil in the sight of the Lord like the house of Ahab, for they were his counsellors after the death of his father to his destruction.

After the death of his father, who, whilst he lived, subdued this son by his counsel and authority, and made other evil counsellors then unnecessary.

5. ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead, and the Syrians smote Joram.

¶ Went with Jehoram to war against Hazael, following the evil example of Jehoshaphat therein, chap. xxi. though he would not follow him in what was good. But of this we read the following verse, see 2 Kings viii 26 29. ix 21, 27.

6. And he returned to be healed in Ramoth, for he was wounded with the Syrians, and he was given him at Ramah, when he fought with Hazael king of Syria. And



present work, which he expected Athaliah and her accomplices would do

7 And the Levites shall compass the king round about, every man with his weapons in his hand, and whosoever else cometh into the house, he shall be put to death but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath for Jehoiada the priest dismissed not the courses.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and buckles and shields, that had been king David's, which were in the house of God.

10 And he set all the people every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

Jehoiada and his sons and Zechariah among the rest, whom afterwards he unjustly slew, chap xxiv 21.

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord.

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king, and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason.

14 Then Jehoiada the priest brought out the captains of hundreds, that were set over the host, and said unto them, Have her forth of the ranges, and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the Lord.

15 So they laid hands on her, and when she was come to the entering in of the horse gate by the king's house, they slew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the Lord's people.

Between him, i.e. the Lord as is sufficiently implied in the end of this verse, and plainly expressed 2 Kings xi 27. Or, between himself, that the people might see that he brought them under no bond but what he would take upon himself. That they should be the Lord's people, i.e. that every one in his place and station would maintain the law and worship of God, and root out all false worship, which they did in the next verse.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the Lord by the hand of the priests the Levites, whom David had distributed in the house of the Lord, to offer the burnt offerings of the Lord, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David.

Appointed the offices of the house of the Lord by the hand, or, as it is in the Hebrew, put the offices of the house of the Lord into the hand, i.e. he restored the priests and Levites, either 1 To their places and offices, which possibly in the time of the idolatrous kings, and of Athaliah had been disposed of to persons of other tribes, partly to gratify their wicked friends, and partly to bring God's house and worship into disgrace, or, 2 To the exercise of their offices from which they had been in a great measure hindered.

19 And he set the porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the Lord, and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

Through the high gate, to wit, of the court belonging and leading to the king's palace.

21 And all the people of the land rejoiced, and the city was quiet, after that they had slain Athaliah with the sword.

# CHAP. XXIV.

Joash reigneth well all the days of Jehoiada. 1-14 He doeth, as bidden honourably, and Joash falleth to idolatry, slayeth Zechariah the son of Jehoiada. 15-22 He is spoiled by the Syrians, slays his father and Jehoazabad Amazi'ah succeedeth him. 23-27.

JOASH was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Bath of Beer-sheba.

A part of this chapter is explained on 2 Kings xii.

2 And Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives, and he begat sons and daughters.

4 And it came to pass after this, that Joash was minded to repair the house of the Lord.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.

Gather of all Israel, i.e. of all the Israelites that were in the kingdom of Judah. See chap xv 17 xvi 2 To repair the house of your God from year to year, either 1 Repair part of it every year till the reparations be perfected, or, 2 Gather it from year to year till you get such a sum as may suffice for the work, for he supposed one or two years' collection would not suffice for the work, whether it were that collection of half a shekel for every man, of which see

Exod xxx 12, 13; 2 Kings xii 14, or a voluntary contribution required for the present exigence of the temple by virtue of the command and example of Moses, who made such a collection for the building of the tabernacle, Exod. xxxv 5, see also Neh x 32 which he thought would not be any great sum, because of the great iniquity and impiety which yet had reigned for many years, and yet continued in the generality of the people of the land, the Levites not excepted, as the last clause of this verse shows

12 Kings 14  
6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness?

1 Kings 14  
11 14, 16  
1 Kings 14  
11 14, 16  
Jehoiada the chief it is observable, that he is not called the chief priest, or high priest, but only the chief or the head, which he might be in many other respects, either by reason of his near relation to the royal family, or because he was the chief of one of the twenty four families, or because he had been the chief man in the contriving and bringing about of this great change, and the general of the forces employed about it. And the high priest seems to be mentioned as a distinct person from Jehoiada here 2 Kings xii 9 10 all which make it questionable whether Jehoiada was the high priest or not. The collection, according to the commandment of Moses Heb the collection of Moses, is such a one as he commanded or made in the like case, of which see on ver 5. In like manner we read of the sins of Manasseh, 2 Kings xxiv 3, and of the sin of Teobham frequently

2 Kings 24  
7 For the sons of Athaliah, that wicked woman, had broken up the house of God, and also all the dedicated things of the house of the Lord did they bestow upon Baalim

1 Kings 14  
The sons of Athaliah to wit, Ahaziah and his brethren before they were carried away captive chap xxi 17 who did this by her instigation, as this phrase implies. And broken up the house of God, both broken up the treasures, and defaced the house itself

1 Kings 14  
8 And at the king's commandment they made a chest, and set it without at the gate of the house of the Lord

1 Kings 14  
Of the court of the people, whither all manner of persons might come to offer

1 Kings 14  
9 And they made a proclamation through Judah and Jerusalem, to bring in to the Lord the collection that Moses the servant of God laid upon Israel in the wilderness

1 Kings 14  
A collection answerable to it as they are said to be guilty of the error of Balaam and gainsaying of Core, Jude 11 who fell into sins of the same kind

1 Kings 14  
10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end

1 Kings 14  
11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it and carried it to his place again. Thus they did day by day, and gathered money in abundance

1 Kings 14  
The chest was brought unto the king's office from the gate of the court into one of the chambers belonging to the temple which was appointed by the king for this office

1 Kings 14  
12 And the king and Jehoiada gave it to such as did the work of the service of the house of the

Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord

13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it

14 And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the Lord, even vessels to minister, and to offer incense, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the Lord continually all the days of Jehoiada

Whereof were made vessels for the house of the Lord; because Athaliah and her sons had taken the old ones away, ver 7

15 But Jehoiada waxed old, and was full of days when he died, an hundred and thirty years old was he when he died

16 And they buried him in the city of David among the kings, because he had done good in Israel both toward God, and toward his house

He had done good in Israel in that he was an eminent part of Israel, and the only part of it which owned God or was owned by God as his Israel, to whom therefore he oft appropriated this name, thereby signifying that the other tribes were unworthy of that honourable title, and had forfeited all their right in it to Judah. See on chap xxi 2

17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king, he allowed unto them

Make obeisance to the king, in that posture presenting their requests to him that they might not be confined to unnecessary and troublesome journeys in coming to Jerusalem to worship, but might have the liberty which their fathers enjoyed of worshipping God in the high places which liberty when once they had obtained, they knew they could then worship idols without observation or disturbance, which was the thing at which they aimed. And for the prevention of such abuses, God obliged all to worship him in one place

18 And they left the house of the Lord God of their fathers, and served groves and idols and wrath came upon Judah and Jerusalem for this their trespass

By Hazael king of Syria, of which see 2 Kings xii 17, 18

19 Yet he sent prophets to them, to bring them again unto the Lord, and they testified against them but they would not give ear

20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you

Above the people, in a higher place, that his voice and message might be the better heard

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord



*They conspired, i. e. the people to whom he preached, who were easily corrupted by the examples of their apostate king and princes*

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son And when he died, he said, The Lord look upon it, and require it

i. e. Make inquisition for my innocent blood, which I did not wish from any desire of private revenge, with which so wise and good a man would never be willing to die, but partly from a zeal to public justice, and the punishment of such gross wickedness, and partly to deter them if possible, from completing their murderous intentions But the words may as well be rendered indicatively as optatively *The Lord will look upon it and require it, i. e. he will examine this action, and require satisfaction from you for it*

23 ¶ And it came to pass at the end of the year, that the host of Syria came up against him and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus

*If the end of the year, so soon did God hear the cry of his holy prophet's blood and revenge it Destroyed all the princes of the people, that it might appear they were sent up directed by God to single out to destruction the first princes and chief promoters of this general apostasy Unto the king of Damascus, to Hazael the king of that part of Syria called Syria Damascena, from its capital city Damascus*

24 For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their fathers So they executed judgment against Joash

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died and they buried him in the city of David, but they buried him not in the sepulchres of the kings

*In the blood of the sons of Jehoiada i. e. of Jerubbabai his son, the plural number sons put for the singular son, as it is frequently both in Scripture as Gen. xlii. 7. Numb. xxi. 42 and in Cicero and other profane authors Or he might kill other sons of Jehoiada with him either because they owned him in what he had said, or lest they should revenge his death*

26 And these are they that conspired against him, Zabad the son of Shimeith an Ammonitess, and Jehozabad the son of Shimeith a Moabitess

27 ¶ Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings And Amaziah his son reigned in his stead

*The greatness of the burdens laid upon him, either the severe prophecies against him which are oft called burdens of which one instance is recorded, and there might be others that are not recorded, or the great judgments of God upon him both by the Syrians, ver. 23, 24, and by great diseases, ver. 25*

CHAP XXV

*Amaziah becometh to reign well, slayeth his father's murderers, 1—4 Having hired an army of Israelites against the Edomites, at the word of a prophet he dismisseth them, 5—10, and with his own people overthroweth the Edomites the Israelites in their return home spoil, 11—13 Amaziah smote the gods of Edom, and despiseth the admonition of the prophet, 14—16 He provoketh Joash to his overthrow, 17—24 His reign, he is slain by conspiracy, 25—28*

AMAZIAH was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem And his mother's name was Jehoadan of Jerusalem

Of this verse, and ver. 2—4, see the notes on 2 Kings xiv. 1 &c

2 And he did that which was right in the sight of the Lord, but not with a perfect heart

3 ¶ Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father

4 But he slew not then children, but did as it is written in the law in the book of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers but every man shall die for his own sin

5 ¶ Moreover Amaziah gathered Judah together and made them captains over thousands, and captains over hundreds, according to the houses of their fathers throughout all Judah and Benjamin and he numbered them from twenty years old and above and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver

*Out of Israel, out of the kingdom of the ten tribes*

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee, for the Lord is not with Israel, to n. it, with all the children of Ephraim

*The Lord is not with Israel, he hath forsaken them, and for their sakes will cur. thy forces, if thou joimest thyself with them*

8 But if thou wilt go, do it, be strong for the battle God shall make thee fall before the enemy for God hath power to help, and to cast down

*Be strong for the battle, take courage and strengthen thyself as much as thou canst It is an honoural concession, like that, Go, and prosper*

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel And the man of God answered, The Lord is able to give thee much more than this

10 Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again wher-

2 Kings 14. 1, &c

2 Kings 14. 4, 5, 6

2 Kings 14. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

2 Kings 24. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

Num. 1. 2

1 Kings 11. 2

Prov. 11. 2

2 Kings 14. 1, 2

fore their anger was greatly kindled against Judah, and they returned home in great anger

<sup>q</sup> Heb  
in heat of  
anger

When anger was greatly kindled against Judah, because they were both disgraced by this rejection, and disappointed that prey and spoil which they hoped to gain, where now they were sent away empty, for the one hundred talents probably were given to their officers only to raise men for this or for that, and being otherwise too small to be distributed into many hands

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Sennan ten thousand

<sup>h</sup> Heb  
14 7

12 And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces

13 ¶ But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil

¶ Into Beth-horon to wit, Beth-horon the lower, which was in the tribe of Benjamin, and from thence to Samaria, either 1 To the city of Samaria, for the kings of Judah had taken divers places within the kingdom of Israel. Or 2 To the kingdom of Samaria, Beth-horon and all other place between that city and the own kingdom. Smote or killed is that word as generally understood. Three thousand of them, not three thousand cities but three thousand per cent dwelling in them who possibly opposed them in taking the spoil which was the thing they sought

14 ¶ Now it came to pass after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Sennan and set them up to be his gods, and bowed down himself before them, and burned incense unto them

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

¶ Herein thou art not only ungrateful and impious, but also ridiculously foolish in offending that God whose power and wisdom thou hast now found, and in worshipping such gods of whose impotency thou hast had late experience

16 And it came to pass, as he talked with him that the king said unto him, Art thou made of the king's counsel? forbear, why shouldest thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee because thou hast done this, and hast not hearkened unto my counsel

¶ Art thou made of the king's counsel? who art thou that thou presumest to direct and govern my affairs, without my commission? Why shouldest thou be smitten? provoke me no further lest I cause thee to be killed for thy sauciness. I know that God hath determined to destroy thee, this he might know, either by the plain and positive rule of God's word is Prov xxix 1, or by the suggestion of God's Spirit

17 ¶ Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu king of

Israel, saying, Come let us see one another in the face

Amaziah took advice, i.e. about the injury which the Israelites had done to his people, viz 13, and how he should repair it. But of this and the following verses see on 2 Kings xiv 8 &c

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife, and there passed by a wild beast that was in Lebanon, and trode down the thistle

<sup>1</sup> Heb  
wild beast  
or, thorn

19 Thou sayest, Lo, thou hast smitten the Edomites, and thine heart lifteth thee up to boast, abide now at home; why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee?

20 But Amaziah would not hear, for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom

<sup>p</sup> 1 Kings 12  
11 ch 2 7

¶ It came of God, who gave him up to his own error and passion in order to his ruin

21 So Joash the king of Israel went up, and they saw one another in the face, both he and Amaziah king of Judah, at Beth-shemesh, which belongeth to Judah

22 And Judah was put to the worse before Israel, and they fled every man to his tent

<sup>q</sup> Heb  
smitten

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits

<sup>1</sup> 2 Kings 13  
17 & 18

24 And he took all the gold and the silver and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria

¶ In the house of God with Obed-edom, i.e. with Obed-edom's posterity to whom the custody of the sacred treasures was committed. See 1 Chron xxxi 11

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years

<sup>2</sup> 2 Kings  
14 14

26 Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away from following the LORD, they made a conspiracy against him in Jerusalem, and he fled to Lachish, but they sent to Lachish after him, and slew him there

<sup>3</sup> Heb  
from after  
+ Heb  
conspired

28 And they brought him upon horses, and buried him with his fathers in the city of Judah

<sup>4</sup> That is  
the city of  
David, viz  
Jerusalem  
14 20

## CHAP XXVI

Uzziah made king, reigneth well in the days of Zechariah and prospereth, 1—15. He invadeth the priest's office,

is smitten with a leprosy, 16—21 *He dieth, and Jotham succeedeth him, 22, 23*

110. **THEN** all the people of Judah took <sup>111</sup>Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

*Uzziah*, called also *Azariah*, 2 Kings xiv 21, both names signifying the same thing *God's strength, or help* See of this, and ver 3—1, on 2 Kings xiv 21, 22, xv 2, 3

2 He built *Floth*, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

To wit, for a time, but not perfectly nor constantly which *was* Amaziah's case also.

5 And <sup>112</sup>he sought God in the days of Zechariah, who <sup>113</sup>had understanding <sup>114</sup>in the visions of God, and as long as he sought the LORD, God made him to prosper.

*He sought God*, i. e. he persisted in the true religion and worship of God. *In the days of Zechariah*, as long as he lived. Compare chap xxiv 2. *Who had understanding*, who was a very knowing and experienced person. Or *who made him understanding*, or *who instructed him*—who was his tutor and teacher, and had great authority and influence upon him, and so restrained him from those exorbitances to which he was otherwise inclined. *In the visions of God*, either 1. In prophetic visions which he either received from God himself, or understood, and explained the prophetic visions of others; which was a special gift of God. [which see Gen xli 1; Dan i 17, ii 19.] Or 2. In the law and word of God which sometimes cometh under that name. Prov xix 18, Isa xxi 13.

6 And he went forth and <sup>115</sup>warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities <sup>116</sup>about Ashdod, and among the Philistines.

*Gath* had been taken by Hazai in the days of Jotham's grandfather, 2 Kings xii 17, but was either relinquished by him, because it lay so far from his other dominions, or taken by the Philistines, who had now repaired it with additions, and kept it.

7 And God helped <sup>117</sup>him against <sup>118</sup>the Philistines, and against the Arabians that dwelt in Gur-baal, and the Moabites.

8 And the Ammonites <sup>119</sup>gave gifts to Uzziah, and his name <sup>120</sup>spread abroad even to the entering in of Egypt, for he strengthened *himself* exceedingly.

9 Moreover Uzziah built towers in Jerusalem at the <sup>121</sup>corner gate, and at the valley gate, and at the <sup>122</sup>turning of the wall, and <sup>123</sup>fortified them.

10 Also he built towers in <sup>124</sup>the desert, and <sup>125</sup>digged many wells, for he had much cattle, both in the low country, and in the plains, husbandmen *also*, and vine dressers in the mountains, and in <sup>126</sup>Camel for he loved husbandry.

*If built towers in the desert*, partly to guard his cattle from the inroads and depredations which the Arabians were accustomed to make, and partly to give notice of the ap-

proach of any enemy, and to give some stop to their march on that side.

11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jehiel the scribe, and Maaseiah the ruler under the hand of Hananiah, *one* of the king's captains.

*That went out to war by bands*, i. e. some bands at one time, and some at another, as occasion required. See the notes on 1 Chron xxvii 1, &c., 2 Chron xiii 11.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* <sup>127</sup>an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and <sup>128</sup>slings to cast stones.

15 And he made in Jerusalem engines, invented by cunning men, <sup>129</sup>to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name <sup>130</sup>spread far abroad, for he was marvellously helped, till he was strong.

16 <sup>131</sup>But <sup>132</sup>when <sup>133</sup>he was strong, his heart was <sup>134</sup>lifted up to <sup>135</sup>his destruction, for he transgressed against the LORD his God, and <sup>136</sup>went into the temple of the LORD to burn incense upon the altar of incense.

*But when he is strong*, when he was strengthened in his kingdom and free from the fear of any enemy. *Into the temple of the Lord, into the holy place*, where the altar of incense stood and into which room the priests might enter, much less offer incense.

17 And <sup>137</sup>Azariah the priest went in <sup>138</sup>after him, and with him fourscore priests of the LORD *that were* valiant men.

18 And they withstood Uzziah the king, and said unto him, *It is not appertaineth* <sup>139</sup>unto thee, Uzziah, to burn incense unto the LORD, but to the <sup>140</sup>priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary, for thou hast trespassed, neither shall it be for thine honour from the LORD God.

*They withstood Uzziah*, Heb. *stood up against Uzziah*, not by force, or laying hands upon him to restrain him, for in the next verse you still find the censor in his hand, but only by admonition and reproof, which here follows. *Neither shall it be for thine honour from the LORD God*, expect that God will punish thee, or put some brand of infamy upon thee, for this presumption. But thus they express modestly, and by a figure called *metonymy*, where more is meant than is expressed, because the *priests* considered that he to whom they spake, though an offender, was their lord and sovereign.

19 Then Uzziah was wroth, and <sup>141</sup>had a censor in his hand to burn incense: and while he was wroth with the priests, <sup>142</sup>the leprosy even rose up in his forehead, before the priests in the house of the LORD, from beside the incense altar.

*Uzziah was wroth with the priests*. *The leprosy even rose up in his forehead*, so as he could not hide his shame,

though it is probable it was also in the rest of his body *from head to the increase of his*, by a stroke from an invisible hand coming from the altar that he might be assured that this was the effect of God's just displeasure against him

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence, yea, himself *hasted* also to go out, because the LORD had smitten him

*They thrust him out not by force, as was noted on ver 18, which needed not, for he voluntarily hasted away as it follows, but by vehement persuasions and denunciations of God's further judgments upon him, if he did not depart. Some suppose that the earthquake mentioned Amos 1:1, Jer 41:5 happened upon this occasion, as another token of God's displeasure against this unparalleled arrogance.*

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a *several house, being a leper*, for he was cut off from the house of the LORD and Jotham his son *was over* the king's house, judging the people of the land

*Into the day of his death* God would have this leprosy to be an emblem, as a lasting monument of his anger against such presumptuous invaders of the priest's office. *Dwelt in a several house*, as he was obliged to do by law, Lev 22:46, which he durst not now resist being under the hand and stroke of God, and under the fear of further and worse plagues, if he did so. *For he was cut off*, so the following words are a reason of the foregoing, he dwelt in a several house because he might not come into the temple or courts, nor consequently into any public assembly or the society of others. Or and therefore as the Hebrew *che* often signifies, and the phrase *and* is not understood. So it is an inference from the next foregoing words. He was a leper and therefore he was cut off &c. He who could not content himself with God's allowance but usurped the priest's place and office is now deprived of the privilege of the nearest of his people. A just and most sensible judgment.

22 ¶ Now the rest of the acts of Uzziah, first and last, did *Isaiah the prophet, the son of Amoz, write*

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged to* the kings: for they said, He is a leper and Jotham his son reigned in his stead

## CHAP XXVII

*Jotham requeth well prospereth 1-4, rendereth the Ammonites tributaries his reign. Ahaz succeedeth him, 5-9*

JOTHAM *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok

2 And he did *that which was right in* the sight of the LORD according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did so corruptly

*He entered not into the temple of the Lord, to wit, to offer incense. But seeing this was not commendable how is this mentioned as an exception from the foregoing character, that he did as his father did in that which was right, &c. It is an exception only from the last clause where also one word may be supplied out of the foregoing words, as is most usual in Scripture, thus. He did according to all that his father Uzziah did, then it truly follows, howbeit, &c. i.e. except in his mis carriage.*

3 He built the high gate of the house of the LORD, and on the wall of *Ophel* he built much

*He built &c. repaired it, for it was built before, chap xi:5. The high gate otherwise called the new gate, Jer xxxvi:10. The wall of Ophel, a tower upon or near the wall of Jerusalem, which probably he fortified as his father had done other towers, chap xxvi:9*

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third

*The king of the Ammonites, it seems, endeavoured to shake off the yoke which from David's time had been put upon them.*

6 So Jotham became mighty, because he *prepared* his ways before the LORD

*Or directed his ways, i.e. his counsels and actions, by the rule of God's law*

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem

9 ¶ And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead

## CHAP XXVIII

*Ahaz reigning ill, 1-4, is smitten by the Syrians, and by the Israelites 5-7, who carry away captives which by the advice of a prophet, they return 8-15. Ahaz sendeth to the king of Assyria for help against the Philistines and Idomites, but obtaineth none 16-21. His great idolatry 22-25. He dieth, and Hezekiah is king, 26, 27*

AHAZ *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the LORD, like David his father

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim

*To worship his Baalim, or false gods, in and by them*

3 Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree

5 Wherefore the LORD his God delivered him into the hand of the king of Syria, and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And

he was also delivered into the hand of the king of Israel, who smote him with a great slaughter

*The Lord his God* God was his God, though not by covenant and grace, and special relation which Ahaz had received, yet by his sovereign dominion over him, for God did not forfeit his right by Ahaz's denying it

6 ¶ For <sup>h</sup> Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men, because they had forsaken the Lord God of their fathers

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son and Azikani the governor of the house and Elkanah *that was* next to the king

8 And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria

9 But a prophet of the Lord was there, whose name was Oded: and he went out before the host that came to Samaria and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven

In a most high and heroic manner. A usual hyperbole, with signifying that their rage did cry aloud, and was he led to heaven, from whence it would pull down vengeance upon them

10 And now we purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you, *but give them* not with you even with you, sins against the Lord your God

Which, if not repented of may bring down the like vengeance upon your own heads

11 Now hear me therefore and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord is upon you

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Ichniiah the son of Shallum, and Amasai the son of Hadad, stood up against them that came from the war

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord already, ye intend to add much to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel

14 So the armed men left the captives and the spoil before the princes and all the congregation

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them: and they shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria

Which were expressed by name, which were appointed to take care about the management of this business

16 ¶ At that time did king Ahaz send unto the kings of Assyria to help him

*The kings of Assyria*, i. e. the king, the plur. number for the singular: either, 1. Because he was a great king and a king of kings, as the elephant or as others think, the crocodile, is called *behemoth*, which signifies *beasts*: Job xl, because of his vast bulk and eminency above other beasts. Or, 2. Because he wrote to divers of the kings or great princes, who may be called *kings* in a more general signification of the word, and indeed are so called, Isa x b, *the king of kings* altogether *kings*?

17 For again the Edomites had come and smitten Judah, and carried away captives

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-she-mesh, and Ajalon, and Gederoth, and Shoco with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwell there

*The low country*, that part of Judah which was towards the sea and towards the Philistines' land. *The south of Judah* of which see Josh xv 21

19 For the Lord brought Judah low because of Ahaz king of Israel, for he made Judah naked, and transgressed sore against the Lord

*He made Judah naked*, taking away their ornament and their defence and strength, to wit, their treasures which he sent to the Assyrian to no purpose, their frontier towns and other strong holds, which by his folly and wickedness were lost, their religion and the Divine protection, which was their great and only firm security, which by his sins he forfeited. See the notes on Isa xlii 25

20 And Tiglath-pileser king of Assyria came unto him, and distressed him, but strengthened him not

21 For Ahaz took away a portion out of the house of the Lord and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not

*Distressed him or strengthened him*, by robbing him of his treasures. But he helped him not, but strengthened him not, a most emphatic expression, for though he weakened his power, enemy the Syrian as is relate 1, 2 Kings xvi 9, yet really, if all things considered, he did not strengthen Ahaz and his kingdom, but rather weaken them, for by the removal of the Syrian, who though a troublesome neighbour, was a kind of bulwark to him as to many other enemies, he opened the way for himself, a far more dangerous and more furious enemy, as appears by his invasion of Judah in the very next king's reign

22 ¶ And in the time of his distress did he trespass yet more against the Lord: this is that king Ahaz

That monster and reproach of mankind that unrepentable and incorrigible prince, whom even grievous afflictions made worse, which commonly make men better. This is he whose name deserves to be remembered and detested for ever. Oh, king Ahaz was the same, no changing not a whit better by all the methods which God used with him

23 For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel

Which smote him, or, which had smitten him formerly, i. e. had enabled their worshippers the Syrians, to smite him, as he fondly imagined, who yet he saw confuted,

living now found by experiment that they could not save them from the Assyrian power.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers.

26 ¶ Now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem; but they brought him not into the sepulchres of the kings of Israel; and Hezekiah his son reigned in his stead.

## CHAP XXIX

*Hezekiah's good reign, he restoreth religion, exhorteth the Levites, 1-11. They sanctify themselves, and cleanse the house of God, 12-19. He offereth solemn sacrifices with songs of praise, and the congregation add their offerings, 20-26.*

HEZEKIAH began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah.

2 And he did that which was right in the sight of the Lord, according to all that David his father had done.

3 ¶ He in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them which Ahaz his father had shut up. Chap. xxviii. 24.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

Which was before the eastern gate of the temple.

5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthness out of the holy place.

That filthy altar, which Ahaz had put in the place of God's altar. 2 Kings xvi. 11, &c. and the idols or other abominable or polluting things which were there. Out of the holy place, the temple, or the priests' court, which also is called a holy place. Lev. xvi. 16 & 13, Numb. xxviii. 7.

6 For our fathers have transgressed, and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs.

Either, 1. Metaphorically, they have vitally, and obstinately, and contumaciously forsaken God and his house and worship, that posture being a significant of contempt. Or, 2. Literally and properly. For Ahaz having removed the altar of God onto a by place. 2 Kings xvi. and directing his worship towards the east, for the manner of the heathens whom he designed to follow, and not to the west as the Israelites did by God's command, in which quarters

the ark was, he must needs consequently turn his back upon the altar, and house, and ark of God.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel.

8 Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

To astonishment and to hissing, i. e. to such calamities as all that see and hear of shall be astonished at and hiss at those who by their own sin and folly have brought such miseries upon themselves. See on 1 Kings ix. 8.

9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.

Or were though they were presently released. Chap. xxviii. 5, 11, 15.

10 Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not now negligent for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

My sons, so he calls them affectionately, though many of them were older than himself, because he was by his tenderness of love and affection as he was by his office obliged to be a nursing father to them. See Isa. xlix. 25. Be now diligent in sanctifying yourselves and the temple, i. e. and in quickening and purifying yourselves and the people to God's service.

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites; and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Ichalel, and of the Gershonites, Joah the son of Zimmah, and Eden the son of Joah.

13 And of the sons of Elizaphan, Shimri, and Jecid; and of the sons of Asaph, Zechariah, and Mattaniah.

14 And of the sons of Heman, Schiel, and Shimei; and of the sons of Jeduthun, Shemariah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the Lord, by the words of the Lord, to cleanse the house of the Lord.

16 And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carry it out abroad into the brook Kidron.

The inner part of the house of the Lord, not the holy of holies, into which only the high priest might enter, and that but once in a year; but the holy place. Into the court, to wit the priests' court called hence the court, by way of eminency.

17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord; so they sanctified the house of the Lord in eight days,

and in the sixteenth day of the first month they made an end

In sixteen days purging the house, and porch, and courts, and all the chambers belonging to the temple. This is noted to imply partly the universal abuse and debilement of all the parts of it by Ahaz, which required so much time to remove, and partly the diligence of the priests in this work.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the showbread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the Lord.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord.

21 And they brought seven bullocks and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the Lord.

The number of seven is famous and customary in sacred matters and is here used in regard of the vast numbers and various kinds of sins, the guilt whereof yet lay upon the kingdom which was now to be expiated. Indeed in case of one particular sin of ignorance done by the people, there was but one bullock to be offered, Lev. iv. 13, 14 but here the sins were many and presumptuous. *A sin-offering for the kingdom*, to make atonement for the sins of the king, and the royal family, and the court. *For the sanctuary*, for all the idolatry and uncleanness wherewith the temple had been polluted, which as it had been changed naturally by the priests' hands, so now was to be purged morally by sacrifices. *For Judah*, for the sins of all the people of Judah.

22 So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar. Likewise, when they had killed the rams, they sprinkled the blood upon the altar. They killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he goats for the sin offering before the king and the congregation, and they laid their hands upon them.

24 The king and the elders of the congregation in the name of the whole congregation.

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel. For the king commanded that the burnt offering and the sin offering should be made for all Israel.

For all Israel, i. e. for Judah and Benjamin, in all the part of the tribes, whereof a considerable number were now in his dominions.

25 And he set the Levites in the house of the Lord with cymbals, with psalteries, and with hups, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet.

for so was the commandment of the Lord by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded, and all this continued until the burnt offering was finished.

29 And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord. And the congregation brought in sacrifices and thank offerings, and as many as were of a free heart burnt offerings.

Now ye have consecrated yourselves unto the Lord, now that you have reconciled yourselves and the house to God, I pray, and that he is willing and ready to accept your sacrifices. *Burnt offerings*, wherein there was more generosity than in the other sacrifices because they were wholly burnt and offered to God. The people had no share in them as they had in the other.

32 And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt offering to the Lord.

And the consecrated things were six hundred oxen and three thousand sheep.

All the offerings consecrated to God besides the burnt offerings already mentioned.

33 But the priests were too few, so that they could not slay all the burnt offerings, wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves (for the Levites were more upright in heart to sanctify themselves than the priests).

The priests were too few, to wit, such as were sanctified and fit for their work, as the following words show, for otherwise the number of the priests was more than sufficient for this employment. They could not slay all the burnt offerings, and much less all the other sacrifices which were more numerous, the slaying whereof was the priest's proper work, Lev. i. 5, 6. The Levites did help them, not only excusing their deviation from the rule, as it hath excused others in like cases.

34 And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every

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the house of  
the LORD

2 Heb. 29  
the house of  
the LORD

2 Heb. 29  
the house of  
the LORD

burnt offering So the service of the house of the Lord was set in order

*And also the burnt-offerings were in abundance, or, for the burnt-offerings were to be offered also in abundance. So it is a reason why the priests could not stay all the burnt-offerings, as was said, ver 31, because there was so much other work for them, for the burnt-offerings were not only to be stayed, but also to be offered, to wit, wholly, and with them the fat of peace offerings, &c.*

36 And Hezekiah rejoiced, and all the people, that God had prepared the people for the thing was done suddenly

It was, as a very great, so a sudden change, that the people, who but the other day were so ready to comply with wicked Ahab in his idolatrous and impious prescriptions, were now so free and forward in God's service, whereby it plainly appeared to be the work of the Almighty God changing their hearts by his Holy Spirit

### CHAP XXX

*Hezekiah proclaimeth a solemn passover for Judah and Israel, 1-12 They, having destroyed the altars of idolatry keep the feast fourteen days, 13-26 The priests and Levites bless the people, 27*

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel

*To all Israel, whereby he understands all the persons of the ten tribes, who were now settled in his kingdom, as appears by the contradiction to Ephraim and Manasse here following. To Ephraim and Manasse, i.e. to all the removers of the ten tribes ver 5, who are here synecdochically expressed by the names of Ephraim and Manasse as if where by the name of Ephraim only. But he name these two tribes, because they were nearest to his kingdom, and a great number of them had long since and from time to time joined themselves to the kingdom of Judah, 2 Chron. xxviii. 9, and therefore he had most hopes of success amongst them. That they should come to the house of the Lord at Jerusalem, admonishing them of their duty to God, and persuading them to comply with it.*

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month

*Which was against the common rule and practice but was permitted by that supreme law of necessity, and by a just impediment, which made the doing of this in its proper time, to wit the fourteenth day of the first month impossible because the temple was not cleansed nor they prepared till that time was past chap xxix. 3, 17. Compute Numb. ix. 10, 11.*

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently neither had the people gathered themselves together to Jerusalem

*They could not keep it at that time, which God had appointed for it, 1. and 2. and 3. one reason whereof was evident in itself, because the temple was not then purified and prepared, to which he adds two other reasons. The priests had not sanctified themselves sufficiently to wit, in such manner and degree as was fit not in such numbers as were necessary for the staying and offering of so many thousands of paschal offerings, as appears because they were not sufficient for those offerings, which were comparatively few, chap xxix. 32-34. Neither had the people gathered themselves together to Jerusalem, as they used and ought to do at that time from all places, which now they could not do, because neither the thing was agreed upon nor the people summoned thither, till the proper time was past.*

4 And the thing pleased the king and all the congregation

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem for they had not done it of a long time in such sort as it was written

*They established a decree, they fixed this resolution in such sort as it was written, i.e. so as God had commanded them to do it, to wit, that all the males in Israel should do it, which express command of God they ought to have obeyed, rather than the wicked commands or edicts of men to the contrary, which was both the judgment and practice of the priests and Levites, and other godly Israelites as is manifest from 2 Chron. xv. 8, &c.*

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria

*To wit, Pul and Tilgath-pilneser, who had carried their brethren away captives, 2 Kings xv. 19, 29, 1 Chron. v. 26, 2 Chron. xxviii. 20.*

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see

8 Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever and serve the Lord your God, that the fierceness of his wrath may turn away from you

*Yield yourselves unto the Lord, Heb. give the hand to him, i.e. submit yourselves to him by obeying his command and renew your covenant with him, both which things were done amongst men by this ceremony of giving the hand. See 1 Chron. xxix. 21, Ezra ix. 19, Ezek. xii. 18. Which he hath sanctified for ever, not for a transient and temporary use, but as long as the state and church of Israel had a being, whatsoever alterations should happen therein.*

9 For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him

10 So the posts passed from city to city through the country of Ephraim and Manasseh, even unto Zebulun but they laughed them to scorn, and mocked them

*They laughed, i.e. the generality of the ten tribes, who by long want of meat had now lost all their appetite to God's ordinances, and from neglect were now fallen into a contempt and derision of them, for which they paid dear. For about six years after their refusal of this offer of grace they were all carried captive, 2 Kings xxviii. 1, 10.*

11 Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem

12 Also in Judah the hand of God



was to give them one heart to do the  
commandment of the king and of the  
princes, by the word of the Lord

*ch. 20. 23* *1. c* God by the power of his grace inclined their hearts to a unanimous compliance with God's and the king's will and this is mentioned as the reason of this wonderful change wrought in these men, who had lately been utterly averse from God's worship and wholly given up to idolatry, as was noted before *chap. xxix. 36*

*13* ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation

*ch. 20. 24* *14* And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron

*The altars, to wit, of burnt-offerings, because they are distinguished from the altars of incense here following, both which were removed and destroyed, partly because all the idols were confined to the altars of the temple, and partly because these altars were erected to idols*

*15* Then they killed the passover on the fourteenth day of the second month and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the Lord

*The priests and the Levites were ashamed then negligence and remissness being upbraided by the great and general clarity and forwardness of the people*

*16* And they stood in their place after their manner, according to the law of Moses the man of God the priests sprinkled the blood, which they received of the hand of the Levites

*The priests sprinkled the blood of the sacrifices upon the altar Lev. 1. 5. Which they received of the hand of the Levites, who slayed and killed the sacrifices which the priests, if they had been sanctified, should have done, as it was observed before, chap. xxix. 31*

*17* For there were many in the congregation that were not sanctified therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord

*That were not sanctified* that had more desire to come to the passover, than care and diligence to cleanse and prepare themselves for it. Now these persons were either, 1. The priests, who were before taxed with uncleanness and unpreparedness. Or rather, 2. The people, as is implied in the word congregation, and expressed in the next verse and confirmed by the reason here following. *The Levites had the charge of the killing* because many of the people were unclean and therefore many more sacrifices were to be offered for their purification than the priests could kill. *Of the passovers, 1. e. either, 1. The paschal lambs* which the Levites here offered, because of the impurity of many of the masters of families, who otherwise, as some think should have killed the paschal lambs in their own houses, *Exod. xii. 3.* Or, 2. The other sacrifices which accompanied the passover, which also are called by the same name as is evident from *Deut. xvi. 2, 3.* where see my notes, which the Levites here killed for the reason now mentioned. *For every one that was not clean*, so far as they could make any discovery of their uncleanness either by their own confession or otherwise. But there were many whose uncleannesses were not known, and therefore did not cleanse themselves, as is said, *ver. 18* as they ought to have done.

*18* For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But He-

zekiah prayed for them, saying, The good Lord pardon every one

*Otherwise than it was written* they had so eager a desire to partake of this ordinance, that, rather than neglect it they would venture upon it with some ceremonial uncleanness upon them

*19* That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary

*1. e. With that ceremonial purification which was required of them that came into God's sanctuary. So he calls it, to distinguish from that moral and internal purity which they are here acknowledged to have*

*20* And the Lord hearkened to Hezekiah, and healed the people

From then uncleanness; which itself was a spiritual disease, and which probably produced a disease, or distemper, or trouble in their minds and consciences, which also had formerly brought and might justly now bring even outward diseases upon the body, as, at least, guilt, which is a disease upon the soul, from all which the Lord was pleased now to heal them, by pardoning their sin, and accepting them and their services, as if they had been clean, which it is likely God was pleased to manifest by some outward sign, possibly by fire from heaven consuming the sacrifices, which was the usual token of God's approbation, as hath been formerly noted more than once

*21* And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord

*22* And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord and they did eat throughout the feast seven days, offering peace offerings, and making confession to the Lord God as their fathers

*Spake comfortably unto all the Levites*, encouraged them to cheerful and diligent attendance upon their holy ministrations by the promise of his favour and utmost care for them which he institutionally performed *chap. xxxi. 1, &c.* That taught the good knowledge of the Lord, who by their office were to instruct and build up the people in the knowledge and love of God, which is mentioned as the cause of his respect and kindness to them which was for their work's sake, as is said, *1. Thess. v. 13. Making confession* either, 1. Confessing their sins; which work was to accompany many of their sacrifices, of which see *Lev. x. 5; ver. 21.* Or rather, 2. Confessing God's goodness, or praising of God which oft goes under this name, as *1 Chron. xvi. 8, 24.* which also seems to be more proper work for this season of joy

*23* And the whole assembly took counsel to keep other seven days and they kept other seven days with gladness

Not in the same manner as they had done the former, with offering new paschal lambs, and eating only unleavened bread, (of which there is not the least intimation in the text,) but only in the solemn worship of God by sacrifices, and prayers and praises, and public instruction of that great congregation in the good knowledge of the Lord, which was so dear to Hezekiah, *ver. 22* and at this time most reasonable and necessary for the people after so long and dismal a night of ignorance, superstition and idolatry, as both Israel and Judah had been involved in

*24* For Hezekiah king of Judah gave to the congregation a thousand bullocks and seven thousand sheep, and the princes gave to the congregation a thousand bullocks and ten thousand sheep

ech 29 24 and a great number of priests "sanctified themselves

*Ezekiah did give to the congregation, first to God to whom the priests appointed were offered in way of thanks giving, and then to the people who fasted upon the relics, as the offering used to be in burnt offerings, and Ezekiah who was the offering gave away his right in the remains of the sacrifices to the people. 1 thousand bullocks and seven thousand sheep, which generosity is the more considerable because it was in the beginning of his reign when he found the royal exchequer exhausted and empty, and when he had been at great expense about the cleansing and refitting of the temple, and making preparations for this great feast. A great number of priests sanctified themselves, having now both more time and further need of sanctifying themselves to offer the numerous sacrifices.*

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced

26 So there was great joy in Jerusalem for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem

27 ¶ Then the priests the Levites arose and blessed the people and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven

*The priests the Levites, those of the Levites who were priests also, for to them only this work belonged. 1 Chron xiii 13. Or, the priests and the Levites, for as the Levites did some other part of the priests work at this time, it is not strange if they did this also. Or the priests might bless by solemn pronouncement of the blessing, and the Levites by their acclamations or with their musical instruments. Blessed the people, either commended them for their great zeal and diligence in God's service, or rather, solemnly prayed to God to bless them, and their prayer was not in vain, as the following words show.*

## CHAP XXXI

*The people forward in destroying idolatry. Ezekiah ordered the courses of the priests and Levites, and provided for their work and maintenance. 1-4. The people forward in offerings and tithes. 5-10. Ezekiah appointeth officers to dispose of the tithes. 11-14, his sincerity. 20, 21.*

NOW when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manassah, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession into their own cities.

*In Ephraim also and Manassah, either 1. In those cities belonging to Ephraim and Manassah which the kings of Judah had formerly taken from the kings of Israel. Or, 2. In the tribes of Ephraim and Manassah. For although these were a part of Joshua's kingdom yet Ezekiah presumed to do this partly by virtue of the law of God, to which both Israel and Judah were subject, which commanded the extirpation of these things out of the whole land of Canaan, partly, by the special impulse and direction of God's Spirit, which sometimes did put persons upon heroic and extraordinary actions not to be drawn into imitation; and partly, because he knew that Hezekiah contented himself with the worship of the calves, and did not*

practise that great idolatry which his predecessors had used and therefore would patiently suffer the breaking of these images of Baal, and the things belonging to them, which all that was done at this time.

2 ¶ And Ezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the Lord.

*1. e. Within the gates of the house of the Lord, which here called tents, partly because all houses are so called as Judg. xiv 9, xx 8. Psal. lxxxv 25, and partly because the host of the Lord, to wit, the priests and Levites frequently so called, encamped there, and kept their stations and orders there by course.*

3 He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord.

*For the burnt offerings, which had hitherto been, and were to be, taken out of the treasures of the temple which were collected from the people. 1 Chron. xxvi 20, Neh. x 32, 33. but that he might ease them in their present poverty which his predecessor had brought upon them, and engage them to a more cheerful attendance upon God's service, he took the burden upon himself.*

4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord.

*1. e. Freed from worldly cares and distractions, and enabled to give up themselves entirely to the serious study of God's law, in which many of them were ignorant, and to the instruction and direction, and quickening of the people in their several duties.*

5 ¶ And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field, and the tithe of all things brought they in abundantly.

*As soon as the commandment came abroad, either 1. As soon as the report of this command of the king, ver. 4, was got abroad into other parts. Or, 2. As soon as the king engaged and extended that command to all the parts of his kingdom, which ver. 4, was confined to them that dwelt in Jerusalem. Honey or, dates, is the Hebrew writers generally, and many other learned Hebrews understand this word, which is given to them because of the sweetness of their taste, in some sort resembling honey. For the law requires no tithes but of the fruits of trees, or of the earth or of beasts.*

6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God and laid them by heaps.

*Also the tithe of oxen and sheep, they brought in not only the same tithes which the dwellers in Jerusalem did, to wit, of corn, and wine and oil, &c., which they laid in their own storehouses in that city, but also oxen and sheep which were more proper to the country, for under the tithes of Judah are comprehended the suburbs and territories adjacent and belonging to them, as is evident from the nature of the thing, and the law of God. And the tithe of holy*

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atature  
ch. 30 14

4 Heb until  
to make an  
end

h. Lev. 7. 30  
Deut. 18. 2

4 Heb  
heaps heap

*things* this may be taken either, 1 By way of explication *even the tithes of holy things, &c* Or rather, 2 By way of addition, *the tithes of all holy things which were consecrated unto the Lord*, whether by vow, or voluntary promise, or otherwise, as the tithes of gains by merchandise, or spoils of war, &c., of which see Gen xiv 20, xxviii 22, Numb xxxi 28, 30

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month

*In the third month*, to wit of the sacred year *Exod xii 2* in which their harvest began *In the seventh month*, in which their harvest ended and the feast of tabernacles was kept *Exod xxiii 16, Lev xxiii 34*

8 And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and his people Israel

*They blessed the Lord*, both for giving such plentiful provisions to his land in this year, and for giving his people such liberal and pious hearts towards this good work *And his people Israel*, they praised them for their forwardness and faithfulness in it

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps

How it came to pass that no more of their provision was spent, and that there yet remained such great heaps of it

10 And Azariah the chief priest of the house of Zadok answered him, and said, *Since the people began to bring the offerings into the house of the Lord*, we have had enough to eat, and have left plenty for the Lord hath blessed his people, and that which is left is this great store

*The chief priest of the house of Zadok* 1 Chron xi 12 because he was of his line and family Or, 2 The chief priest, or the head of that family of Zadok, or of Eleazar, as there was another chief priest of the family of Abiathar or of Ithamar, see 2 Sam viii 17 1 Chron xxiv 3 but both subject to the high priest *Since the people began to bring the offerings* which they did from the beginning of the harvest, according to the manner *The Lord hath blessed his people* in an extraordinary degree

11 ¶ Then Hezekiah commanded to prepare chambers in the house of the Lord, and they prepared *them*,

*In the house of the Lord*, ingeniously so called to wit in the courts or in the chambers adjoining to the house

12 And brought in the offerings and the tithes and the dedicated things faithfully *over which Cononiah the Levite was ruler, and Shimei his brother was the next*

13 And Jehiel, and Azariah, and Nehath, and Asabel, and Jeremoth, and Jozabad, and Iliel, and Ismachiah, and Mahath, and Benarath, *were* overseers *under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God*

*Overseers under the hand of Cononiah and Shimei his brother*, &c. to dispose of those provisions by their direction and to be accountable to them therein *The ruler of the house of God*, either the supreme ruler, to wit, the high priest, or the chief ruler under him, and in his stead, being appointed by him to inspect this work See above, x 10, and 1 Chron ix 11, 11 xx 1

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the freewill offerings of God, to distribute the oblations of the Lord and the most holy things

*Toward the east*, at the east gate of the Lord's house,

of which see on chap xxiii 5 *To distribute* to the priests and Levites, to whom they were appropriated by God *The most holy things* to wit the remainders of the freewill offerings, Lev ii 3, 10, the sin offering and trespass offering, Lev vi 18, 22, vii 1, and the shew bread *Lev xxiv 9*

15 And next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amanaah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small

These were intrusted with the receiving and distributing of the several portions belonging to the priests who abode in the several cities, whilst their brethren came up to Jerusalem

16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the Lord, his daily portion for their service in their charges according to their courses,

*From three years old and upward*, to whom a portion of these things was allotted, as is here implied *Unto every one that entereth into the house of the Lord* that were capable of entering thither and doing service there, which they were at twenty years old as is expressed here, ver 17, and 1 Chron xxvii 24 through the whole company of the priests and Levites

17 Both to the genealogy of the priests by the house of their fathers, and the Levites *from twenty years old and upward*, in their charges by their courses,

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters through all the congregation for in their set office they sanctified themselves in holiness

This is alleged as a reason why their wives and children were provided for out of the holiness because they sanctified themselves from worldly care by which they might otherwise have provided for their families, and entirely devoted themselves to holy ministrations

19 Also of the sons of Aaron the priests *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name *gave* portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites

*The priests, which were in the fields*, who are opposed to those that lived in or resorted to the great city Jerusalem

20 ¶ And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God *he did* with all his heart, and prospered

## CHAP XXXII

Sennacherib invading Judah, Hezekiah fortifieth himself, 1-4, and sendeth letters to Sennacherib concerning the blasphemous of Sennacherib 9-20 *An angel destroyeth the host of the Assyrians*, 21-23 *Hezekiah's sickness and sign of recovery* 24, and *warning given, is humbled by God* 25, 26, *His wealth and error*, 27-31 *His death and successor*, 32, 33

71 **AL-TER** these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought | to win them for himself

*After these things, and the establishment thereof, an emphatical preface signifying that notwithstanding all his pious care and zeal for God yet God saw fit to exercise him with a sore trial and calamity, which yet he turned to his great honour and advantage. He designed and brought that he would win them all, and did actually win many of them, 2 Kings xviii 13*

2 And when Hezekiah saw that Sennacherib was come, and that | he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city and they did help him

*To stop the waters of the fountains with earth or other things cast into them, and without to derive the waters by secret paths and pipes under ground to Jerusalem*

4 So there was gathered much people together, who stopped all the fountains, and the brook that | ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

Which was a use and commodity in this country, and the want of it might much annoy the Assyrian army

5 Also <sup>b</sup> he strengthened himself, and built up all the wall that was broken, and raised <sup>c</sup> it up to the towers, and another wall without and repaired <sup>d</sup> Millo <sup>e</sup> in the city of David and made <sup>f</sup> darts and shields in abundance

*The wall that was broken by Jewish chap xxi 23 and it since repaired Up to the towers, either 1 As high as the towers on the tops of the wall Or, 2 As far as the two towers or gates which were made in the form of towers and had the use of towers to wit that of Iphigene and the corner gate, both mentioned above chap xxi 23 Or brought up engines or instruments of defence upon the towers Millo, of which see 1 Kings ix 21, xi 27*

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and | spoke comfortible to them, saying,

7 <sup>a</sup> Be strong and courageous, <sup>b</sup> be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for <sup>c</sup> there be more with us than with him

8 With him is an <sup>a</sup> arm of flesh, but with us is the Lord our God to help us, and to fight our battles And the people trusted themselves upon the words of Hezekiah king of Judah

9 <sup>a</sup> After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

Of this and the following verses, see the notes on 2 Kings xviii 17, &c; xix 10, &c

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, <sup>a</sup> The Lord our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

Seeing I have destroyed so many nations, and some of them stronger than you, in spite of all their gods, it is not probable that your God should defend you, which none of the rest could do for their people

16 And his servants spake yet more against the Lord God, and against his servant Hezekiah

17 He wrote also letters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand

18 Then they cried with a loud voice in the Jews speech unto the people of Jerusalem that were on the wall, to afflict them, and to trouble them, that they might take the city

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man

20 And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven

21 ¶ And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria So he returned with shame of face to his own land And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword

22 Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side

23 And many brought gifts unto the Lord to Jerusalem, and <sup>†</sup> presents to Hzekiah king of Judah so that he was magnified in the sight of all nations from thenceforth

(Or of all those nations which were not very remote from Canaan, and heard these matters)

24 ¶ In those days Hzekiah was sick to the death, and prayed unto the Lord, and he spake unto him, and he gave him a sign

Of which see a more particular account 2 Kings xx 1, &c. 25 But Hzekiah rendered not again according to the benefit done unto him for his heart was lifted up therefore there was wrath upon him, and upon Judah and Jerusalem

His heart was lifted up, for that prodigious victory over the Assyrians, above, ver 21, and for his miraculous restoration from sickness, and the confirmation of that work by a strange and supernatural motion of the sun and by the honour since done him by an embassy from the great and potent king of Babylon, all which probably raised in him too great an opinion of himself, as if these things were done if not by his power yet at least for his piety and virtues. And instead of walking humbly with God, and giving the glory of all entirely to him he took the honour to himself and vain gloriously showed his riches and precious treasures to the Babylonish ambassadors 2 Kings xx 12, &c. Upon Judah and Jerusalem who might justly be punished for Hzekiah's sin because they followed him in this they confess in the next verse

26 ¶ Notwithstanding Hzekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hzekiah

27 ¶ And Hzekiah had exceeding much riches and honour, and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels,

28 Storerooms also for the increase of corn, and wine, and oil, and stables for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance for God had given him substance very much

He provided him cities, Bab he made, &c. Either he purchased them to himself by his gold or silver, or he repaired and fortified, and beautified them for the honour and safety of his kingdom. But the former sense seems to agree best with the following words

30 ¶ This same Hzekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hzekiah prospered in all his works

The upper water-course of Gihon, a rivulet near Jerusalem consisting of two streams, the upper which was brought to one pool called the upper pool, Isai viii 1, and the lower, which was brought into another, called the lower pool, Isai xxi 9. The former he diverted and brought by secret pipes into Jerusalem, which was a work of great art, and labour and policy, and therefore is here commended. Brought straight down, where is before it fetched a compass, and only might have been bridled to the Assyrian host

31 ¶ Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the

wonder that was done in the land, God left him, to try him, that he might know all that was in his heart

God left him, to wit to himself, and his own impotency and corruption. God withdrew from him those supplies and assistances of his Spirit which would certainly and effectually have kept him from that sin and suffered Satan to tempt him, and him to fall into the sin of pride and ostentation. That he might know, either, 1 That God might know it. So it is spoken of God after the manner of men, whereof we have had many instances. Or, 2 That Hzekiah might know that he had infirmities and sins as well as virtues, and therefore that the great mercies which he had received were not the effects of his own merits, as he might be prone to believe, but of God's free grace

32 ¶ Now the rest of the acts of Hzekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel

33 ¶ And Hzekiah slept with his fathers, and they buried him in the choicest of the sepulchres of the sons of David, and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead

## CHAPTER XXXIII

Manasseh's wicked reign 1-10. His captivity 11. His prayer and reformation 12-17. His acts, 18, 19 and death 20. Amos's wicked reign, is standing by his servants, 21-24. They being slain, Josiah executed him, 25

MANASSEH was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem

His and the following verses 1-11, are taken out of 2 Kings xxi 1 &c.

2 But did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel

3 ¶ For he built again the high places which Hzekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them

4 Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be for ever

5 And he built altars for all the host of heaven in the two courts of the house of the Lord

6 ¶ And he caused his children to pass through the fire in the valley of the son of Hinnom, also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards, he wrought much evil in the sight of the Lord, to provoke him to anger

7 And he set a carved image the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before

all the tribes of Israel, will I put my name for ever

8 <sup>a. 8</sup> Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers, so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses

9 So Manassah made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel

10 And the Lord spake to Manassah, and to his people, but they would not hearken

11 ¶ Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manassah among the thorns, and bound him with fetters, and carried him to Babylon

Among the thorns in some thickets where he thought to hide himself from the Assyrians till he could make his escape, as the Israelites formerly used to do, 1 Sam. xiii. 6. Or with hooks, a metaphorical expression. Or in his forts, one of them (*Chad kimt*) Babylon, either therefore in the garden of Sennacherib's successor, had received Babylon from Merodach Baladan, or rather the king of Babylon is here called the king of Assyria because at this time he had added Assyria to his empire, who having been informed by his ambassadors of the great riches which were in Hezekiah's treasures at Jerusalem, which he was desirous to enjoy, and without being informed of Manassah's dominion, sent him to the city and the virtue of his father and from that God whose power alone made Hezekiah formidable he thought this a fit season to invade Manassah's kingdom which he did with success

12 And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him, and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manassah knew that the Lord he was God

14 He was convinced by his own experience of God's power, justice, and goodness, that Jehovah alone was the true God and not those idols which he had worshipped by which he had received great hurt, and no good

15 Now after this he built a wall without the city of David, on the west side of the city, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah

¶ He built a wall, he repaired and strengthened that wall which Hezekiah had built, chap. xxxiii. and which possibly the king of Assyria, who he first took Jerusalem, had carried to ruin, or even destroyed wholly or in part. On the west side of the city, on the west side of the city of David, to which Hezekiah had brought this water course down chap. xxxiii. and into the pool which he had made to receive it, and possibly this wall was built to secure the free use of it to the citizens when they should be distressed or besieged by an enemy. Compared about Ophel with a wall. Ophel is a little hill, chap. xxxiii. 3.

15 And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord,

and in Jerusalem, and cast them out of the city

16 And he repaired the altar of the Lord, and sacrificed thereon peace offerings, and thank offerings, and commanded Judah to serve the Lord God of Israel

¶ That thereby he might, as far as he could, repair the injuries which he had done to God by his impious commands, ver. 9

17 Nevertheless the people did sacrifice still in the high places, yet unto the Lord their God only

18 ¶ Now the rest of the acts of Manassah, and his prayer unto his God, and the words of the seers that spake to him in the name of the Lord God of Israel, behold, they are written in the book of the kings of Israel

¶ Of Judah, oft called Israel, as hath been noted before. He speaks not of that part of the canon, called the Book of Kings, for these things are not mentioned there, but of their public records where all things were particularly mentioned, and whence the most important things were taken by the prophets and put into those canonical books

19 His prayer also, and how God was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled, behold, they are written among the sayings of the seers

¶ Or rather, of Hosea a writer so called for when he said something with a reference, they constantly refer us to some particular book or certain author as to the chronicles of the kings of Israel, or Judah, to the prophecy of Isaiah or Obed, &c.

20 ¶ So Manassah slept with his fathers, and they buried him in his own house, and Amon his son reigned in his stead

¶ In his own house, i. e. in his garden, of which see on 2 Kings xxi. 18

21 ¶ Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem

22 But he did that which was evil in the sight of the Lord, as did Manassah his father, for Amon sacrificed unto all the carved images which Manassah his father had made, and served them,

23 And humbled not himself before the Lord, as Manassah his father had humbled himself, but Amon trespassed more and more

24 And his servants conspired against him, and slew him in his own house

25 ¶ But the people of the land slew all them that had conspired against king Amon, and the people of the land made Josiah his son king in his stead

## CHAP. XXXIV

¶ Josiah's good reign, 1, 2. He destroyeth idolatry, 3-7. He repairs the temple, 8-13. The book of the law found, 14-22. Judah prophesieth the destruction of Jerusalem, 23-28. Josiah's covenant with God, 29-33

JOSIAH was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years

Of this chapter, see the notes on 2 Kings xxi, xxii.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father, and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

While he was yet young, in the sixteenth year of his age when he was entering into the age and state of temptation and youthful lusts, and had the administration of his kingdom wholly in his own hand and power, and none to rebuke or restrain him, yet even then he begins to be religious in good earnest.

4 And they brake down the doors of Baalim in his presence, and the images, that were on high above them, he cut down, and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And so did he in the cities of Manassah and Ephraim and Simeon, even unto Naphtali, with them mattocks round about.

Then unto Naphtali, which was in the utmost and north on borders of the kingdom of Israel. For it must be remembered that the ten tribes were now come into captivity, and those who were come in then at all were weak and few, and not able to withstand the power of Assyria.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azariah, and Mesiah the governor of the city, and Joah the son of Joab the recorder, to repair the house of the LORD his God.

The land and the house, the house of God, called the house by way of eminency.

9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manassah and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and they returned to Jerusalem.

The Levites, who had gone abroad throughout Judah's kingdom to gather money for this good use, and now come with it to Jerusalem to lodge it in the treasures of the Lord's house.

10 And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house.

11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.

To floor the houses, i. e. the chambers joining on the temple, or within the courts.

12 And the men did the work faithfully, and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari, and Zachariah and Meshullam, of the sons of the Kohathites, to set it forward, and other of the Levites, all that could skill of instruments of music.

Or, all these here named were skilful in instruments of music, which may be here mentioned, either to their commendation, that they were fit for and careful and diligent in this employment where with they were now intrusted, no less than in their own proper work, or to intimate that as they were skilful so they were exercised in both their employments, and did successively oversee the work, and praised God with their voices and instruments for his gracious and powerful help in carrying on the work.

13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service, and of the Levites there were scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD Hilkiah the priest found a book of the law of the LORD given by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it.

17 And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asnah a servant of the king, saying,

21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found, for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tabai, the son of Hasrah, keeper of the wardrobe.

<sup>+ Heb garments</sup> the wardrobe, (now she dwelt in Jerusalem in the college) and they spake to her to that effect

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands, therefore my wrath shall be poured out upon this place, and shall not be quenched

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel concerning the words which thou hast heard,

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me, I have even heard *thee* also, saith the LORD

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same So they brought the king word again

29 ¶ Then the king sent and gathered together all the elders of Judah and Jerusalem

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small, and he read in their ears all the words of the book of the covenant that was found in the house of the LORD

31 And the king stood in this place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book

32 And he caused all that were present in Jerusalem and Benjamin to stand to it And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers

*To stand to it*, to own or maintain it or persist in it, this phrase is used Dent xvi 17 He caused them to engage themselves by mouth or covenant, that they would observe and obey the laws of God, as his godly predecessors had formerly done, and which indeed they were bound to do They complied with God's and the king's command, as to the outward acts of God's worship, though not with an uprightness appears by the history

33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve,

*even* to serve the LORD their God And all his days they departed not from following the LORD, the God of their fathers

## CHAP XXXV.

*Josiah keepeth a solemn passover, 1-19 He propheth Pharaoh-necho, and is slain at Megiddo, 20-24. Lamentations for Josiah, 25-27*

MOREOVER Josiah kept a passover unto the LORD in Jerusalem and they killed the passover on the fourteenth day of the first month

2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD,

3 And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build, *it shall not be a burden upon your shoulders* serve now the LORD your God, and his people Israel,

*Which were holy*, or, *and which were holy* In the house, in the temple, or in the holy of holies, whence it may seem it had been removed, *which*, 1 By some of the wicked and idolatrous kings of Judah, possibly by Josiah's father Amos, which peradventure may be implied by that expression, chap xxxi 23, *Amos trespassed more and more*, i. e. more than he or his father Manasseh had done, which seems to point at some very enormous crime committed by him Or 2 By his order, that the temple might be thoroughly repaired both in the holy place, and in the most holy place, which some of the idolatrous kings of Judah, may be had defiled or defiled, and therefore it was to be sanctified in order to its reparation, and to that end it might seem fit to remove the ark, and upon this occasion Hilkiah might find the original book of the law, which was written by the hands of Moses, and by God's command was laid beside the ark, and upon the removal of the ark was easily discovered *It shall not be a burden upon your shoulders*, or that it might not be a burden &c. So these words are to be joined with the former, as the reason why Solomon built this house, that the ark might have a constant and fixed habitation, and not need to be carried from place to place upon their shoulders as it had been done while it was in the tabernacle And withal this is mentioned as an argument to quicken them to the more diligent service of God in their present work, because they were freed from that troublesome part of their office which lay upon their forefathers

4 And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son

5 And stand in the holy place according to the divisions of the families of the fathers of your brethren the people, and after the division of the families of the Levites

*Stand in the place*, or, *minister* as that word is frequently used, in the court of the priests, which is so called elsewhere, as hath been noted before After the division of the families of the Levites, i. e. according to the several families both of the people, whom he calls *their brethren*, lest they should despise them, or grudge to serve them, and of the Levites For the passover was to be eaten by the several families according to their numbers, Exod vi 3 And therefore he commands these persons, that when the paschal lambs were brought to them to be killed, as they were 7-9, they might so order the matter, that they might



distributed to the several families, whether of the Levitical or other tribes

6 So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord by the hand of Moses

Prepare your brethren, by purifying them, and quickening them to fit themselves for so great and solemn a work

7 And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks these were of the king's substance

Lambs and kids, for either of these might be used for the paschal-offering, Exod xii 5 Three thousand bullocks which were to be offered after the lambs, upon the several days of the feast of unleavened bread

8 And his princes gave willingly unto the people, to the priests, and to the Levites Hilkiah and Zephaniah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred small cattle, and three hundred oxen

His princes, not the political but ecclesiastical princes or the chief of the priests and Levites whose names here follow To the priests and to the Levites for the use of every of the families of any of them, as need should be, for they supposed the 30,000 which the king had given were not sufficient for all the families Of the king gave his cattle to the people only, or principally, for they only are mentioned for that gift ver 7 And therefore these persons here named give their cattle not only to the people but also to the priests and to the Levites as it is here expressed And the Levites being not yet sufficiently provided for some of them by them, named ver 9 gave 5000 more peculiarly unto the Levites, as is there said Rulers of the house of God, for so they were, Hilkiah being the high priest, and the other the two chief priests, of the two lines of Eleazar and Ithamar, who in many ways were to officiate in the high priest's stead, and were in power and dignity next to him, and were in some sort joint commissioners with him in ruling the affairs of the temple

9 Conaniah also, and Semeiah and Nathanael, his brethren, and Hishai and Jehiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand small cattle, and five hundred oxen

10 So the service was prepared and the priests stood in their place, and the Levites in their courses, according to the king's commandment

11 And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them

Which they did, though properly it belonged to the priests because the priests, who were sanctified, were not sufficient for that work there being so many thousands of the cattle, and they were fully employed in the killing of the sacrifices and the sprinkling of the blood, which was more properly the priests' work than the other

12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the Lord, as it is written in the book of Moses And so did they with the oxen

They removed the burnt offerings, i. e. those cattle which were to be offered for burnt-offerings to wit, some of the lesser cattle, for those also might be offered as burnt-offer-

ings, Lev i. 10. And hence it may seem that all these small cattle were not given to the people to be eaten by them for their paschal lambs, but that some of them were to be offered as burnt offerings for the people And these they put apart by themselves, partly lest they should be confounded with them which were for another use, and partly that they might not be hindered from that which was their present and more immediate work, as it follows, that they might give, to wit, the paschal lambs or kids To offer unto the Lord these words may belong either, 1 To the more remote words the burnt-offerings, the other words being to be put within a parenthesis, or there being a transposition in the words, which is frequent in Scripture, and which is here observed by some learned interpreters Or, 2 To the last words, and to the paschal lambs, which they were first to offer to the Lord, by killing them and sprinkling the blood, as was noted before, and then to be given to the people, though the giving be here mentioned before the offering, such transpositions being usual in Scripture and other authors So did they with the oxen to wit, as they did with the lesser cattle of which see the first note on this verse They removed those oxen which were to be offered as burnt offerings from those which were to be offered as peace offerings

13 And they roasted the passover with fire according to the ordinance but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people

The other holy offerings, those from which the burnt-offerings were removed ver 12 to wit, the peace-offerings, part of which fell to the share of the officer, who was Josiah, and by his gift to the people

14 And afterward they made ready for themselves and for the priests because the priests the sons of Aaron were busied in offering of burnt offerings and the fat until night, therefore the Levites prepared for themselves, and for the priests the sons of Aaron

Afterward they made ready, to wit the paschal lambs, and then put of the peace offerings

15 And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the kings seers, and the porters waited at every gate, they might not depart from their service, for their brethren the Levites prepared for them

16 So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the Lord, according to the commandment of king Josiah

17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet, neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem

19 In the eighteenth year of the reign of Josiah was this passover kept

20 After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates and Josiah went out against him.

When Josiah had prepared the temple, when he and his people hoped that God was reconciled, and the foundation of a solid and lasting happiness was laid, their hopes were quickly blasted. So much are men oft mistaken in their judgments about the designs of God's counsel and providence. *Chaschemish*, which the Assyrian had lately taken from the king of Egypt, of which he boasts, Isa x 9.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste, forbear thee from meddling with God, who is with me, that he destroy thee not.

Against the house wherewith I have war, Heb against the house or family of my war, i e against the house of the king of Assyria between whom and me there is war. God commanded me, either his false god by their lying priests, or the true God, either, 1 By some prophet, for God's prophets used sometimes to deliver or send commands from God to heathen kings. Though it is not probable either that Pharaoh would regard the command of the true God, or that a prophet of the Lord would not acquaint Josiah with this message, or that Josiah would oppose Pharaoh in a war undertaken by God's command. Or rather, 2 By a dream, as God spoke to another heathen king, Nabuchodon Gen xx 3. Though it is not impossible that he pretended this for his own advantage, that Josiah might not assist his enemies.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

Josiah would not turn his face from him, being peradventure encouraged to do so by a misinterpretation of that promise made to him, chap xxviii 28. Thou shalt be gathered to thy grave in peace: thus God overrules the errors and miscarriages of men to the accomplishment of his own counsel. Disguised himself, changed his habit that he might not give his enemies the advantage of aiming at his person, which he wisely thought they would do, that being a likely course to end their trouble, is indeed it proved. Unto the words of Necho from the mouth of God, either 1 Which Pharaoh sent to him in the name of God, or is come from God's mouth. Or rather, 2 Which Pharaoh received from the mouth of God, who was pleased some way or other to imprint his mind to him, and which Pharaoh acquainted him with by the command of God. And therefore Josiah is here blamed for not hearkening to this message. Although if he sinned herein, it was only a sin of ignorance, for he did not know that God had spoken this to Pharaoh, and was not bound to believe his testimony, which he had good reason to suspect in this matter. Yet methinks, he ought so far to have regarded it, as to have inquired the mind of God about it, which he neglected to do, and therefore he cannot be wholly excused, and is here taxed for it.

23 And the archers shot at king Josiah, and the king said to his servants, Have me away, for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had, and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah, and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them

an ordinance in Israel, and, behold, they are written in the lamentations.

In their lamentations to this day, in all their succeeding lamentations for their public calamities, and for the ruin of their city, and temple, and state, and church, they remembered Josiah's death as their first and most fatal blow, and as that which opened the flood gates to all their following miseries, and it was ordained that they should do so, as the next words intimate. In the lamentations, either in that canonical book of Jeremiah's lamentations, or in some other volume of mournful ditties, made by divers persons upon occasion of their following calamities, which is since lost.

26 Now the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the Lord,

His goodness, either, 1 His piety towards God and his house. Or 2 His benignity, clemency, and kindness to wards all his subjects, being of a most tender disposition and carriage both towards God, chap xxviii 27, and towards men. But the former seems principally intended because it best agrees both with the history of Josiah, which is wholly taken up with the former, and speaks little or nothing of the latter, and with the following words, and it doth not disagree with the Hebrew word *hasid*, which though it doth most frequently express kindness to men, yet sometimes it notes a man's piety to God and his house, as is manifest from Neh xiii 14.

27 And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

## CHAP XXXVI

Jehoahaz succeeding is deposed by Pharaoh and carried to Egypt 1-4 Jehoakim's wicked reign, his captivity into Babylon 5-8 Jehoahaz likewise, 9-10 Zedekiah's wicked reign, his intercept of the prophet and rebellion against Nebuchadnezzar 11-13 Jerusalem's destruction, 14-21 The proclamation of Cyrus, 22, 23.

THEN the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

The contents of this chapter, for the substance of them, are explained in the notes upon 2 Kings xxiii 31 & xxiv, xxv, what is peculiar to it shall be here opened, so far as is necessary.

2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem, and he did that which was evil in the sight of the Lord his God.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.

7 Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoia-

+ Heb reads xlviii  
1 Kings 12

¶ 2 Kings 23, 30

1 Or among the apostles  
7 & 12  
11

g Lam 4 20

h See Matt 9 23

1 Jer 22 20

607  
d 2 h 10  
24 1

g  
¶ Or cheer  
Fare old

11al 1 f  
e 2 Kings 23 30

22 30

23 30

24 30

him, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah and Jehoiachin his son reigned in his stead

*That which was found in him, that crime of rebellion against the king of Babylon, which for a time he kept in his own breast, but when he saw fit he discovered it, and was convicted of it.* Jer 2 Kings xxiv 1

9 ¶ *Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem and he did that which was evil in the sight of the Lord*

*Jehoiachin was eight years old, of which see the notes upon 2 Kings xxiv 6, where he is said to be eighteen years old*

10 And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem

*When the year was expired, Heb at the return of the year, i e at the beginning of the next year, according to the sacred account of the Hebrews, at the spring of the year, the time when kings go forth to battle, as is else where said, when Nebuchadnezzar, among others, went forth to settle and enlarge his conquests. Zedekiah his brother, largely so called, for this was his uncle or his father's brother as he is called, 2 Kings xxv 17, being the son of Josiah. See 1 Chron ix 15, Jer i 3*

11 ¶ *Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem*

12 And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord

*Humbled not himself by repentance for his past errors and obedience to God's express commands, which he would not yield to through the pride of his heart, as is intimated by this phrase, and expressed Jer xxxviii 19*

13 And he also rebelled against King Nebuchadnezzar, who had made him swear by God but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel

*Who had made him swear by God, who had required and forced him to swear fealty and constant obedience to him by the true God, whom he had served, and whom he called upon to be a witness against him if he broke his oath. So his rebellion was aggravated with perjury, and horrid contempt of God. Compare Jer xxv 18. Hardened his heart, i e he added obstinacy and incorrigibility to his sins*

14 ¶ Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen, and polluted the house of the Lord which he had hallowed in Jerusalem

*The people transgressed very much, they were universally in up and therefore God justly brought upon them a universal destruction*

15 ¶ And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending, because he had compassion on his people, and on his dwelling place

*Rising up betimes, and sending, i e sending them early and diligently, as a careful householder who riseth betimes*

about his business, and pursues it till night come. God sent them many prophets and messengers, some at the very beginning of their apostasy, and others afterward, as they proceeded in their impiety, until the very day of their captivity

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

*They mocked the messengers of God, of which see instances, Jerk xi 3, xx 49. Misused his prophets, imprisoning and persecuting them as they did Jeremiah. Or reduced themselves by his prophets, i e by their prophecies, which they perverted or misconstrued. An eminent instance we have in this, that because Jeremiah prophesied that Zedekiah should be led to Babylon, Jer xxxv 5, and Ezekiel, that he should not see Babylon Jerk xii 13, therefore they believed neither, as the Hebrew writers relate. Till there was no remedy, because the people would not repent and God would not pardon them*

17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age, he gave them all into his hand

*In the house of their sanctuary either in Jerusalem, which was the dwelling place of God's sanctuary, or, in the house which was then sanctuary, as the river of Tophates, Gen xx 14, is the river which is Tophates. It is probable they killed them in the very courts and house of God, to which some of them fled for refuge such places being esteemed sacred and inviolable by the heathens themselves*

18 And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes, all these he brought to Babylon

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof

20 And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia

21 To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years

*Had enjoyed her sabbaths i e had rested from the labour of the husbandmen in ploughing and harrowing it, &c the people that should have managed it being destroyed. Of this phrase, see the notes on Lev xxv 2. To fulfil threescore and ten years, that so the seventy years captivity prophesied of by Jeremiah might be accomplished*

22 ¶ Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

*This and the next verse are repeated in the beginning of the next book, where they will be more fully explained*

**Ezra 1:22** 23 <sup>h</sup> Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me, and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

## EZRA

### THE ARGUMENT

THAT this book of EZRA is part of the canonical Scripture is evident, partly from the testimony of the Jewish church, to which were committed the oracles of God Rom. iii. 2 who also did carefully keep them, and faithfully transmit them to us, and are not once charged either by Christ or his apostles with breach of that trust, and partly by the unanimous consent of all both Jews and Christians, at this day. And that Ezra was the writer of this book, is also and ever was, the opinion of the Jews, who had the best means of knowing this, and is most agreeable to his quality, for he was the son or grandson, (as the word is elsewhere used,) of Seraiah **Ezra vi. 1** who was the high priest, **2 Kings xxv. 18**, **1 Chron. vi. 14**, and he was a ready scribe in the law of Moses, **Ezra vii. 6**, and endowed with a more than ordinary measure of God's Spirit, as is evident from this book, and was himself in eye witness of these transactions. In his time also there lived divers other holy men of God as Daniel and Nehemiah, and Mordecai and Zorobabel, and Joshua, which makes that probable which the Jews report, that these prophets and other holy and learned men did review the canonical books of the Old Testament and added here and there some few passages in the historical books and digested them into that order in which now we have them in our Hebrew Bibles, this being a work most suitable to the prudence, and piety and sacred function of these persons and to the present estate of the Jewish nation, who had been long in captivity in Babylon, where it was to be feared that many of them were ignorant or corrupt in the principles of religion, and who were yet in a broken condition and likely to be exposed to further calamities and dispersions, which also might be signified to some of them, and it was suitable also to that care which the wise and gracious God hath ever used for the guidance of his church, according to their several occasions and necessities.

### CHAP. I

*Cyrus's proclamation to Israel for building the Lord's temple at Jerusalem 1-11. The chief of the people prepare for their return 5-6. Cyrus restores the vessels of the temple to Sheshbazzar prince of Judah, 7, 8. Their number, 9-11.*

**1** NOW in the first year of Cyrus king of Persia, that the word of the LORD <sup>by the</sup> mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, <sup>h</sup> that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

*In the first year of Cyrus king of Persia to wit, of his captivity or return in Babylon, for he had now been king of Persia for many years. Stirred up the spirit of Cyrus, i. e. put into him a mind and will to this work.*

**2** Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem which is in Judah.

*All the kingdoms of the earth, to wit, in those parts of the world, all that vast empire formerly under the Assyrians and Babylonians. The gift of which he ascribes to the great God, either by virtue of those common notions which were in the minds of the heathens, who though they worshipped idols, yet many of them did acknowledge a true and supreme God, or by that clear and express prophecy of Isaiah concerning him **Isa. xlv. 28** **xlv. 13**, so long before he was born, which prophecy the Jews had doubtless showed him, which also carried a great evidence with it, especially to him, who was so highly gratified and encouraged by it, or by a special illumination which God vouchsafed to him, as he did to Nebuchadnezzar and Darius, and some others of the heathen princes. He hath*

*charged me, either by his prophets Isaiah formerly or Daniel now, or by an inward suggestion to his mind.*

**3** Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (<sup>h</sup> he is the God,) which is in Jerusalem.

*Of all his people, to wit, of Israel. A material clause by virtue of which they justly refused the help of those who who pretended to join with them in the building, **chap. iv. 2-3**. His God be with him, let his God help him as I shall do. Which is in Jerusalem or only in Jerusalem is in the Hebrew. So it notes the place where he allows and requires them to build it.*

**4** And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

*Whosoever remaineth, who, when his brethren were gone up was desirous to go with them, but forced to tarry there for want of necessaries for his journey. I et the men of his place help him. I require my officers to take care that they may be supplied either by the voluntary contribution of the people, or by a moderate tax to be laid either only upon those Jews who were resolved to stay, or upon the Gentiles also which the Persian monarchs, being absolute, had a power to do, and which was the more reasonable, because the king himself submitted to it, and bore a great part of the burden, and because it was for the house of that great God to whom they all owed their present peace and great felicity. With silver and with gold, which upon this occasion I give you leave to transport.*

**5** ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the

Levites, with all *them* whose spirit <sup>a</sup> God had raised, to go up to build the house of the LORD which is in Jerusalem

*The chief of the fathers of Judah and Benjamin, and with them some of other tribes, as appears from 1 Chron ix 1 but these only are named, because they were most considerable for number and quality. Whose spirit God had raised to go up, to whom God had given that pious disposition, and that fortitude and resolution, which it required to break through their difficulties, which were great and many such as their present penury, the length and hardships, and cosiness of the journey, their settlements in comfortable habitations, their dispersion in several and distant places, which hindered the conjunction of their counsels and actions, the multitude of their enemies, the actual possession of their country by others, the great backwardness of many of their own brethren to go with them, and many other discouragements*

6 And all they that *were* about them <sup>b</sup> strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that *was* willingly offered <sup>c</sup>

*Strengthened their hands, either because they had embraced or at least favoured the Jewish religion, concerning which they were instructed by the Israelites that had now for a long time dwelt among them, or rather, that they might hereby gratify the king's humour and purchase his favour, for they perceived him to be hearty and forward in the work*

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods

*Obiect These are said to have been cut in pieces. 2 Kings xxiv 13 how then are they here returned? Insa That Hebrew word used 2 Kings xxiv 13, signifies not so properly to cut in pieces as to cut off, is from the use of the word, Deut xxx 12 2 Sam ix 12 2 Kings xvi 16, Jer ix 26 And these vessels which they were taken away from the temple might very well be said to be cut off from it because they had for so long time been so constantly used, it were impossible to move it and keep it. In like manner the meat offering and drink offering are said to be cut off from the house of the Lord Jer ix 9 And it is very improbable that they should decay and cut in pieces these magnificent vessels, which they could so easily transport whole to Babylon. Although if some of the larger of them had been cut into two or more parts yet the parts of them might be delivered to the Jews who could without great difficulty, restore them to their former unity and form*

8 Even those did Cyrus king of Persia bring forth by the hand of Mithradath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah

*Named them, either because he caused them to be delivered to the Jews by number. Unto Sheshbazzar, i.e. Zerobabel as appears by computing chap ix 8, with v 16 to whom the Persians, or rather the Chaldeans had given this name of Sheshbazzar, as they gave other name to Daniel and his companions Dan ix 7 The prince of Judah and the captain and governor of these returning Jews, chap ix 2 So the sceptre is not yet departed from Judah*

9 And this is the number of them thirty chargers of gold a thousand chargers of silver nine and twenty knives,

*Large knives used in the killing of the sacrifices, which are here mentioned because the hafts of them were made of or covered with gold or silver*

10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand

*Basons of a second sort, the first or chief were of gold,*

and these of silver are called the second sort next to them of worth and use. *Other vessels a thousand* he speaks of vessels of a middle size, for great and small were five thousand four hundred, as it follows here. Or, as some render it, *other vessels by thousands* they were not distinctly numbered according to their various forms and uses but were promiscuously put together by thousands

11 All the vessels of gold and of silver were five thousand and four hundred All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem

<sup>+ Heb the transportation</sup>

## CHAP II

*The number of the people that returned, 1-35, and of the priests, 36-39, of the Levites, 40 of the singers, 41, of the porters 42, of the Nethinims, 43-51, and of Solomon's servants, 55-60 Concerning the priests that could not show their pedigree, 61-63 The whole number of them and their substance, 64-67 Their oblations, 68-70*

NOW these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city,

*The children of the province, i.e. the Israelites called the children of the province either, 1 Of Babylon, of which province we oft read, as chap vi 16, Dan ix 48, in 1, 12 30 called the province by way of eminency of which they are called children, because of their birth and habitation in it for a long time it being usual to call the inhabitants of any city or place its children. Or rather, 2 Of Judah called a province chap v 8 And he calls it thus emphatically, to mind himself and his brethren of that sad change which their sons had made among them that from an illustrious, independent and formidable kingdom were fallen to be an obscure, servile, and contemptible province first under the Chaldeans, and then under the Persians. Every one unto his city, either unto those cities or towns which belonged to their several ancestors or rather to those which were now allotted to them, and from this time possessed by them. For the former cities were either demolished or possessed by other persons which they were not now in a capacity of disturbing*

2 A which came with Zerubbabel Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah The number of the men of the people of Israel

<sup>1 Or Astariah  
2 Or Nehemiah  
3 Or Baanah  
4 Or Rehum</sup>

*As for this catalogue, it differs in some names and numbers from that Neh vii, which might be from divers causes, partly because several names were given to one and the same person and partly because of the many changes which might happen in the same families between the time of the first making of this catalogue by Ezra, and the making of it anew so many years as that catalogue, Neh vii was made after the former*

3 The children of Parosh, two thousand and hundred seventy and two

*The posterity (As that word is for the most part) if not constantly taken in this catalogue) that descended either from Parosh, or from that family whereof Parosh was the chief And so for the rest*

4 The children of Shephatiah, three hundred seventy and two

5 The children of Arah, seven hundred and fifty and five

*In Neh vii 10, they were only six hundred and fifty two It seems seven hundred and seventy five marched out of Babylon, or gave in their names that they would go, but some of them died, others changed their minds, others were*

hindered by sickness, or other casualties, happening to themselves or near relations, and so there came only six hundred and fifty-two to Jerusalem. And the like is to be said in the like differences which it suffices to hint once for all.

<sup>1</sup> Neh 7:11 6 The children of <sup>a</sup> Pabath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve

*Of Jeshua and Joab, or of Jeshua-joab, as the former was Pabath-moab*

7 The children of Flam, a thousand two hundred fifty and four

8 The children of Zattu, nine hundred forty and five

9 The children of Zaccai, seven hundred and threescore

<sup>1</sup> Or <sup>1</sup> Harim <sup>1</sup> Neh 7:11 10 The children of || Bani, six hundred forty and two

11 The children of Bcbai, six hundred twenty and three

12 The children of Azgad, a thousand two hundred twenty and two

13 The children of Adonikam, six hundred sixty and six

14 The children of Bigvai, two thousand fifty and six

15 The children of Adin, four hundred fifty and four

16 The children of Ater of Hezekiah, ninety and eight

*Of Ater the son of Hezekiah not the king, but another famous person so called*

17 The children of Bezai, three hundred twenty and three

<sup>1</sup> Or <sup>1</sup> Harim <sup>1</sup> Neh 7:11 18 The children of || Jorih, an hundred and twelve

19 The children of Hashum, two hundred twenty and three

<sup>1</sup> Or <sup>1</sup> Harim <sup>1</sup> Neh 7:11 20 The children of || Gubbar, ninety and five

21 The children of Beth-lehem, an hundred twenty and three

*Either of a man called Beth-lehem, or of the Beth-lechmite, by way of eminency, or of the place so called. And so these were the remainders of the inhabitants of that city. And the like may be said of the two following names, Netophah and Anathoth, or others of the like nature*

22 The men of Netophah, fifty and six

23 The men of Anathoth, an hundred twenty and eight

<sup>1</sup> Or <sup>1</sup> Beth <sup>1</sup> Neh 7:11 24 The children of || Azmaveth, forty and two

25 The children of Kujath-arm, Chephniah, and Becroth, seven hundred and forty and three

*Kujath-arm or Kujath-jarm, as it is Neh vii 29*

26 The children of Ramah and Gaba, six hundred twenty and one

27 The men of Michmas, an hundred twenty and two

28 The men of Beth-el and Ai, two hundred twenty and three

29 The children of Nebo, fifty and two

30 The children of Magbish, an hundred fifty and six

<sup>1</sup> Or <sup>1</sup> Harim <sup>1</sup> Neh 7:11 31 The children of the other \*Elam, a thousand two hundred fifty and four

*For one Elam was mentioned before ver 7*

32 The children of Harim, three hundred and twenty

33 The children of Lod, || Hadid, and Ono, seven hundred twenty and five, <sup>1</sup> Or <sup>1</sup> Harid <sup>1</sup> Neh 7:11

34 The children of Jericho, three hundred forty and five

35 The children of Senaah, three thousand and six hundred and thirty,

36 || The priests the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three <sup>1</sup> Chron. 24:7

37 The children of Immer, a thousand fifty and two <sup>1</sup> Chron. 24:14

38 The children of Pashur, a thousand two hundred forty and seven <sup>1</sup> Chron. 24:12

39 The children of Harim, a thousand and seventeen <sup>1</sup> Chron. 24:8

The head of one of the twenty four courses which David appointed, 1 Chron xxiv 8, of all which courses, one observe, here are not above four or five that returned. There is another Harim mentioned above, ver 32, but that was no priest as this was, ver 36

40 || The Levites the children of Jeshua and Kadmiel, of the children of || Hodaviah, seventy and four

41 || The singers, the children of Asaph, an hundred twenty and eight <sup>1</sup> Or <sup>1</sup> Judah <sup>1</sup> Neh 7:41

42 || The children of the porters the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, all an hundred thirty and nine

43 || The Netheims the children of Ziba the children of Hasupha, the children of Iabbaoth, <sup>1</sup> Chron 9:2

The Netheims, the persons devoted to the inferior services of the priests and Levites, of whom see 1 Chron ix 2

44 The children of Keros, the children of || Saha, the children of Padon, <sup>1</sup> Or <sup>1</sup> Sba

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of || Shalmai, the children of Hanan, <sup>1</sup> Or <sup>1</sup> Shalmat

47 The children of Giddel, the children of Gahar, the children of Reiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Pasah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of || Nephusim, <sup>1</sup> Or <sup>1</sup> Nephusim

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of || Bazluth, the children of Mehuda, the children of Harsha, <sup>1</sup> Or <sup>1</sup> Baith <sup>1</sup> Neh 7:54

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Nezhah, the children of Hatipha

55 || The children of Solomon's servants the children of Sotai, the children of Sophereth, the children of || Peruda, <sup>1</sup> Or <sup>1</sup> Peruda <sup>1</sup> Neh 7:57

The children of Solomon's servants, either of those strangers and proselytes whom Solomon used in the building of the temple 1 Kings ix 21, to the service of which as some add, he devoted them, as there should be occasion hereafter, or others who had lived in Solomon's family, and after his death called themselves and their families by that name, as esteeming it a great honour to them that they had been servants to so great a prince

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Poche-reth of Zebaim, the children of || Ami

58 All the <sup>m</sup>Nethumims, and the children of <sup>s</sup>Solomon's servants, *were* three hundred ninety and two

59 And *these were* they which went up from Tel-melah, Tel-haisa, Cherub, || Addan, and Immer but they could not shew their father's house, and their || seed, whether they *were* of Israel

*Tel-melah, Tel-haisa*, the names of the places whence they came, and where they had lived in the time of their captivity. *Cherub, Addan, and Immer*, the names either of the heads of the families living in the places first mentioned, or of other places where the persons here understood had dwelt.

60 The children of Delaiah, the children of Tobiah, the children of Nekod, six hundred fifty and two

61 ¶ And of the children of the priests the children of Habuaah, the children of Kor, the children of Barzillai, \* which took a wife of the daughters of \* Barzillai the Gileadite, and was called after their name

To wit, Barzillai, which name he preferred before that of his own family, accounting it as it seems, a greater honour to be allied to so noble a family than to be a priest of the Lord. But by this ambition he deprived himself of the honour and advantage of the priesthood, as it is here noted, ver 62.

62 These sought their register among those that were reckoned by genealogy, but they were not found \* therefore <sup>†</sup>they, as polluted, put from the priesthood

The Jews were generally very exact and careful in their genealogies, partly from their own choice and interest, that they might preserve the distinctions of the several tribes and families, which was necessary both to make out their claims or titles to offices or inheritances, which might belong to them by death or otherwise, as here we see, and to govern themselves thereby in the matter of marriages and some other things wherein the practice of some laws required the knowledge of these things, and partly by the special providence of God, that so it might be certainly known of what race and family the Messiah was born. For as they took care of all their families so doubtless they took a more punctual and singular care about the royal family, upon which all their hopes depended.

63 And the || Tishathah said unto them, that they \* should not eat of the most holy things, till there stood up a priest with Urim and with Thummim

The *Tishathah*, i.e. the governor, to wit, Zerubbabel, whence Nehemiah also is so called, Neh viii 9, x 1. *All there stood up a priest with Urim and with Thummim*, that his point which could not be found out by any human skill or industry might be determined by Divine direction. Hereby it appears that the Urim and Thummim were lost in the destruction of the city and temple, though the Jews did themselves with hopes of recovering them in the vision of the Urim and Thummim, see Exod xxxiii 30, Numl xxxii 1, 1 Sam xxiii 9.

64 ¶ The whole congregation together *was* forty and two thousand three hundred and threescore,

The particular names here recited come only 29,818, unto whom are added in this total sum 12,512, which were of the other tribes beside Judah and Benjamin, or were such as were supposed by themselves and others

to be Israelites, but could not prove their pedigree by their genealogies, and therefore could not be so punctually and particularly described as the former.

65 Beside their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven and *there were* among them two hundred singing men and singing women

For women as well as men were devoted to and employed in this exercise in the temple service, as appears from 1 Chron xxv 5, 6. And the parents of these persons had taken care to instruct and exercise them as far as they could in this art, both for God's service, and for their own benefit when Jerusalem and the temple should be rebuilt, which they knew would be done after Jeremiah's seventy years were expired.

66 Their horses *were* seven hundred thirty and six, their mules, two hundred forty and five

67 Then camels, four hundred thirty and five, their asses, six thousand seven hundred and twenty

68 ¶ And *some* of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place

To the house of the Lord, i.e. to the ruins of the house, or to the place where that house stood.

69 They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments

A dram of gold is supposed to be of the weight of the fourth part of a shekel, and of the value of a French crown.

70 \* So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethumims, dwelt in their cities, and all Israel in their cities

## CHAP III

The altar set up 1-3 The feast of the tabernacles kept 1 Then continual offerings 5-6 Workmen hired 7 Priests and Levites appointed to set forward the work 8, 9 The foundation of the temple is laid with great joy and merriment 10-13

AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem

When the seventh month was come, or rather was coming, i.e. drew near, for the altar was set up at this time, ver 3 which yet was employed the first day of this month, ver 6. It is a curious kind of month, wherein there were divers feasts as appears from Lev xxiii, for which the people had been preparing themselves, and now came to Jerusalem to the celebration of them.

2 Then stood up || Jeshua the son of Jozadak, and his brethren the priests, and || Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the Lord, to offer burnt offerings thereon, as it is written in the law of Moses the man of God

Jeshua the son of Jozadak the high priest. The son of Shealtiel, i.e. the grandson, for he was the son of Pedaiiah 1 Chron iii 17-19. Built the altar, which was of more present and urgent necessity than the temple, both to make acknowledgment to God for all their sins, and to obtain God's assistance for the building of the temple, and to strengthen their own hearts and hands in that great work, wherein they saw they should have many enemies.





The records of thy fathers, paternal fathers and thy predecessors, the former emperors of this empire, namely, in

the Assyrian and Babylonish records, which together with the empire were now in the hands of the Persian kings, to be searched or read as the king's pleasure was, as the affairs of the empire required.

16 We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ Then sent the king an answer unto Rehum the chancellor, and to Shimsai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river, and toll, tribute, and custom, was paid unto them.

21 ¶ Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me.

22 Take heed now that ye fail not to do this, why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes' letter was read before Rehum and Shimsai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.

24 Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

Then ceased the work of the house of God, for they might not proceed in that work against their king's prohibition, without a special command from the King of heaven, which they had chap. x. 1. 2. Darius king of Persia to wit Darius the son of Hystaspes, successor of Cambyses, not, as some would have it Darius Nothus, the son of Artaxerxes Longimanus, who was not emperor till above one hundred years after Cyrus and consequently from the beginning of the building of the temple to the finishing of it must be about one hundred and thirty years, which is not credible to any one that considers, 1. That the same Zerubbabel did both lay the foundations and finish the work, (chap. iv. 9.) 2. That some of the same persons who saw the finishing of this second house, had seen the glory of the first house. Hag. ii. 3.

## CHAP. V.

Zerubbabel, being encouraged by Haggai and Zechariah the prophets, setteth forward the work. 1, 2. Their adversaries oppose them again. 3-5. Their letter to Darius concerning this matter. 6-17.

130  
1. 1. Hag. 1. 1.  
2. Zechariah the son of Iddo, I. Iddo's grandchild, for

THEN the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

Zechariah the son of Iddo, I. Iddo's grandchild, for

he was the son of Berechiah. In the name of the God of Israel, commanding them from God to return to the work of building the temple, with promise of his favour and assistance.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem, and with them were the prophets of God helping them.

Encouraging the people to work by their presence, v. 2. assurance of success.

3 ¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

Tatnai and Shethar-boznai, not Rehum and Shimsai, &c. who were either dead or removed from their offices by the new emperor Darius, as is very usual.

4 ¶ Then said we unto them after this manner, What are the names of the men that make this building?

Then said we, (chap. i. 1.) We Tatnai and Shethar-boznai. And so this is an additional and more exact inquiry concerning the names of the builders. And this sense is favoured by comparing ver. 9, 10, where the same questions here severally made, ver. 3, 4, are in like manner distinguished. And so the sacred writer speaks, thus in their prison, such variation of persons being frequent in the Hebrew language, as the learned know. Or, 2. We Jews, and so the translation must be a little varied, and the words read without an interrogation, thus, Then we told them accordingly (i. e. according to what they asked) what were the names of the men that made this building, i. e. who were the chief undertakers and encouragers of this work, for although the Hebrew participle *ma'as*, rendered *what* seems always to be used interrogatively, yet the Chaldee participle *ma'as* here rendered *what*, is used otherwise, as in Isa. i. 17.

5 But the eye of the Lord God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius, and then they returned answer by letter concerning this matter.

They could not cause them to cease, because God overruled their hearts and hands, that they did not hinder them by force as they could have done.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king.

The Apharsachites, a people so called, sent hither as a colony. As for the other people, mentioned chap. iv. 9. they seem to have had a greater power with Rehum and Shimsai than with these new officers who made choice of other companions. Which were on this side the river, whereby they are distinguished from those of their brethren, who yet continued in their native country beyond the river, and were not transplanted hither.

7 They sent a letter unto him, where- in was written thus, Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

The great God, whom the Jews account the great God of gods, esteeming all others to be but little and false gods.

9 Then asked we those elders, and said unto them thus, <sup>1</sup> Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that were the chief of them

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up

12 But <sup>2</sup> after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of <sup>3</sup> Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon

13 But in the first year of <sup>4</sup> Cyrus the king of Babylon the <sup>5</sup> same king Cyrus made a decree to build this house of God

14 And <sup>6</sup> the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto <sup>7</sup> one,

<sup>8</sup> whose name was Sheshbazzar, whom he had made <sup>9</sup> governor,

15 And said unto him, Take these vessels go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place

16 Then came the same Sheshbazzar, and <sup>10</sup> laid the foundation of the house of God which is in Jerusalem, and since that time even until now hath it been in building, and <sup>11</sup> yet it is not finished

*I even until now, allowing for some interruptions*

17 Now therefore, if <sup>12</sup> it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter

## CHAP VI

*Darius answereth the former letter 1--7, and maketh a new decree, 8--12 By the help of the adversaries, and the directions of the prophets, the temple is finished, 13--15 The feasts of the dedication, 16--18, and of the passover are kept, 19--22*

1 <sup>1</sup> THEN Darius the king made a decree, and search was made in the house of the <sup>2</sup> rolls, where the treasures were <sup>3</sup> laid up in Babylon

*Darius made a decree, either, 1 To search the rolls. Or rather, 2 To permit and promote the building of the temple. And so the following words may be rendered, after search was made, &c., the Hebrew particle <sup>4</sup> *can* being, if so used, as hath been noted before. In Babylon, either, 1 In the kingdom or empire of Babylon, which he now possessed, or rather, 2 In the city of Babylon, where*

search was first made, supposing that this edict, which was made presently after Cyrus had taken Babylon, was kept there, but not finding it there, they searched in Achmetha, and found it there

2 And there was found at <sup>5</sup> Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written

*Here the king's answer may seem to begin, and thus following account he sends to them, and after that lays down his commands. Achmetha, the royal city of the Medes and Persians*

3 In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid, the height thereof threescore cubits, and the breadth thereof threescore cubits;

*He did not command them to make it so large, for he left the ordering of the proportions of the building to their skill and choice, but he restrained them that they should make it no larger, lest they should hereafter make use of it to other purposes against himself, but those proportions differ much from those of Solomon's temple, which was but forty cubits high, only the porch was one hundred and twenty cubits high, and but twenty cubits in breadth. Either therefore Solomon's cubits were sacred cubits, which were larger than the other, and the were but common cubits, or the sixty cubits of height did mean only of the porch, which he would not have to be so high and magnificent as that of Solomon's was, lest they should be puffed up with it, and by degrees arrive at their former height and insolence. And the word rendered breadth, may be, and is by some rendered more generally, the extension, or amplitude, or the length of it, it being improbable that the king should give orders about the breadth, and none about the length of it*

4 <sup>6</sup> With three rows of great stones, and a row of new timber, and the expences be given out of the king's house

*With three rows of great stones, and a row of new timber, as Solomon's temple was built, 1 Kings vi 36, whereof Darius was informed by some of the Jews, who also desired that it might be done in this manner*

5 And also let <sup>7</sup> the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God

*Be restored to Sheshbazzar, for this is part of Cyrus's decree, (which is here recited,) and not Darius's, which does not begin till the next verse*

6 <sup>8</sup> Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and thy companions the Apharsachites, which are beyond the river, be ye far from thence

*1 e From hindering or discouraging the work*

7 Let the work of this house of God alone, let the governor of the Jews and the elders of the Jews build this house of God in his place

8 Moreover I make a decree, that ye shall do to the elders of these Jews, as the building of this house of God, that of the king's goods, even of the tribute beyond the river, forthwith expences be

given unto these men, that they be not hindered

*I am proceeding in their work for want of money.*

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail

10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon, and let his house be made a dunghill for this

12 And the God that hath caused his name to dwell there, destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree, let it be done with speed

13 Then Tatnai, governor on this side the river, Shethar boznai, and their companions, according to that which Darius the king had sent, so they did speedily

14 And the elders of the Jews builded and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia

*They prospered through the prophesying of Haggai*—this is a reasonable intimation that this great and unexpected success was not to be ascribed to chance, nor to the kindness or good humour of Darius, but unto God only, who by his prophets had required and encouraged them to proceed in the work, and by his mighty power directed Darius's heart to such kind and noble purposes and aims. *Artaxerxes* who is thought to be either Artaxerxes I. Darius's son and successor, who is called also Artaxerxes and Artabanus, who here joined with his father Darius, possibly because he lay in the Jews, and promoted their cause with his father, and saw to the execution of his father's decree, and was his father's successor, if not made co-emperor with his father in his lifetime, which was not unusual. Or 2 Artaxerxes I. Darius's son, the son of Artaxerxes, who was best known by the name of Artaxerxes, who is here joined with Cyrus and Darius, because though the temple was finished as to the altar, the work in Darius's reign, yet it was not fully completed and adorned by Artaxerxes, as is evident from chap. vi. 20, 27, by whom Nehemiah was sent to Jerusalem with a large commission and full power to take care about the building of the city, and all other things concerning the Jewish nation and religion

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king

16 And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs, and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem, as it is written in the book of Moses

19 And the children of the captivity kept the passover upon the fourteenth day of the first month

20 For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat,

*I am from the filthiness of the heathen*, i. e. such as had for their filthy and idolatrous religion of the heathens and were proselyted to the Jewish religion, for such were allowed to eat the passover 1 Cor. xii. 48, Numb. ix. 14

22 And kept the feast of unleavened bread seven days with joy for the Lord had made them joyful and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God the God of Israel

*He turned the heart of the king of Assyria*, i. e. of the king of Persia, which was now king of Assyria also, or emperor of that vast and famous Assyrian empire, which was first subdued by the king of Babylon, who therefore is some where called the Assyrian, and for the same reason the Persian monarch is here so called emphatically, to note the great power and goodness of God in turning the hearts of these men, whose predecessors had been the chief persecutors and oppressors of God's people

## CHAP VII

*Ezra's genealogy* 1-15 *The priests Levites and Ezra go up to Jerusalem*, 6-10 *The gracious commission of Artaxerxes to Ezra*, 11-26 *Ezra blesseth God for his favour to his people*, 27, 28

NOW after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,

*Artaxerxes* the same of whom he speaks chap. vi. 14 *The son of Seraiah*, i. e. his grandson. Here are divers persons entitled for brevity sake, which may be supplied out of 1 Chron. vi. 1-17

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest

6 This Ezra went up from Babylon, and he was a ready scribe in the law of

Moses, which the Lord God of Israel had given, and the king granted him all his request according to the hand of the Lord his God upon him.

*Ezra went up from Babylon with the king's consent and commission. I readily observe, i.e. a learned and expert doctor, for in that sense the word scribe is oft used, as Jer viii 8, Matt vii 29, xvi 10, xiii 2, 13, Mark vi 26, compared with Matt xxi 35, 36. According to the hand of the Lord his God upon him i.e. by the grace and favour of God so disposing the heart of the king.*

7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Netthinims unto Jerusalem, in the seventh year of Artaxerxes the king.

*This is here related in the general, but how he procured this is particularly related here after.*

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

9 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to do, to keep the law of the Lord, and to do it, and to teach in Israel statutes and judgments.

*Ezra had prepared his heart or directed &c. i.e. he had his mind and affections upon it, and made it his chief study and business. To see the law i.e. to search and find out the true sense and meaning of it, and thence to learn what sins or errors were to be reformed, and what duties were to be performed. And to teach in Israel. The doing of things in this sense is very desirable for the endeavours to understand God's law and will, and that not to learn it for ostentation but in order to practice it, and conscientiously practise what he did and found which made his doctrine much more effectual, and that he could desire and liberate to instruct and edify her that was ignorant and did so.*

11 Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel.

*This is of the words of the commandment the phrase is emphatical, noting that he explained both the words and the things, for the Jews in the land of their captivity had in a great measure lost both their language and the knowledge of God's commandments and therefore Ezra was his companions instruct them in both of which see Jer vii 2, Neh vii 2.*

12 Artaxerxes, "king of kings" unto Ezra the priest, a scribe of the law of the God of heaven perfect power, and at such a time.

13 I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are banded of their own freewill to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand,

*His seven counsellors, his chief nobles and officers of state,*

*of whom see also Esth i 10, 11. To inquire concerning Judah and Jerusalem i.e. to make inquiry into all abuses and degenerations from your law, and to redress them. Which is in thine hand, which is now and always in thine hand, being the matter of thy daily study and exhortation, which thou now earnest along with thee, the interpretation whereof belongeth unto thee.*

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem,

16 And all the silver and gold that thou canst find in all the province of Babylon with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem.

*That thou canst find, i.e. procure, as that word is used, Gen vi 8, xvi 12, Psal lxxviii 3, cxix 162, Prov i 13, ii 5, iii 13. Whatsoever thou canst get of my subjects by way of free gift. The free will offering of the people to wit of Israel.*

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meate offerings and then drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasuries.

*To the house of thy God. To wit, to the reputation, or adorning or completing it. See the notes on chap vi 11.*

21 And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily.

22 Into an hundred talents of silver, and into an hundred measures of wheat, and into an hundred baths of wine, and into an hundred baths of oil, and salt without prescribing how much.

*Because it was but of mean price, and of very common and necessary use in all their sacrifices, Lev ii 13, Mark ix 19.*

23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the ruler of the king and his sons?

*For the omission of any part of his worship occasioned by my neglect. This danger and duty he declared partly by natural light, and principally by the information of Ezra, chap vii 22, who had the king's ear and heart.*

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Netthinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, act

*1 Chr 29 2, 3*

*1 Chron 29 2, 3*

*Num 15 4, 12, 13, 14*

*1 Chron 29 2, 3*

*1 Chron 29 2, 3*

*1 Chron 29 2, 3*



son of Levi, the son of Israel, and Sherebiah, with his sons and his brethren, eighteen.

19 And Hashabiah, and with him Jesharah of the sons of Merari, his brethren and their sons, twenty.

<sup>1</sup> See ch. 7

20 Also of the Nethumims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethumims: all of them were expressed by name.

The Gibeonites, who were devoted to this service by Joshua and the princes of his time Josh. ix. 21, and are said to be appointed by David and his princes, because they were confirmed by them in their former office, and more particularly applied to the several crises of the temple, though this be not distinctly related in 1 Chron. xxv. xxvi, because his business there was to weigh accounts only of the new constitutions and alterations made by David in those matters.

21 ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

A right way is a safe and prosperous journey, which a way and course might be best for us.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him: but his power and his wrath is against all them that forsake him.

23 So we fasted and besought our God for this: and he was intreated of us.

He gave us some assistance, though he gave us no answer to our request.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

Or, and Sherebiah &c. who were the Levites mentioned ver. 18 who were appointed to minister with the priests, with a charge of every one of these things, carefully and duly. The particle *and* is a conjunction.

25 And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God which the king, and his counsellors, and his lords, and all Israel there present had offered.

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents.

27 Also twenty basins of gold, of a thousand drams, and two vessels of fine copper, precious as gold.

Heb. *desirable as gold*, not that it was of equal price or worth with it, but for its incomparable excellencies in its kind, and for its great rarity for which cause there were only two vessels of that sort.

28 And I said unto them, Ye are holy unto the Lord, the vessels are holy also, and the silver and the gold are a freewill offering unto the Lord God of your fathers.

29 Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Je-

rusalem, in the chambers of the house of the Lord.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem, and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

To wit, in the direct way, whereby it may be conjectured, that God directed them to fetch a little compass, and to go a more unthought and unsuspected way, as they had begged of God, ver. 21.

32 And we came to Jerusalem, and abode there three days.

33 ¶ Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest, and with him was Eleazar the son of Phinehas, and with them was Jozabad the son of Binnui, and Nehemiah the son of Binnui Levites.

34 By number and by weight of every one, and all the weight was written at that time.

35 Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel twelve bullocks for all Israel, namely, and six rams, seventy and seven lambs, twelve he goats, for a sin offering: all this was a burnt offering unto the Lord.

What necessity was there to wit the new altar, whom God had delivered us from?

36 ¶ And they delivered the king's communion unto the king's stewards, and to the governors on this side the river, and they furthered the people, and the house of God.

In the morning, and in the evening of it with these vessels, and in promoting God's worship and in their own.

## CHAP. IX.

1 And others hearing of the unlawful marriage of the people with strangers, mourned for it, 1-4. He prayeth to God and confesseth their sins and particularly this, 5-15.

NOW when these things were done, the princes came to me, saying, The people of Israel and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

The princes, who feared God, and understood that Ezra was come with large commission from the king, and with this design, to reform all disorders which of this was not the least. From the people of the lands, i.e. from the heathen nations round about them which God had captivated by

commanded them to do, Deut xii 2, 3. *Doing according to their abominations* to wit, either 1 Marring promises whomsoever they liked as the heathens used to do, or, 2 Imprinting them in their idolatrous or other wicked practices into which they were drawn by their heathenish affluents although they are not charged with any other crime beside the marriage in the following account of it.

2 I or they have *taken of their daughters* for themselves, and for their sons so that the *'holy seed have mingled themselves with the people of those lands* yea the hand of the princes and rulers hath been chief in this trespass.

This they had done either 1 In the land of their captivity, into which these people were carried as well as others, as appears from Lev xxx 9 &c. Or rather 2 Since their return, & may be gathered from ver 8, 9, 10, 14. *The princes of the land*, who should have restrained the people from this in by their authority and example, and by doing otherwise made the sin more general and involved themselves and the nation in the guilt of it.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard; and I sat down astonished.

*My garment and my mantle*, both my inner and my upper garment. *I plucked off the hair of my head and of my beard*, in testimony of my great grief and indignation which was usual among all those eastern and ancient people wherein he did not transgress that by Lev xix 27. Deut xiv 1 he did not shave off all the hair but only plucked off some hairs. *Sat down astonished*, partly for grief and shame at the sin, and partly for fear of some great and dreadful judgment which he expected and feared for it.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away captive: and I sat astonished until the evening sacrifice.

*They were assembled unto me*, to peruse with them in private time in and in endeavouring the redress of it. *Every one that trembled at the words of the God of Israel*, who trembled in awe of God and of his word, and durst not violate his commandments or who feared his due retributions must use that did so and trembled for fear of God's judgments upon them and upon the whole land for their sake as the following words imply. Compare Lev xii 2, 3. *Those that had been carried away* to wit into captivity and were lately returned from it and yet were not relieved either by their former affliction or by their deliverance. *Until the evening sacrifice*, when the people used to come together. See Psal cxli 2, Acts i 13.

5 And at the evening sacrifice I rose up from my heaviness, and having rent my garment and my mantle I fell upon my knees, and spread out my head unto the Lord my God.

*From my heaviness* from that in so useful posture ver 4, and put my face to the posture of a petitioner. Or *He spread out his head*, as a sign of affliction. Having mourned for the sin, he understood he was not satisfied and that God expected the confession and amendment of it, and therefore *fell to pray*.

6 And said O my God, I am ashamed and blush to lift up my face to thee, my God, for our iniquities are increased over our head and our trespass is grown up unto the heavens.

He includes himself in the number of the transgressors, not only by a rhetorical figure and *communication*, but partly because he himself was guilty of many sins, and partly because the princes and priests and many of the people having done this, the guilt was now become national.

*Increased over our head*, like deep waters, in which we are as it were drowned, and ready to perish. Compare Psal xxxviii 4.

7 Since the days of our fathers have we been in a great trespass unto this day and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.

*We have been in a great trespass unto this day* we are not purged from the guilt and filth of our fathers' sins, but we are still feeling the sad effects of their sins in the continuing captivity of a great number of our brethren, and we are still repeating the same sins.

8 And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

*Now for a little space* it is but a little while since God hath delivered and restored us and yet we are already returned to our former sin and folly. Or thus, We have enjoyed this favour but a little while, and now we are sinning it away and shortning our own happiness. *To leave us a remnant to escape*, that by his favour many of us should escape out of captivity, whom he calls but a *remnant* because the first greatest part of the Israelitish nation were yet in captivity. *To give us a nail* i.e. either 1 A just and merited prince of our own nation and religion such being compared to nails or pins as Lev xxii 23. Or rather 2 Some kind of settlement, whereas before we were tossed and removed from place to place as our masters pleased. It is not plain which of these which is fastened by cords and nail or pin. *To give us a nail in his holy place* i.e. in this holy land which the Lord of Israel is called *Zech xii 12*. Or in Jerusalem which is called *the holy city* Neh vi 1 18. *Dauid* xxi 12 which is specially mentioned because of the temple which was there in which fastened their tents and gave them some ground of hopes to continue in the land. *That our God may lighten our eyes* i.e. that he might revive and comfort our hearts. For as *darkness* is oft put for a state of sorrow and affliction, so *light* is put for joy and comfort. *Give us a little reviving in our bondage*, for we are not yet delivered but still wear our fetters upon us, being ever here in subjection to our former lord.

9 For we were bondmen yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

*We were bondmen*, i.e. in greater bondage than that in which we now are. *Hath extended mercy unto us in the sight of the kings of Persia*, i.e. hath given us to find favour in their eyes. *To give us a reviving*, to recover us from the grave of dreadful calamities, in which we lay like dead men and dry bones, *Ezek xxxiii 1 &c*. *To repair the desolations thereof*, to wit of the temple either, 1 To build the house where there was only a heap of the ruins of the old temple. Or rather 2 To frequent and celebrate the worship of God in that place which hath long lain like a desolate and neglected place. For the building of the house was mentioned in the next foregoing words. *To give us a wall*, Heb *a hedge* or a fence, either, 1 The wall built about Jerusalem. But it is probable that was not yet built as we shall see by the following history. Besides this fence is intimated to be as much a fence to the rest of Judah as to Jerusalem. Or, 2 The favour and protection of the kings of Persia, whose edicts on their behalf were under God the security against all those enemies wherewith they were compassed. Or 3 The powerful and gracious providence of God, which had brought them together and planted them



their own land, and watched over them from time to time.  
 10 And now, O our God what shall we say after this? for we have forsaken thy commandments.

What apology can we make for ourselves after thou hast conferred such great and high favours upon us, and we have so grossly abused them?

11 Which thou hast commanded thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations which have filled it from one end to another with their uncleanness.

In unclean land with the filthiness of the people this notes the cause of matter of this uncleanness. The land is not unclean in itself, but only polluted by the filthiness of its inhabitants. Of the lands, or of these lands which are round about it. This land is as corrupt as any of the rest of the heathen nations.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and have it for an inheritance to your children for ever.

Don seek their peace, but rot them out, as I have commanded you to do, which also they have abundantly deserved, both of mine and of your hands. See Deut. vii. 2. That ye may be strong. Although you may fancy that this way of making league and marriages with them is the way to enrich and settle you, yet I assure you it will weaken and ruin you, and the contrary course will strengthen you.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserved, and hast given us such deliverance as this,

After all our sins sufficient for our sins, and after all thy favours shewed to us in the mitigation of thy judgment. See deliverance as thou hast shewed in our affliction and in our deliverance, not only to our enemies but also to our lives.

14 Should we again break thy commandments and join in affinity with the people of these abominations? would it not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?

Should we again break thy commandments? was this a pit and just requital of all thy kindnesses, or was this thy chief desire in these actions? or wilt thou till the world from our hands? There should be no remnant nor escaping, we reasonably expect any thing from thee less than our ruin.

15 O LORD God of Israel, thou art righteous for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses, for we cannot stand before thee because of this.

Thou art righteous, a just and holy God who dost hate and will infallibly punish sin and sinners. Or, thou art righteous as appears from hence that notwithstanding all our sins thou hast not utterly destroyed us, but hast remained to us. The Hebrew word here rendered righteous is used for merciful, as is well known to all the learned. For we remain yet escaped, or though we remain, yet thou hast not spared us in part, we do not deserve, and therefore wilt certainly punish and destroy us.

according to our deserts if we do not repent us, and reform this great wickedness. We are before thee in our trespasses, we are here in thy presence, and so are all our sins, we are arraigning ourselves before thy tribunal acknowledging ourselves to be vile offenders, and that we be just it thou destroy us. We cannot stand before thee to wit, in judgment, as that word is oft used, is Psal. cxxx. 4, compare Psal. i. 5, we must needs fall and perish at thy presence as the phrase is Psal. ix. 3. Because of this because of this our great guilt, and the aggravations of it.

## CHAP. X.

Shechaniah encourageth Ezra to reform the strange marriages. 1-4. All Israel meet to do accordingly. 5. Ezra mourning assemblith the people. 6-8. The people at the citation of Ezra repent, and promise amendment. 9-11. Their care to purify it, 15-17. The names of them that married strange wives, 18-11.

NOW when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children for the people wept very sore.

Awakened by the word and example of this holy priest and great potentate. So inexpressible is the good which is done by the good example, and the evil which is done by the bad example of a great person, or of a minister. The time of his great passion of grief and of his many and public expressions thereof in the court before the temple, being in an instant dispersed over all the city brought a great company together. The people wept very sore being greatly affected with Ezra's prayer and with the common sin.

2 And Shechaniah the son of Jehiel, one of the sons of Eliam, answered and said unto Ezra. We have transgressed against our God, and have taken strange wives of the people of the land: at now there is hope in Israel concerning this thing.

He saith neither 1. Because he was guilty in this matter. Or rather 2. In the name of the people and their several families, and his own among the rest. For this man's name is not in the following catalogue, but there we have 1. Jechiel, Jechiel and his father's brethren five other sons. 2. Jechiel's brother Urim ver. 26. It was therefore an evidence of his great courage and good conscience, that he must so freely and fully discharge his duty, whereby he showed that he honoured God more than his name, and dear relations. There is hope concerning this thing, in case of our repentance and reformation. Therefore let us not sorrow like persons without hope, nor sit down in despair, but let us fall upon action and amend our errors, and then trust to God's mercy.

3 Now therefore let us make a covenant with our God to put away all the wives and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God, and let it be done according to the law.

To put away all the wives, which thought it very harsh yet is not unjust, if it be considered 1. That marriage made between some prohibited persons is a sin, between a father and his daughter, a brother and a sister, are not only unlawful, but void in law, and ipso facto null, by the pollute law of civil action. 2. That therefore these marriages were idolatrous. 3. That now women, being expressly and severely forbidden by God might well be dissuaded. And it was one of the 118 odious laws that the heathens who were destroyed and law, should be ac-

counted not only unlawful, but null. 2 That there were many peculiar laws given to the Jews concerning the marriage, and putting away of wives, as hath been observed before in their proper places, and therefore it is not strange if there be something more in this case than is now usual with us. 3 Supposing the intermarriage had continued, yet they might be excluded from habitation with them, as a just punishment upon them for the wilful breach of a known and positive law of God. And such as are born of them, they may seem harder than the former, but many things may be said. 1. Whatsoever evil befall either them or their children, they had all reason to accept it as the just and deserved fruit of the transgression. 2. That children may and sometimes do suffer at least temporal evils, for their parents' sin, upon occasion of them is most evident, both by the Scripture instances, and by the laws and usages of nations in some cases. 3. This may seem to have been a necessary part of severity, partly as a proper punishment of the parents' sin hereon, and to deter others more effectually from the like practices, partly, to prevent the corruption of their other children by the conversation and society of this ungodly and idolatrous brood, and partly, lest such children being continually present with them, and stealing into their affections, might at last prevail with them to take their apostate wives again. 4. These children were only cast out of the families and commonwealth of Israel, but were not utterly for alien and ruined, but due care was probably taken by authority that they should have some provision made for them, and some care taken about their education in the Jewish religion &c. According to the counsel of my Lord, either, 1. As thou counselest and desirest us to do. Or 2. Let us do it in such manner as thou shalt think fit and agreeable to the law, as it follows, for it requires great caution as being a matter of no small difficulty. And of those that tremble at the commandment of our God, and of other serious and religious persons who may with thee consider and regulate the business. Let it be done according to the law. This is meant either 1. Of the matter of the business, so that be done which the law requires, let them be put away. Or 2. Of the manner of it, which must be according to the rules of God's law.

1 Arise for this matter belongeth unto thee, we also will be with thee, \* be of good courage, and do it.

This matter belongeth unto thee, because thou hast both skill to manage it, and authority both from God and from the Persian king to do it.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they swore.

6 ¶ Then Ezra rose up from before the house of God and went into the chamber of Johanan the son of Jashub, and when he came thither, he did eat no bread, nor drink water, for he mourned because of the transgression of them that had been carried away.

Went into the chamber that he with the princes and elders as it follows ver. 8 might consult about the execution of this resolution.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity that they should gather themselves together unto Jerusalem.

8 And that whosoever would not come within three days according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

Either by banishment, or rather by excommunication from the church, and people, and house and public worship of God.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, and the twentieth day of the month, and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain.

All the men of Judah and Benjamin, not only of the two tribes as appears from the following catalogue, where there are priests and Levites, but all the Israelites, ver. 20, who are thus described partly because the greatest part of them were of these tribes, though others were mixed with them, and partly because they all now dwelt in that land which formerly was appropriated to those tribes. In the street of the house of God, in that street of the city which was next to the temple and within the view of it, that so they might be in God's presence, whereby they might be moved to a more faithful and vigorous prosecution of their work. And this place they might choose rather than the court of the people because they thought it might be polluted by the delinquents, who were all to come thither for the great rain which they took for a token of God's displeasure against them.

10 And Ezra, the priest stood up, and said unto them Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

11 Now therefore make confession unto the Lord God of your fathers, and do his pleasure, and separate yourselves from the people of the land and from the strange wives.

Do his pleasure. You have sinfully perverted yourself, now please God by your obedience to his command.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two, for we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

Let our rulers of all the congregation stand, let the great council called the Sanhedrim, be settled, and meet to judge and determine of all particular causes. Them which have taken strange wives, to wit of those heathen nations such as were not proselyted to the Jewish religion before their marriage, or since revolved from it. The elders of every city, and the judges thereof, who are best able to inform the great council of the quality of the persons, and of all matters of fact and circumstances. Until the fierce wrath of our God be turned from us, i. e. until the thing be done, and God's wrath thereby removed.

15 ¶ Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this matter, and Meshulam and Shabbethai the Levite helped them.

To wit, to take due care that the business should be executed in the manner proposed, that the officers and deputies of every city should come successively in convenient time and order, as these should appoint, and to take and keep an exact account of the whole transaction, and of the names of the cities and persons whose causes were de-

appointed and to give notice to others to come in their turns to prepare the business for the hearing of the judges. As these two were priests, as their coadjutors or helpers were Levites, that so they might inform the persons concerned if any matter of doubt did arise.

16 And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers after the house of their fathers, and all of them by their names, were separated and sat down in the first day of the tenth month to examine the matter.

They separated, i. e. sequestered themselves from all other business, and gave themselves wholly to this.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 ¶ And among the sons of the priests there were found that had taken strange wives, namely, of the sons of Jeshua the son of Jozadak, and his brethren: Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives, and being guilty they offered a ram of the flock for their trespass.

They gave their hands, i. e. they covenanted or swore by giving their hand, which was the usual gesture in those cases, of which see Lev. vi. 2, 1. c. xvi. 18.

20 And of the sons of Immer: Hanani, and Zebadiah.

21 And of the sons of Harim: Maaseiah, and Eljah, and Shemariah, and Jehiel, and Uzziel.

22 And of the sons of Pashur: Pashur, Maaseiah, Ishmael, Nethameel, Joabab, and Eliah.

23 Also of the Levites: Jozabad, and Shimei, and Kethiah (the same as Kethi) Pethabiah, Judah, and Eliezer.

24 Of the singers also: Eliah, and of the porters: Shallum, and Telem, and Uri.

25 Moreover of Israel: of the sons of Parosh, Ramiah, and Uziah, and Malchiah, and Miniamin, and Eleazar, and Malchijah, and Binniah.

Of Israel, i. e. of the people of Israel distinguished from

the priests and the Levites hitherto named, who before were called Judah and Benjamin, ver. 9, where see the notes.

26 And of the sons of Elam: Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu: Ihoenai, Ihashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai: Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of Bani: Meshullam, Maluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab: Adna, and Chelai, Benaiah, Maaseiah, Mattaniah, Bezael, and Binnui, and Manasseh.

31 And of the sons of Harim: Eliezer, Ishijah, Malchiah, Shemariah, Shimon.

32 Benjamin: Malluch, and Shemariah.

33 Of the sons of Hushum: Mattenai, Mattathiah, Zabad, Iiphelet, Jeremai, Manasseh, and Shimei.

34 Of the sons of Bani: Maadai, Amram, and Uel.

35 Benaiah, Bedai, Chelluh,

36 Yimah, Meremoth, Elashub,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shumi,

39 And Sheldemah, and Nathan, and Adaiah,

40 ¶ Machnadebai, Shashai, Sharai,

41 Azueel, and Sheldemah, Shemariah.

42 Shallum, Amariah, and Joseph.

43 Of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebai, Judai, and Joel Binnai.

44 All these had taken to age wives, and some of them had wives to whom they had children.

Whence he implies that most of them wives were barren, which came to pass by God's special providence, partly to manifest his displeasure against such matches, and partly that the practice of this great and necessary duty might not be hindered with too many difficulties.

1. c. 10. v. 11. *Heb. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

## THE BOOK OF NEHEMIAH

This book seems not to have been written by Ezra because it is written in a quite differing and more plain and easy style, and without that mixture of Chaldean or Syriac words which is in the book of Ezra, but by Nehemiah, chap. i. 1, who writ an account of his own transactions, as Ezra did of his. But whether this be the same Nehemiah who came up with Zerubbabel, Ezra ii. 2, Neh. vii. 2 may be questioned the same name being given to divers persons. And for the name of *Nishathah*, which is used both Ezra ii. 63 and Neh. vii. 65, 70, that seems to be the title of his office, and so belongs to any governor, whether it was Zerubbabel, or Nehemiah, or any other.

### CHAP. I.

Nehemiah, understanding by Hanani the affliction of the Jews, and the misery of Jerusalem, 1—3, mourneth, fasteth, and prayeth, 4. His prayer for them, 5—10, and for success in his petition to the king, 11.

3 L 2

THE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, The words of Nehemiah, or rather the acts or deeds, as the word oft signifies, of which he here treats. In the

1. c. 1. v. 1. *Heb. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

month Chisleu, which is the ninth month, containing part of November and part of December. In the twentieth year of Artaxerxes, chap. ii 1. In Shushan, the chief and royal city of Persia, Esth. iii 15.

2 That Hanani, one of my brethren, came, he and certain men of Judah, and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

One of my brethren of my family, or tribe or nation. That had escaped out of the slavery which they endured in strange lands. Which were left of the captivity, the remnant of those numerous captives.

3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

In the province i. e. in Judea, which was now made a province under the Persian monarchy. see the notes on Jer. l. v. 8. In great affliction and reproach, despised and distressed by the neighbouring nations. The wall is broken down and the gates thereof are burned i. e. the walls and gates continue in the same woful plight in which Nebuchadnezzar left them. The Jews not being yet in a condition to rebuild them, nor having commission from the kings of Persia to do so, but only to build the temple and their own private houses. And this made their enemies scorn them, who also would have ruined them, but for fear of offending the Persian king.

4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.

5 And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments.

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept thy commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

We have dealt very corruptly, or we have wholly corrupted, to wit ourselves and our ways, and thy worship.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations.

9 But if return unto me, and keep my commandments and do them, though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence and will bring them unto the place that I have chosen to set my name there.

10 Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of

thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. I or I was the king's cupbearer.

In the sight of this man, the king, who though a god by office, is but a man by nature, and therefore his heart is wholly at thy disposal. I was the king's cup-bearer, where by I had opportunity to speak to him, and some favour and freedom with him, which encouraged me to make this prayer, and to hope for some success.

## CHAP. II.

Artaxerxes, understanding the cause of Nehemiah's sadness, 1-5, sendeth him with letters to Jerusalem, 6-8. Nehemiah, to the grief of the enemies, cometh to Jerusalem, 9-11, and secretly by night vieweth the ruins of Jerusalem, 12-16. He encourageth the Jews to build, 17, 18. The enemies deriding charge them with rebellion against the king, 19. Nehemiah's answer, 20.

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime in his presence.

In the month Nisan, which was four months after he had heard those sad tidings. The reason of this long silence and delay might be manifold, either because he thought that some time should be spent by himself and possibly others of his brethren in seeking God by solemn prayer and fasting, for God's blessing and the good success of this great labour; or because he could not take so long and dangerous a journey in the depth of winter, or because his business attending upon the king did not come to him till that time; or because till then he wanted a fit opportunity to move it to the king by reason of the king's indisposition or occasions or multitude of attendants, among whom there probably were divers enemies to the Jews who feared might hinder his design and desire. In the twentieth year of Artaxerxes, Artaxerxes Longimanus, the son of the great Xerxes, who reigned both with his father and after his death alone, whence the years of his reign are computed two ways, one from the death of Xerxes and the other from his first entrance upon the administration of the kingdom, which was committed to him in the fifth year of Xerxes, when he began the Grecian war, or he left his son king, or viceroi in his stead, as the manner of the Persians was. It may seem doubtful and is not much material, which way of computation is here used. Others understand this of Artaxerxes Memon.

2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sorrowful.

Why is thy countenance sad? his fasting joined with inward grief had made a sensible change in his very countenance. I was very sore of mind, partly, being daunted by the majesty of the king, and the solemnness and solemnity of his question, partly, fearing lest there was arising some jealous or ill opinion in the king concerning him, partly because it was an unusual and ungrateful thing to come unto the king of Persia's presence with any badges or tokens of sorrow, both in 2, and principally, from his doubts or fears of disappointment, because his request was great and invidious and odious to the most of the Persian courtiers, and might be represented as dangerous, and might seem improper for a time of feasting and jollity.

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth

waste, and the gates thereof are consumed with fire?

1. *Let the king live for ever* my sadness comes not from any discontent with my own condition, or any disaffection to the king, for whom my hearty prayers are that he may live for ever, but from another cause. *The place of my fathers' sepulchres*, which by all nations are esteemed sacred, and inviolable, and honourable. He saith not a word of the temple, or of religion, for he wisely considered that he spake before a heathen king and court, who cared for none of those things.

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

*I prayed to the God of heaven*, to direct my thoughts and words, and to incline the king's heart to grant my request.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

*If it please the king* my request whatsoever it is, I humbly and wholly submit it to the king's good pleasure, being resolved to acquiesce in it. *If thy servant have found favour in thy sight* I pretend no merit but am a humble suppliant for thy grace and favour which of having received some tokens, I am thereby emboldened to make this further request.

6 And the king said unto me, (the queen also sitting by him) How long shall thy journey be? and when wilt thou return? So it pleased the king to send me, and I set him a time.

*The queen also sitting by him*, which is here noted, partly as an unusual thing, for commonly the kings of Persia dined alone, and their queens seldom dined with them as historians note, and peradventure because the queen expressed some fondness to him and promoted his request with the king. *When wilt thou return?* this question showed the king's respect and affection to him and that he was not willing to want his attendance longer than was necessary. *I set him a time*, either that twelve years were reckoned chap vi 14, xiii 6, or rather a far shorter time for which cause among others he built the walls with such despatch even in fifty two days chap vi 15, and probably, not very long after that returned to the king, by whom he was sent a second time with more ample commission, and for the king's service, and the government of that part of his dominion.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah,

That they may safely conduct me through their several territories.

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertaineth to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

*The king's forest*, the forest of Ebalah, famous for pleasure, and for plenty of choicest trees. *Which appertaineth to the house*, to wit of the king's palace, which was adjacent, to the house of God. *Or of the tower or fence belonging to the house of God* to wit for the gates of the courts of the temple, for though the temple was built the courts and other buildings belonging to the temple might yet be unfinished. *The house that I shall enter into*, wherein with I may build a house in which I may dwell whilst I am there, and which I may dispose of as I see fit.

9 ¶ Then I came to the governors be-

yond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

*Sanballat the Horonite*, so called, either from his family or from the place of his birth or rule, which is supposed to be Horonaim, an eminent city of Moab, Isa xi 5, Jer xlviii 3. *Tobiah the servant*, so called probably from his servile original or condition, from which he was advanced to his present power and dignity, which also may be mentioned as one reason why he now carried himself so insolently and perversely towards the Jews, it being usual for persons suddenly raised from a mean to a high estate so to demean themselves.

11 So I came to Jerusalem, and was there three days.

Resting myself after my long journey and enquiring into the state of the city.

12 ¶ And I arose in the night, I and some few men with me, neither told I any man what my God had put in my heart to do at Jerusalem, neither was there any beast with me, save the beast that I rode upon.

*I arose in the night*, concealing both his intentions and actions as far and as long as he could, as knowing that the life of his business lay in secrecy and expedition. *Neither was there any beast with me*, to prevent noise, and the notice of what I did.

13 And I went out by night by the gate of the valley, even before the dragon wall, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

*I went out by night*, the footmen which accompanied him directing and leading him in the way. His design was to go round about the city, to observe the compass and condition of the walls and gates, that he might make sufficient provisions for the work. *By the gate of the valley*, of which see chap vi 13. *Before the dragon wall*, a fountain of water so called, either from some figure of a dragon or serpent which was by it; or from some living dragon which abode there when the city was desolate, for dragons delight to be in desolate places and near to springs of water as divers have observed. *To the dung port*, through which they used to carry the dung out of the city.

14 When I went on to the gate of the fountain, and to the king's pool, but there was no place for the beast that was under me to pass.

*The gate of the fountain* is the which led to the fountain, to wit of Siloah or Gihon. *The king's pool*, that which king Hezekiah had made of which see 2 Chron xxxiii 3. *There was no place for the beast to pass*, the way being obstructed with heaps of rubbish.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

*By the brook of Kidron*, of which see on 2 Sam xvi 23. *And so returned*, having gone round about the city.

16 And the rulers knew not whither I went, or what I did, neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

*Or, were to do, or should do* whom he intended to employ in the work here following of building the walls.

17 ¶ Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire, come,

and let us build up the wall of Jerusalem, that we be no more <sup>a</sup> a reproach

18 Then I told them of <sup>b</sup> the hand of my God which was good upon me, as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they <sup>c</sup> strengthened their hands for *this good work*.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn, and despised us, and said, What is this thing that ye do? <sup>d</sup> will ye rebel against the king?

*Geshem the Arabian*, either the king's lieutenant in Arabia, as Tobiah was among the Ammonites, and Sanballat among the Moabites, or rather an Arab in by his birth. And it seems probable that both he, and Sanballat and Tobiah were chief men or governors among the Samaritans, or in their army. See chap. vi 1-3. *Will ye rebel against the king?* do you design to fortify the city against the king?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us, therefore we his servants will arise and build. <sup>e</sup> but ye have no portion, nor right, nor memorial, in Jerusalem.

*Ye have no portion nor right* you have no with city over us, nor interest in our church, or state or city, but we are mere aliens from the commonwealth of Israel. We do own and detest that mongrel worship and religion which you have set up. We desire not your favour, or friendship, or help in this matter. And you have nothing to do to mix into or meddle with our concerns, or to hinder us in our present undertaking. *Nor memorial*, no traditions or monument, either of your relation to us by birth or religion, or of your kindness to us, or to this place. But we have many memorials of your malice and enmity against us.

### CHAP. III.

*The names of the several families that builded, then order wherein, and the proportion how much, they builded.*

<sup>a</sup> ch 12 10 <sup>b</sup> John 1 <sup>c</sup> ch 1 20 <sup>d</sup> Jer 31 30 <sup>e</sup> Jer 16 14

THEN <sup>a</sup> Hushub the high priest rose up with his brethren the priests, <sup>b</sup> and they builded the sheep gate. <sup>c</sup> they sanctified it, and set up the doors of it. <sup>d</sup> even unto the tower of Meah they sanctified it, unto the tower of Hamanah.

*Hushub the high priest* grandchild of Joshua the first high priest after their return from Babylon. *Rose up*, began the work. *They builded the sheep gate*, which was next to the temple, so called, either from the sheep market, or the sheep pool of Bethesda John v 2 where the sheep were washed and then brought to the temple to be sacrificed. *They sanctified it*, or, *they prepared or repaired it*, for so the word sometimes signifies. But our translation seems best both because that use of the word is most common, and because this is spoken only of this gate which being built by the priests, and nearest to the temple, and with a special eye to the service of the temple, for which both men and things were most commonly brought in this way, and being also the first part of the building might be in a peculiar manner sanctified by solemn prayer and sacrifice, whereby it was dedicated to God's service, and thus either as it was considered in itself or with respect to the rest of the building, of which this was the beginning, and in a manner the first fruits, and therefore in the sanctification of it the whole lump and building was sanctified. And seeing the whole city is oft called *the holy city*, it is not strange if the walls and gates of it be also holy and said to be sanctified, and especially this gate. Compare Deut. xx 5. *The tower of Meah*, *it*, of a hundred, so called, either because it was a hundred cubits high, or so far distant from the sheep-gate.

2 And next unto him builded <sup>a</sup> the men of Jericho. And next to them builded Zaccur the son of Imri.

*The men of Jericho*, the posterity of the ancient inhabitants of Jericho. See Ezra ii 34.

3 But the fish gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

*The fish gate* of which mention is made 2 Chron. xxxiii 14, Neh. xii 39, Zeph. i 10, so called, either from the fish-market which was near it, or because the fish was brought in by it from the sea, Neh. xiii 16, this gate being north-westward from Jerusalem. *The locks thereof, and the bars thereof* this is either here related by anticipation, the whole work being here mentioned together, though this part was not done till afterwards, chap. vi 1, vii 1; or this was done to some of the gates, but not to all, and therefore this is said to be done more completely and universally afterwards.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Mesheabeel. And next unto them repaired Zadok the son of Baana.

*Repaired* to wit, the demolished or decayed wall, there being no gate in this part. And so in the rest which follow.

5 And next unto them the Tekoites repaired, but their nobles put not their necks to the work of their Lord.

*Did not submit to it*, would not further it, either through pride or sloth and carelessness, or covetousness, or secret compliance with the enemies of the Jews. *To the work of their Lord* either 1. Of Nehemiah who was their lord and governor and had given a general command for the carrying on of this work. Or, 2. Of God whom they owned for their Lord whose work this was partly because it had proceeded thus far by God's singular providence and blessing, and partly because it was done for the defence of the city, and people, and temple of God. And therefore they are branded to all posterity for the neglect of so great and pious a work.

6 Moreover the old gate repaired Jehoiada the son of Paschah, and Meshullam the son of Besodeiah, they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Merothite, the men of Gibcon, and of Mizpah, unto the throne of the governor on this side the river.

*Unto the place where the governor of the country on this side the river Ephraim, for and under the Persian kings, sometimes had a palace or throne, to which all persons living in the adjacent parts were to resort for judgment.*

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall.

*It is not said they repaired*, as was said of the rest, but they fortified it, either because this part of the wall was less demolished than the other and therefore they needed not to repair it, but only to make it stronger by some addition; or to note their extraordinary care and diligence, that they would not only repair it, and restore it to its former state, but make it stronger than ever it was, which also might be fit to be done in that part of the city. Others render it *they left*, as this word commonly signifies, and so the meaning is, They omitted the building of that part of the wall, because it remained standing, thus being

at space of four hundred cubits which was pulled down by Jewish king of Israel, and rebuilt by Uziah, who made it so strong, that the Chaldeans could not pull it down without more trouble than they thought fit to employ about it. It is this chapter gives us an account of what they did in building, not of what they did not, but left as they found it.

9 And next unto them repaired Rephiah the son of Hur, the ruler of the half part of Jerusalem.

As Rome was anciently divided into several quarters or *trabes*, so was Jerusalem, and especially this was divided into two parts, whereof one was in the tribe of Benjamin, and another to the temple, the other in the tribe of Judah, and more remote from it, which accordingly had two several rulers. This man and the other, viz 12, but both under the chief governor of the city.

10 And next unto them repaired Jedaiah the son of Harumiaph, even over against his house. And next unto him repaired Hattish the son of Hashabai.

Over against his house, that part of the wall which was next to him, which his own interest obliged him to do with care.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the fourth piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halaheah, the ruler of the half part of Jerusalem, he and his daughters.

Of the half part of Jerusalem, i. e. of the other half, &c. on ver 9. He and his daughters, who were either heiresses, or rich widows, and caused part to be done at their charges.

13 The valley gate repaired Hanani, and the inhabitants of Zanoah, they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.

14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem, he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

Beth-haccerem, a town or territory, the government whereof was divided between two persons.

15 But the gate of the fountain repaired Shallum the son of Col-hozai, the ruler of part of Mizpah, he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.

The wall of the pool of Siloah, that part of the wall which was directly against that pool.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and the pool that was made, and unto the house of the mighty.

Over against the sepulchres of David, i. e. the place which David appointed for his own sepulchres, and the sepulchres of his successors the kings of Israel and Judah. The pool that was made to wit, by Hezekiah 2 Kings xx. 20. whereby it is distinguished from that pool which was natural. The house of the mighty, or, of the valiant, which possibly was solemnly appointed for the receipt of those chief captains that should attend upon the king in

their courses, or of some other valiant commanders who should upon occasion resort to Jerusalem.

17 And after him repaired the Levites, Rehum the son of Banai. Next unto him repaired Hashabai, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren Davai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall.

To the armoury, either to the house of the forest of Lebanon which was their armoury from Solomon's days, i. e. either to some other place, which either before or since that time had been used as another and less armoury for common occasions. At the turning of the wall, or, at the corner, or, which is in the corner.

20 After him Baruch the son of Zababai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Hashabai the high priest.

Earnestly repaired; did his work with eminent diligence and fervency, which is here noted to his commendation. From the turning of the wall, or, from the corner, as ver 19. Unto the door of the house, unto that part of the wall which was over against or next to this door.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Hashabai even to the end of the house of Eliashub.

Therefore the door was not in the middle of the house, as now they commonly are, but at one end of it.

22 And after him repaired the priests, the men of the plain.

Either of the plains of Jordan, or of the plain country round about Jerusalem, as it is called, chap vii. 28. And they are thus called, because they or their parents either were born or now did or formerly had dwelt in those parts, whence they came to Jerusalem, when the service of the temple required it.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

24 After him repaired Binnui the son of Hebad another piece, from the house of Azariah unto the turning of the wall, even unto the corner.

25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house that was by the court of the prison. After him Pedaiah the son of Parosh.

Over against the turning of the wall; in a part of the wall which jutted out as the tower here following did, and therefore was opposite to or over against that turning. And the tower, or, even the tower. Out from the king's high house, either from the royal palace, or from some other smaller house which the king formerly built there, either for a place of defence. By the court of the prison, a place oft mentioned, of which see Jer xxxii. 2, xxxviii. 6. 13.

26 Moreover the Nehumims dwelt in Ophel, unto the place over against the water gate toward the east, and the tower that lieth out.

Dwelt in Ophel, or, who dwelt in Ophel, for thus we come to be only a description of the persons whose work, follows. The water gate, so called, because by that gate water

was brought in, either by the people for the use of that part of the city, or rather by these Nehemims, who were Gibeonites for the uses of the temple, for which they were drawers of water Josh ix 21

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel

The Tekoites, the same spoken of before, ver 5, who having despatched their first share sooner than their brethren had done theirs, freely offered them help to supply the defects of others who as it seems, neglected that part of the work which had been committed to them And this their double diligence is noted both for the greater shame of their nobles who would not do any part of it, ver 5, and for their own greater honour who were so far from being corrupted by the bad example of their nobles that they were rather quickened and inflamed to greater zeal and industry in this public and pious work

28 From above the horse gate repaired the priests, every one over against his house

The horse gate, not that belonging to the king's palace 2 Chron xviii 15 but one of the gates of the city so called, either because much unto that were many stables for horses or because the horses commonly went out that way to their waiting place

29 After them repaired Zadok the son of Immer over against his house After him repaired also Shemaiah the son of Shechumiah, the keeper of the east gate

To wit of the city, or of the temple, which being the chief gate, was committed to his particular care and custody

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece After him repaired Meshullam the son of Berechiah over against his chamber

Or, chambers, the singular number for the plural

31 After him repaired Malchiah the goldsmith's son unto the place of the Nehemims and of the merchants over against the gate Miphkad, and to the going up of the corner

32 And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants

#### CHAP IV

The enemies scoff and we grieve, 1-3 Nehemiah prayeth against them and continueth the work, 4-6 Understanding their wrath and design of their enemies, he setteth a watch 7-12 He armeth and encourageth the labourers, 13-18, and giveth military precepts 19-23

1 B T it came to pass, that when Sanballat heard that we builded the wall he was wroth, and took great indignation, and mocked the Jews

Pretending contempt in his words when he had grief in his heart

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

Before his brethren, Tobiah ver 3 and Gashem, chap iii 19, and others, whom he calls his brethren because of their conjunction with him in office and interest The army of Samaria, whom he presumed hereby to threaten against them, or at least to divert their minds therein If all they make an end in a day? do they in end to begin

and finish the work, and keep the feast of dedication by sacrifice, all in one day? for if they spend any long time about it, they cannot think that we, and the rest of their neighbours, will suffer them to do it Thus he persuaded himself and his companions that their attempt was ridiculous, and this mistake kept them from giving them any disturbance till it was too late So God fortified him to his own grief and shame, and to the advantage of his people Will they revive the stones out of the heaps of the rubbish? will they pick up their broken stones out of the ruins, and patch them together? for other materials they want Which are burned, i. e. which stones were burned, and broken or consumed to powder, to wit by the Chaldeans when they took the city See on chap iii 3

3 Now Tobiah the Ammonite rode by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall

He mentions the foxes, because they were very numerous in those parts and because in the late desolations the foxes did walk in the mount and city of Zion, Lam v 18, where with he seems to upbraid them He shall even break down their stone wall it is so low, that a fox can easily get to the top of it, and so weak, and done so hastily and carelessly, that the least thrust will tumble it down

4 Hear, O our God, for we are despised and turn their reproach upon their own head, and give them for a prey in the land of captivity

Turn their reproach upon their own heads, let them be really as contemptible as they represent us to be Thus the following requests may seem harsh, but they were both just as being directed against such malicious, invidious and implacable enemies to God and to his people, and necessary for the vindication and defence of God's honour and worship and people Give them for a prey in the land of captivity let them be removed from our neighbourhood and carried into captivity, and thus let them find no favour but further severity Or give them for a prey to their enemies, and let these carry them into the land of captivity

5 And cover not their iniquity, and let not their sin be blotted out from before thee for they have provoked thee to anger before the builders

Let not their sin be blotted out from before thee, let their wickedness be in thy sight so as to bring down deserved judgments upon them that either they may be convinced and reformed or others may be warned by their example God is said to cover or hide sin when he forbears to punish it They have provoked thee to anger before the builders i. e. they have not only provoked us builders but thee also Or they have provoked or derided the builders to their face i. e. openly and impudently in contempt of God, and of this work, which is done by his direction and encouragement

6 So built we the wall, and all the wall was joined together unto the half thereof for the people had a mind to work

Unto the half thereof, either, 1 In length, or rather 2 In height, for the whole circumference of the wall was distributed among the builders, who also had begun on the work beginning at the sheep gate and ending there also as appears from chap iii 1, 32, and the walls of Jerusalem are said to be made up here, ver 7

7 ¶ But it came to pass, that when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth,

That the breaches began to be stopped, i. e. that the breaches which the Chaldeans had made and left in the wall were well-nigh stopped up

8 And conspired all of them together



to come and to fight against Jerusalem, and to hinder it.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall.

And Judah said, I.e. the Jews now dwelling in Judah to wit, some of them being partly terrified by their enemies and partly wearied with hard and continual labours. There is much rubbish, more than we are able suddenly to remove. We are not able to build the wall, being forced to spend some time in removing the rubbish, and other works impossible upon us, and therefore we must desist, at least for a season.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

We will come secretly, and unexpectedly upon them, so that they shall neither foresee their danger, nor be able to prevent it.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, ¶ From all places whence ye shall return unto us they will be upon you.

Which dwelt by them, or, among them, whereby they came to the knowledge of their counsels. Ten times, i.e. very often. A certain number for an uncertain. They will be upon you i.e. they will invade you every way, by which we can come to you, or you to us, and therefore do you keep watch on every side. But the words may be otherwise rendered thus. On all parts where you shall be quiet, or at least in a secure place for the Hebrew which signifies not only to rest but also to be quiet, or at ease. As Hebrews know, they will be upon us i.e. upon our people and city Jerusalem, where you are. And they will say upon us that you are to invade them, and therefore to them and computation with them, and that they looked upon themselves as members of the same body and church with them and took what was designed or done against them as if it were against themselves, and therefore to watch in this friendly notice. On the place may be rendered thus. They told this to us ten times from all places whence they came, from all places where they dwell, i.e. in a Hebrew phrase, the second person being put for the third as is usual in the Hebrew language. Gen. x. 19, 40, xxx. 18, and in the Hebrew text Psal. xxx. 9 and in other languages and authors of which see my Latin Synopsis Gen. x. 19, and that it is so here we have the consent of the LXX and Arabic, and of some modern and accurate interpreters who render it by a verb of the third person about us, whence they came purpose to invade and warn us. On thus, They told this to us ten times from all places whence they did return to us which phrase of returning to us i.e. to Jerusalem suits very well with those persons who came up with their brethren from Babylon to Jerusalem and went thence into several parts of the country to dwell where they thought meet and returned now and at other times, as they had occasion, to their brethren at Jerusalem.

13 ¶ Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

In the lower places behind the wall, to stand by and within the walls where they were lowest, and were not raised to their due height, and therefore most liable to the enemy's assault. On the higher places, upon the tops of the walls where they were fortified, and the towers which were built next and there were castles, whence they might shoot arrows or stones upon their enemies when they came to their approach.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them, remember the Lord, which is great and terrible, and fight for you brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

Our enemies being frustrated in their hopes, which were wholly built upon the secrecy and suddenness of their attempt, we knowing this returned to our business.

16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons, and the rulers were behind all the house of Judah.

From that time forth lest our enemies should repeat their enterprise. The half of my servants, of my domestic servants, and of my guards, who should have attended upon my own person. The spears, the shields, and the bows, and the habergeons i.e. all their weapons. They stood in their arms prepared for battle. The rulers were behind all, partly to encourage them in their work, and sometimes to assist with their own hand, and partly to direct and command them in case of an assault. The house of Judah, i.e. the Jews who were upon the wall.

17 They which builded on the wall and they that bare burdens with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

This is not to be taken properly for they could never have done their work with one hand, and the next verse tells us the sword was not in their hands, but by their sides, but figuratively thus being a proverbial speech such as is frequent amongst the Jews, when they say of a man pretending kindness with a design, He carries a sword in one hand, and a stone in another.

18 For the builders, every one had his sword girded by his side, and he builded. And he that sounded the trumpet was by me.

I.e. all the people together, when and where it was fit and necessary.

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us. Our God shall fight for us.

21 So we laboured in the work, and half of them held the spears from the rising of the morning till the stars appeared.

Working very early and very late.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

Within Jerusalem; not in the suburbs or adjoining villages, as probably many of them did, returning thence to their work in the morning.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

None of us put off our clothes, neither by day, nor by

night, as the manner is when we go to bed, they constantly kept themselves in a readiness for fighting. *Saving that every one put them off for washing*, when they were to wash and cleanse the people from some natural or moral impurity, which might tell them of their ailments.

### CHAPTER V

*The people complain of their brethren, by reason of their debts, mortgages and badge. Nehemiah rebuketh the usurers and causeth them to make a covenant of restitution. 6-13. He forbearth his own allowance and keepeth his patibly. 14-17. The quantity of his preparations and his prayer. 18, 19.*

AND there was a great cry of the people and of their wives against their brethren the Jews.

To wit the great and rich ones who had oppressed their brethren.

For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat and live.

We, our sons, and our daughters are many, which is itself a blessing but to us is turned into a curse. We take up corn for them: we are forced by our and their necessities to take up corn to wit, upon their own unprofitable terms: as is here implied, and plainly expressed in the following relation. Others, *Let us take up &c.*, i. e. we do the public work: let provision be made for us and our children out of the public stock. But this is no petition but a complaint: it will appear.

Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

Which naturally happeneth both from the multitude of the people now in and near Jerusalem and from their building walls which wholly took them up and kept them from taking care of their own families and from the expectation and need of their enemies' invasion which hindered them from, or, afraid to fetch in provision and the people round about from bringing it in to them or from divers other causes.

There were also that said, We have borrowed money for the king's tribute and that upon our lands and vineyards.

The king's tribute was laid upon them all. See Ezra iv. 13. vii. 24.

Yet now our flesh as the flesh of our brethren our children as their children and so, we bring into bondage our sons and our daughters to be servants and some of our daughters are brought unto bondage already: neither is it in our power to redeem them for other men have our lands and vineyards.

Our flesh is as the flesh of our brethren: we are of the same nature and nation, and religion with them: though they treat us as if we were beasts or heathens, forgetting both humanity and God's law, Deut. xv. 7. We bring into bondage, we are compelled to sell them for our subsistence. Our sons and our daughters, which was an evidence of their great necessity, because their daughters were more tender, and weak and unfit for bond service, and more exposed to injuries in their sons. *Neither is it in our power to redeem them* which we are allowed to do, Lev. xxi. 7, but have not wherewith to do it.

And I was very angry when I heard their cry and these words.

Then I consulted with myself, and I rebuked the nobles and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

Ye exact usury every one of his brother, which was against the plain and positive law of God, Deut. xxiii. 19, 20, especially in this time of public calamity and dearth. I set a great assembly against them, I called a public congregation both of the rulers and people, the greatest number of were true in this guilt, and therefore were impartial judges of the matter, and represented it to them that the offenders might be convinced, and also in this abuse if not for fear of God, or love of their brethren yet at least for the public shame, and the cries of the poor.

And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen, and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

We after our ability have redeemed our brethren the Jews, which were sold unto the heathen. I, and my brethren, and predecessors, have used our utmost interest and power, both with the kings of Persia that our brethren might be redeemed from that bondage into which God had sold them for their sins, and with particular persons in Babylon and Persia, and the adjacent parts, whose bond-slaves the Jews were, and who would not part with them without a price which we paid for them. Will ye even sell your brethren? or shall they be sold unto us? do you expect that we should pay you a price for them as we did to the Babylonians, or must we use as much importunity to solicit you for their redemption as we did to their enemies?

Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?

It is not good: it is every bad and wicked thing as this same phrase is used Prov. xvi. 29. xiii. 26, xviii. 5, xiv. 2. A common figure called *metonymy* when more is understood than is expressed. *Because of the reproach of the heathen our enemies* who are round about you and observe all your actions, and will leathe and reproach both you for such heinous usage of your brethren, and religion for your sakes, which if you have any love or respect either to God or to yourselves you will prevent.

I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

My brethren to wit in office, those who are employed with me in the government of this people. My servants in my name and for my use. *Might exact of them money and corn* as a just recompence for our pains and care for the public good, to which we wholly devote ourselves even to the neglect of all our private concerns. But I will rigorously exact but do freely remit my own right, which in those circumstances, it is my duty to do, and therefore you also ought to do so, seeing I lay no burden upon you for what I am willing to bear a part of upon my own shoulder.

Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

Also the hundredth part of the money, also require not, which is to be supplied out of the next verse, where it is expressed in their answer to and grant of this desire. The hundredth part, which they required every month for the use of their money or goods, according to the custom then used and afterwards by the Romans.

Then said they, We will restore them, and will require nothing of them, so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

We will restore them, to wit, the lands and houses. Will require nothing of them, for the hundredth part

<sup>1</sup> I tested the priests, <sup>2</sup> either I As denunciations in their kind; rather as witnesses, that the oath being taken before the priests who acted in God's name and stead the oath might do the more deep and durable impression upon their consciences. <sup>3</sup> <sup>10</sup> I took an oath of them, <sup>11</sup> and of the priests first mentioned, for it does not appear that any of them were guilty, and it is absurd to think that they only were guilty of this extortion; <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> 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<sup>13</sup> Also <sup>14</sup> I shook my lap, and said, So God shake out every man from his house, and from his labour, that perfolmeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise.

<sup>15</sup> I shook my lap, i. e. the lap of extreme parts of my garment which I first folded together, and then shook it, and scattered it round. This was a form of swearing then in use. <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> 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*I am doing a great work* he tells them one, but not the only, nor the principal, reason of his refusal because his coming might cause the work to cease not only by the neglect of it during his absence, but by his death which they say this means might compel, though he thought it not fit to express so much to them.

4 Yet they sent unto me four times after this sort, and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand,

Thereby bringing open defiance to him as before he had used secret practices and intimating that he would do that by main force, which he had intended to do by sudden surprise.

6 Wherein was written, It is reported among the heathen, and the Gashmu saith it, that thou and the Jews think to rebel for which cause thou buildest the wall, that thou mayest be their king, according to these words.

Among the heathen, the neighbouring people whom you proudly and disdainfully call heathens or Gentiles. Gashmu, called Gashmu ver 1, who affirmed it and would prove it according to these words, i.e. according to these reports, that thou mayest justify and verify these rumours. Others according to these things i.e. when these things which thou art now doing shall be finished. But the first sense seems most agreeable to the use of the same words in the next verse.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying *There is a king in Judah* and now shall it be reported to the king according to these words. Come now therefore and let us take counsel together.

*There is a king in Judah* we have now a king, of our own nation and we free from the bondage of a foreign yoke. Let us take counsel together that we may impartially examine the matter that either this innocency may be cleared and all accusations may be prevented, or if thou art guilty the king may be informed.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore O God, strengthen my hands.

They all made us afraid i.e. they intended to do so and actually did terrify some persons.

10 Afterward I came unto the house of She-miah the son of Delaiah the son of Mehetabeel, who is shut up and he said, Let us meet together in the house of God within the temple, and let us shut the doors of the temple for they will come to slay thee even in the night will they come to lay thee.

She-miah's son of Delaiah, probably one of the chief of the priests. 1 Chron. xxiv. 26. Who was shut up in his chamber adjacent to the temple upon pretence of singular devotion, sequestration from the world and special acquaintance and much communion with God in his retirements after the manner of the prophets and without upon pretence of certain knowledge, which he had by the spirit of God and of prophecies concerning their approaching danger from which they could be safe nowhere but in the temple which the very heathens owned for a sanctuary where they might not violate. Let us meet together in the house of God within the temple, for the danger is so near, that we cannot safely tarry here so long as to consult what to do in this juncture. His design here was, partly to discourage and discredit Nehemiah and thereby to strike a dread into all the people and give a general full stop to the work, partly, to prepare the way for the enemies to

assault and take the city, whilst Nehemiah was shut up, and unable to give them any opposition, partly to justify their accusation of Nehemiah to the king by his flight upon it and partly that there, by the help of other priests who were conscious of his plot, he might either destroy him or secure his person, till the city by some of his accomplices were betrayed into the enemy's hands.

11 And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.

Should such a man as I flee, I the chief governor, upon whose presence and counsel, and conduct the very life and being of the whole city and nation in a great measure depends, I who have professed such resolution, and courage and confidence in God I who have had such eminent experience of God's gracious and powerful assistance, of his calling me to this employment, and carrying me through it when our danger was greater than now it is. Shall I now dishonour God and religion, and betray the people and city of God by my cowardice? God forbid. This is not the counsel of God, nor of a friend; but a plot of mine enemies as it here follows. Who is there, that, being as I am, would go into the temple to save his life? as if I had an evil conscience or conscience, as if I were a malefactor, who fled thither for refuge, as if I durst not trust God with my preservation except I went into the temple, which it is not lawful for me being no priest, to do.

12 And, lo, I perceived that God had not sent him, but that he pronounced this prophecy against me for Tobiah and Sanballat had hired him.

I perceived, partly, by considering the sinful nature and pernicious consequence of this counsel, partly, by the suggestion of God's spirit whose counsel and help I sought in this matter and partly by the event which discovered that there was no such danger from the approach of the enemy as was pretended.

13 Therefore was he hired, that I should be afraid and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

That I should do so and sin by going into a place hid from me and that in such a time and manner and upon such an occasion which would have been both sinful and shameful according to ver 11. That they might reproach me as a coward and conscious of my own guilt that so they might make me contemptible and odious, both to my own people and to the king of Persia.

14 My God, think thou upon Tobiah and Sanballat according to these their works and on the prophetess Noadiah and the rest of the prophets, that would have put me in fear.

The prophetess Noadiah, one that falsely pretended to the spirit of prophecy to deceive and destroy Nehemiah. He prays to God to remember and punish these false prophets because he was not yet in a capacity to do it having such powerful enemies round about him, and so in my rich and potent Jews highly discontented for their great loss by his means, chap. 5.

15 ¶ So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

The month Elul, answering part to our August and part to September. In fifty and two days, to be computed either 1. From the time of Sanballat's sending this letter to him or 2. At most judge, from the beginning of the work which though a great thing yet it is not at all incredible considering, 1. That the walls and gates were not wholly pulled down by the Chaldeans for to what purpose should they make that waste of time and labour? 2. That where the walls were thrown down, yet the materials remained which they now used. 3. That in the building of the walls they minded not curiosity but only strength and safety. 4. The great numbers of the builders, and the prodigious distribution of the work among them, and their admirable zeal.

and diligence in the work. 5 If it there want a parallel instance even in heathen authors for both Curtius and Arrian report, that Alexander the Great built the walls of new Alexandria, which contained above seven miles in length within twenty days space. 6 That there was an eminent hand of God in carrying on this work, which their very enemies here acknowledge.

16 And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

In their own eyes, i.e. in their opinion, or themselves being judges; for though ordinarily men are very prone to judge partially, and still to flatter themselves with vain hopes and fancies, yet this case was so clear and remarkable that they began to despair. Now they saw that all was lost, that their designs were broken, and that their mischief was now likely to fall upon their own heads. They perceived, by that admirable courage, aid, constancy, and quickness wherewith this work was managed notwithstanding all their difficulties and discouragements. That this work was wrought of our God, that it was the work of that mighty God of Israel whom they had great reason to fear, and whith they took it for an ill omen to them, and a sure promise that God would still watch over that city and people, and crush those who should oppose or disturb them.

17 Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them.

Corresponding with him against Nehemiah, and against their own cry and noise.

18 For there were many in Judah sworn unto him, because he was the son in law of Shebarnah the son of Arich, and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

So an uncle to him to be true to him in the prosecution of his wicked design. His son had taken the daughter of Meshullam, this is noted to show the mischief of such an equal and forbidden marriage, and how reasonable and necessary Ezra's action was in the dissolution of the same.

19 Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

## CHAP. VII.

He committeth the charge of Jerusalem to Hanani and Hananiah. 1-2 He advices them. 3-4 He finds out the sin of the ungodly of them that came at first out of Babylon 5-6. The which number of them, 66. 67 Their substance, 68, 69. Their offerings, 70. 73.

NOW it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed.

When I had taken order that the Levites should be summoned from all places to celebrate the dedication of the wall, as it was done, chap. xii. 27.

2 That I gave my brother Hanani and Hananiah the ruler of the palace, charge over Jerusalem for he was a faithful man, and feared God above many.

Hanani, of whom see chap. i. 2. The ruler of the palace, i.e. of Nehemiah's court, probably so called because he lived in great splendour and as a sovereign though it was wholly in his own charge. Charge over Jerusalem to preserve its peace and safety, and to take particular care of the shutting the gates of the city. He was a faithful man, to wit, Hananiah last mentioned, for it was needful to say any thing in commendation of Hanani, who had shown his piety

and zeal for God and his country, in taking a tedious journey from Jerusalem to Shushan to inform Nehemiah of the sad estate of Jerusalem, and to implore his helping hand to relieve it, chap. i. 4. Faithful man, he chose not magistrates and officers out of any partial or carnal respects to his own kindred or acquaintance or favourites, but from true piety and prudence, such as were fittest for and would be most faithful in their employments. And feared God, this is added as the ground and reason, both why he was faithful, and why Nehemiah put such trust and confidence in him, because he knew that the fear of God would keep him from yielding to those temptations to perdition which he was likely to meet with when Nehemiah was gone, and against which a man destitute of God's fear hath no sufficient fence. Above many, more than most men did, or above the common pitch of piety.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot, and while they stand by, let them shut the doors, and bar them, and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

Until the sun be hot, i.e. till it be clear and broad day, when enemies approaching may be discovered, and the people of the city will be ready for the defence in case of an assault. While they stand by, i.e. the watches appointed to that end, as is manifest from the following words. Every one to be over against his house, i.e. every one in his turn keeping watch with others in that watchman's place which is next to his house.

4 Now the city was large and great, but the people were few therein, and the houses were not builded.

Not all nor completely built, but only some light buildings of boards or stones were made for the present use of the necessity of the people.

5 And my God put into mine heart to gather together the nobles and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

God put into mine heart, i.e. this action, though in itself prudent he did not ascribe to himself, or his own wit, but to the gift and grace of God directing and inclining him to it. To gather together the nobles, and the rulers, and the people, not only for the parts and here mentioned, but for divers other weighty purposes and matters of which the following chapters treat. That they might be reckoned by genealogy, so it might appear to what families each person belonged, and where their ancient habitations lay, which for a great number of them were in the city, the replenishing of whom was now his design. Them which came up at the first, to wit, with Zerubbabel, at the fall of the first. But this following catalogue differs in some particulars from that Ezra ii., of which see the note there.

6 These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city.

7 Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nabhi, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was thus.

8 The children of Parosh, two thousand and hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.



forty and two thousand three hundred and three.

67 Beside their manservants and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

68 Their horses, seven hundred thirty and six their mules, two hundred forty and five.

69 Their camels, four hundred thirty and five six thousand seven hundred and twenty asses.

70 ¶ And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

The Tirshatha, i. e. the governor to wit, Nehemiah. So it is no wonder that the number of the moieties and other things here contributed, differ from that given before: this is another collection that was made in Zerubbabel's time and this in Ezra's.

71 And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.

72 And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities, and when the seventh month came, the children of Israel were in their cities.

# CHAP. VIII.

Ezra brought and read unto the law of Moses and blessed it. And with the people. Nehemiah and Ezra comfort the people. The people's forwardness to hear and to do instruction. Nehemiah 13. 15. Thus said the Lord by the prophet Isaiah 16. 17. at the feast seven day 18.

AND all the people gathered themselves together as one man into the street that was before the water gate, and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

The street that was before the water gate which Nehemiah 26.

2 And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

In the present time twelve or thirteen years before Nehemiah's Jerusalem and either learned there or went back to Babylon being forced to do so by the King's command and indispensable necessity, and then returned again with Nehemiah. All that could hear with understanding and such children as were come to years of understanding.

3 And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand, and the ears of all the people were attentive unto the book of the law.

4 And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose, and beside him stood Matthanah, and Shema, and Ananiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand, and on his left hand, Pedaiah, and Michael, and Malechiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

Partly to declare their consent and concurrence with Ezra in what he said and did; and partly that they or some of them might bear a part in the work.

5 And Ezra opened the book in the sight of all the people, (for he was above all the people,) and when he opened it, all the people stood up.

Either in reverence to God's word of which see Numbers 32. Judges in 20, or that they might hear his words the more distinctly, or rather, because they observed that Ezra composed himself to prayer or thanksgiving, which is here generally declared, but doubtless was more particularly and largely expressed in that assembly, as appears by their answering Amen, Amen, to his prayer.

6 And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads and worshipped the Lord with their faces to the ground.

7 Also Jeshua and Bani, and Sherebiah, Jamun, Akkub, Shabbethai, Hodiah, Maaseiah, Keitia, Azariah, Jozabab, Hanan, Pethai, and the Levites, caused the people to understand the law, and the people stood in their place.

Caused the people to understand the law, as well the words which being Hebrew now needed to be translated into the Chaldee or Syriac language, which was now and henceforth the common language of the people, who together with them being, had also in great part lost their language, as also the sense and meaning of them: they expounded the hand and will of God in what they read, and applied it to the people's present condition, as they saw fit: as the manner of the prophets usually was. And hence the people were so deeply affected with it. The people stood in their place, i. e. in their several places and stations into which the company seems to have been distributed for convenience of hearing, it not being likely that so vast a congregation could distinctly hear one man's voice. Or, by their stations, i. e. by the several stations of the Levites and persons last named, who seem to have had several scaffolds, by comparing this with chap. ix. 4, upon which they stood, as Ezra did upon his pulpit, ver. 4.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

They read, to wit, Ezra and his companions successively or severally. Gave the sense, i. e. the meaning of the Hebrew words which they expounded in the common language. Caused them to understand the reading, i. e. that which they read, to wit, the Holy Scripture, the action being put for the object, as various is oft put for the thing seen and hearing for the thing heard, and seen for the thing feared. So they gave them both a translation of the Hebrew words into the Chaldee, and an exposition of the things contained in them, and of the duty incumbent upon the people by virtue of them, the declaration whereof was a great part of the priest's work. Mal. ii. 7.

9 ¶ And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God, mourn not,

16 15 **nor weep.** For all the people wept, when they heard the words of the law

*This day is holy unto the Lord your God, to wit, the day of feasting and thanksgiving to God, and rejoicing in his mercies; for otherwise even fasting days were holy to God in the general, though not in the sense here meant. All the people wept, out of a deep sense of their great guilt, and of their extreme danger by reason of it.*

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry, for the joy of the Lord is your strength.

*Eat the fat, and drink the sweet, &c. &c. before the Lord as the duty of the day obligeth you to do. Send portions unto them for whom nothing is prepared. For the relief of your poor brethren, who like must mourn whilst you rejoice. See of this duty and practice Deut. xvi. 11, 12, 13, 14. This day is holy unto our Lord, be ye the least of trumpets, Lev. xxiii. 21. At the beginning of the joyful month wherein so many duties of fasting and thanksgiving were to be observed. The joy of the Lord is your strength, &c. rejoicing in God in the manner presented in his word, or serving him with cheerfulness and thankfulness, which is your duty always. But now especially will give you that strength both of mind and body which you greatly need both to perform all the duties required of you, and to endure and oppose all the crafty counsels and malicious designs of your enemies against you, whereas this dejection of mind, and excessive grief, if you indulge it, will both offend God, and damp your spirits, and weaken your very bodies, and make you unfit for God's service, or for your own necessary occasions, and so an evil prey to your enemies.*

11 So the Levites stilled all the people, saying, Hold your peace: for the day is holy, neither be ye grieved.

*The Levites stilled all the people, whose passions being once roused, could not suddenly be composed. Hold your peace: cease from weeping and mourning cries, and turn your lamentations into thanksgivings.*

12 And all the people went their way, to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words of the law.

*Because they now knew God's mind concerning them, which they were resolved to practice, which yet in former times of hope and trust in God's mercy and clemency they did not.*

13 And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

*Choosing rather to confess their ignorance for their edification, than vainly to pretend to more knowledge than they had, wherein they show both true humility and serious godliness: that they were more careful to learn and practice their duty, than to preserve their reputation with the people. It is to be understood the words of the law, that they might more exactly understand the meaning of some things which they had heard before, and so instruct the people in them.*

14 And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month.

*They found, upon Ezra's information and their discourse with him.*

15 And that they should publish and proclaim in all their cities, and in Jeru-

salem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

*And that they should publish and proclaim, as the word thus also written, which is to be observed in the next verse. That they should, &c., which is a commandment, and is particularly required so as it is expressed in the words here following. Yet in the general it is required by virtue of that precept, Lev. xxiii. 4, Num. ix. 14. And according to this translation, it must be understood in the close of the verse, that they did accordingly publish and proclaim, &c. These words may be rendered, &c. (as this Hebrew word is rendered here, ver. 14, and most commonly, &c.) the public voice is used, Lev. vi. 1, Jer. i. 3) they should publish, &c. For so they did, as is evident and manifestly alleged, and it seems fit that so much should be expressed, and the words being particular and proper to this special occasion, seem to intimate that this is rather an historical relation of what they now did, than a declaration of that which the law required them to do, which was but in very general terms, and not so exact and particular as this following precept is said to be. Unto the mount, the Mount of Olives, which was next Jerusalem, and stored with olive branches, and probably with the rest here mentioned, for these trees may seem to have been planted hereabout principally for the use of this capital city in this very feast, which though long neglected should have been celebrated once every year. And therefore this place seems to be here designed as the most convenient place, but rather usual synecdoche, this place being put for any place, that to the several cities of Judah, where these branches were to be procured. Branches of thick trees; of which see on Lev. xxiii. 4, Deut. xv. 13.*

16 So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of the city.

*Booths upon the roof of his house; for the houses there were high, and such as had no other way to the street, for these might be made upon the roof of their own houses. In the street of the water gate, &c. the city which led to the tribe of Ephraim.*

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths, for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

*For since the days of Joshua, &c., surely since the days, as the Hebrew *chi* is oft used, as hath been noted before. For the following words seem not so much to give a reason of what was last said, or done concerning their dwelling in booths, as to contain the holy writer's reflection upon the present celebration of this feast. Had not the children of Israel done so, &c., either, I so as to the matter or substance of the thing. So it implies that all this while the feast, if tabernacles was not observed, which seems altogether improbable, considering how expressly this was commanded to be celebrated, Lev. xxiii. 4, &c., and what excellent kings, and priests, and prophets there had been within that time, such as were persons of great understanding, and most expert and studious in God's word, and therefore could not be ignorant of so plain a duty, and withal so thoroughly pious, and careful, and zealous for God, and the observation of his law and worship, and some of them commanded for their universal obedience to all God's commands: and therefore would not be guilty of so gross a neglect. Besides, that this feast was observed is sufficiently implied in 1 Kings vii. 2, 64; 2 Chron. vii. 9, and is particularly expressed Ezra iii. 4. Or rather*















